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Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, JANUARY 7, 1937. Copy 2 NUMBER 1.

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I Am the New Year

I AM THE NEW YEAR.

I am the one unspoiled bit of beauty in God's Universe.

I am Romance, and Glitter, and High Resolutions, and—Dreams.

My only Handicap is the dead weight of old Habits and hard-set Ways of Doing Things that I must carry over from the Past into my new ministry to your heart.

My one Fear is that some day you also will settle down to the conviction that the New is always an illusion.

My single Hope lies in your chance Faith—

Faith that what has been proved Impossible by long experience can at last be attained;

Faith that failure is but an Incident and not the End of the Journey;

Faith that some day, Mankind will be free from the Shackles of his own forging, Childhood will have its chance, and Love will achieve its God-like Destiny.

Faith that He who said, "Behold, I make all things new," had somehow grasped the Secret for making His own Dream come true.

Faith that those who share with Him the Adventure of His Self-Commitment shall find the Secret of Overflowing Life.

I am God's plan for Girding the Loins of His intrepid Co-workers in the long, but joyous march to the Goal of His Beneficent Purpose.

I AM THE NEW YEAR.

—*Author Unknown.*

LET THERE BE LIGHT

PERSONALS

News from the Churches

NEWS FROM FLORIDA.

Miss Pattie Lee Coghill spent Christmas with her family at her home in Henderson, North Carolina.

Miss Marguerite Davison, Extension worker in Alabama, Tennessee, and Kentucky, spent her Christmas vacation at her home in Boston. Before returning she expects to speak in a number of churches in Massachusetts in the interest of the Home Boards.

Rev. and Mrs. William A. Keith, of the Collegeside Church in Nashville, received a real Christmas present—a little daughter. Barbara Margaret arrived to bring Christmas happiness to the family. The home of Rev. Leslie J. Barnette in Coral Gables, Florida, was made happy by the arrival of a little son.

Officers of the Southeast Youth Fellowship met at First Christian Church in Norfolk, Tuesday, Wednesday and Thursday of last week. Only a few were present, but for three days they gave serious consideration to the responsibilities young people have for building a new world, fashioned on the teachings of Jesus.

EASTERN VIRGINIA NEWS.

Rev. B. H. Watkins, Lynchburg, Virginia, has been called to the Wakefield, Virginia, charge.

Rosemont, Richmond, and Suffolk churches went "over the top" in their offerings for Ministerial Relief.

Rev. J. E. McCauley of the First Church, Richmond, Virginia, has been elected president of the Ministerial Union of that city.

Dr. J. G. Truitt reports one new member received into the Suffolk Church the third Sunday, 339 white gifts presented at the "White Gift" service, and 339 contributions to the Ministerial Relief Fund.

Rev. G. A. Pearce changes his address from Wakefield, Virginia, to 1118 Rodgers Street, South Norfolk, Virginia. Mr. Pearce is engaged in business but will be glad to render pastors any assistance he can on Sundays.

The First Church of Richmond presented, by its young people, on the third Sunday a pageant "White Gifts for the King." The church also graciously and abundantly bestowed "white gifts" on the pastor and his family.

Rev. Jesse H. Dollar, pastor of the First Church, Newport News, Virginia, reports the 5 o'clock vesper services quite successful. The church gave a beautiful Christmas pageant the third Sunday, and received into fellowship five members.

Christian Temple presented its White Gift Service the second Sunday, an imposing program of Christmas music the third Sunday morning, and a pageant, "Quest of the Holy Grail" at 5:00 P. M. By way of variety the church presented its pastor, Rev. H. S. Hardcastle, with a new car.

NEW YEAR SONG.

They say that the Year is old and gray,
That his eyes are dim with sorrow;
But what care we, though he passes away?
For the New Year comes tomorrow.

No sighs have we for the roses fled,
No tears for the vanished summer;
Fresh flowers will spring where the old are dead,
To welcome the glad newcomer.

He brings us a gift from the beautiful land
We see, in our rosy dreaming,
Where the wonderful castles of fancy stand
In magical sunshine gleaming.

Then sing young hearts that are full of cheer,
With never a thought of sorrow;
The old goes out, but the glad young year
Comes merrily in tomorrow.

Mrs. E. H. MILLER.

The Holland Church presented on Sunday before Christmas at 5:00 P. M., the cantata "The Lost Star" by Lehman and Dale. The pastor, Rev. Carl R. Key, preached during December, a series of advent sermons: "A Name and a Promise," "Good Tidings," "The Star of Hope," and the "Spirit of Christmas."

The Minister's Association of the Eastern Virginia Conference held its monthly session Monday, December 21st, at Suffolk Christian Church. Dr. John G. Truitt presided and conducted the devotionals. Rev. Carl R. Key read a paper on "The Minister and the New Year." Rev. O. D. Poythress gave the "Bible Study" from Thess. 3. One new member, Rev. J. H. Dollar, was received into the Association. Ten dollars was appropriated to the Ministerial Relief Fund and a like amount to a superannuated member.

First Church, Norfolk, received ten members at Christmas time, presented a pageant, rendered a cantata, had a children's program, held an informal service Christmas Day at four P. M., made an offering for Superannuation, filled "Kiddie Bags" for the city mission, gave some baskets to local people, sent a box to our mountain mission, and sent gifts to each child in our Orphanage. Recently, silver offering plates have been purchased, a garage built, and church windows repaired. The Thanksgiving offering for the Orphanage met the quota required. All current bills are paid, and the church is ready to meet the challenge of the New Year.

N. G. Newman,
Reporter.

FROM HENDERSON.

The Yuletide Season was a time of interest and enthusiasm for the members of Henderson, N. C., Congregational-Christian Church. Several weeks before Christmas, Mr. F. M. Howard, the counselor for the Junior Christian Endeavor society, began practice with his group on a program of Christmas recitations and hymns. This program was presented Sunday evening, December 20th, at 7:30 o'clock. In connection with this program, a "White Gift" Service was held at which time each one who brought a gift presented it before an improvised manger. This entire program was one of interest and was, indeed, inspirational.

On Monday evening following the presentation of this program, the Christian Endeavor group visited the County Home and carried a part of the fruits, nuts, etc., which had been received. On Wednesday evening, this same group, with others, went caroling and visited four homes, leaving Christmas baskets.

In addition to the above activity, the church held a series of Pre-Christmas services conducted by the pastor. These services began Sunday evening, December 13th, and closed Wednesday of the same week. At each service an offering was received for Superannuation. The final opportunity to contribute to the Superannuation Fund was given Sunday, December 20th, at which time the contribution reached $13.00. This amount was sent to Dr. J. O. Atkinson, Elon College, and it is to be noted that the Superannuation Fund is an item of interest to the Henderson Church and that the amount sent in is more than was apportioned to the church.

J. Everette Neese,
Pastor.

CHRISTMAS AT ROSEMONT.

Christmas was happily celebrated this year at the Rosemont Christian Church, Norfolk, Virginia. On the Sunday morning before, the pastor preached on "Peace and Good Will," and at the evening service the minister brought a message on "Our Gifts to Him," at the close of which we had our annual "White Gift" service. It was great to see the people come down the aisle and lay their gifts on the altar just in front of the manger scene. There were gifts for the needy in the community, for missions, ministerial relief, for the church joy fund. The gifts from the church during the Thanksgiving-Christmas season missions and benevolence amounted to about $300.00.

The choir made a record for itself. Our music, both vocal and instrumental, was the best our church has ever had, and was very much enjoyed, and greatly appreciated.

On Wednesday night before Christmas, the pastor and his wife conducted their "Christmas Good Wish Service." This was a gracious hour of fellowship among the members of the church and Sunday school, and neighbors. Everyone seemed to enjoy this service greatly, perhaps because it was such a departure from our usual custom.

On Christmas morning at 7:30 o-'clock, the young people of the church, and a number of the older ones, enjoyed a most helpful service of praise and thanksgiving, and then went to their homes to observe one of the happiest Christmas day of their lives.

The pastor was remembered with a lovely gift, as were a number of other members of the church. The children were given gifts by the school and the department superintendents, the general superintendent, the organist and choir director, and perhaps others, were given gifts as a token of the church's appreciation of their service.

Mrs. B. F. Gibson, teacher of the Ladies' Bible Class, who prefers that her class not give her a Christmas, present was presented with $34.00 for missions, which she sends on to the support of the cause she loves so much.

The Christian Endeavor society conducted a lovely service Sunday before Christmas at 6:45 P. M. This service was led by Miss Kathyrn Murden. The closing scene was the bringing of gifts for the needy in the community, and laying them in the platform at the front, and singing, "I Gave My Life For Thee."

On Sunday morning, January 3, 1937, twenty-two members of the Sunday school were given expressions of appreciation by the school for having been present every Sunday during 1936. One of these who made this wonderful record was Mrs. B. F. Gibson, familiarly known to her friends as "Grandma," who recently celebrated her 83rd birthday. Another was Stanley Mills who has not missed Sunday school in seven years. Another was Albert Morrison who has not missed in four years, and three others, Mrs. John Swink and her two sons, who have not missed in about four years and a half.

The church hopes to continue its previous record, yea, it hopes to improve it, during the year 1937.

J. F. Morgan,
Pastor.

THE BENEDICTION.

The benediction is a blessing pronounced upon a person or a group of persons. The blessing may be given at any time, but usually when expressed in the form of a benediction it is used as a closing act of public worship. The writers of the Scriptures set the example for us.

As we come to the close of the Epistle to the Hebrews, we find this exercitation, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ to whom be glory for ever and ever. Amen."

Jude, the brother of James, gives his exercitation and expresses his hope in a brief message which closes his message to the world in this manner, "Now unto him that is able to keep you from failing, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

Paul closes his second letter to the Thessalonians with this salutation, "The grace of our Lord Jesus Christ be with you all. Amen."

Ministers usually close their services of public worship with one or the other of these benedictions or some benediction arranged by himself to suit the occasion. The purpose of it all is to pray the blessings of God upon the efforts made and upon the individuals met to be benefitted by the efforts.

We have now come to the close of another year. The days are behind us. The opportunities have been ours. These opportunities will come to us no more. What has been done is done; if good, then to our credit, if bad, then to our shame. The facts of life cannot be altered. The mistakes, however, may be corrected. If during the year, we have failed—failed to take advantage of the opportunities that were—failed to be courteous, to be kind, to be generous, to be loyal, to be faithful, then in the goodness of God we may be given other days with additional opportunities wherein we may change the ledger sheet a bit for us, and if by chance we have been of hinerance, of harm, or of hurt to others, we may be given the opportunity for expressions of regrets and pleadings for forgiveness. By His grace we may find pardon, and in such a pardon find added strength and ability by which we may be able to live more circumspectively and more profitably to society. At any rate, when we come to the end of the year, we realize that we are about to part with a friend, one who has given us a chance, one who has visited us with all kinds of opportunities—the night with its darkness, the day with its light; friends with their encouragement and loved ones with their affections.. As we part with this friend, the old year, we feel like saying with Paul, "The grace of our Lord Jesus Christ be with you all."

The shadows of the old year have not entirely gone before the lights of the new year come shooting across our pathway, and we feel that as we have known the year that has gone, that already we know the year that is coming, and with a kind of friendliness and optimism, we greet this new year whole-heartedly. We discover that we are still in the midst of friends and the most of our loved are about us, and feel like joining with the apostle, Jude, and say to them, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be Glory and majesty, dominion and power, both now and ever."

When a year comes to a close, we feel that Nature pronounces her benediction. When a life comes to a close, we feel that Nature's God gives His benediction and His blessing. If man be inspired by the presence of God along the journey of life, he shall surely be consoled by the blessing of God when the end of life comes.

"The grace of our Lord Jesus Christ be with you all."

L. E. S.

They can, because they believe they can.—*Virgil.*

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

HAPPY NEW YEAR.

The Editor of The Christian Sun is wishing to every reader a very happy New Year, and in this wish he is joined by all the other editors and workers on the paper.

If this wish is to come true, it will be necessary for each of you to plan for its fulfillment. This will mean a definite and conscious attempt to find fellowship with God and enter heartily into the experiences of others so they will come to their best. It will mean a definite search for the best within your own heart, and the exaltation of the spirit above the body. It will mean a constant consecration to ideals that are high and holy, and a real will to make ideals live in life. It may mean hardship, and must mean self-forgetfulness. It will mean that you give of your best to the Master and to mankind. It will mean all this, and much more.

It is a Happy New Year that you are wished, and to aid in its realization The Christian Sun renews its resolve.

FORGETTING THE PAST.

A glimpse at the past as we take down the old calendar and put up a new may have certain values for those who are leaders in the Church. It may give us courage to plunge into the work of a new year with enthusiasm.

Every local church may well follow the example of a merchant by taking inventory annually. There are figures concerning finance, membership, and attendance that can be tabulated and compared. They indicate progress or failure. They-show what the church people think is important. Then there is a certain "spirit" of the church that can be considered. Is there more love, consideration, kindliness, helpfulness than a year ago? Think on these things. Balance the accounts. Search for the weak points with a view to strengthening the Church.

A minister may well check up on himself in the same way. Has life become richer? Is prayer more real? Is service sweeter? Are ministeries of service increasing? Do new ideas find a place in one's thinking? What kind of food do those get who listen to the sermons? Are we really faithful to the Master, or do we just think so?

Churchmen may also take stock of themselves. Leaders of every kind should know what they do as well as what they want others to do. Is there any freshness about the program to be presented, or is it hoary with age and carelessness? Does the job you have in the church thrill and challenge you now as it did years ago? Are you enthusiastic for your cause, and yet well aware of how your part fits into the whole program of the Church? How well are you succeeding?

Your Editor believes thoroughly in an inventory, and is making a very careful one concerning his job. Both the Board of Publications and the Executive Committee of the Southern Convention will have that report before this goes to print. There are some indications of progress, so he thinks, but there is much more chance for the future.

When the survey is complete, mistakes and failures noted, successes recorded and inspiration received, then forget. Do not let history become a millstone about the neck that impedes progress. Follow the example of the great Aspostle who laid aside every weight and ran with patience the race to the goal, forgetting the things that were behind, and straining towards the future.

NEW YEAR.

Over the threshold a gallant new-comer
Steppeth with tread that is royal to see;
White as the winter-time, rosy as summer,
Hope in his eyes, and with laugh ringing free.

Lo! in his hands there are gifts overflowing,
Promises, prophecies, come in his train;
O'er him the dawn in its beauty is glowing,
Banishing shadows of sorrow and pain.

Oh, welcome New Year! with your stainless white pages,
Though we may blot them ere long with our tears;
So it has been through the long passing ages,
Worn with the footprints of close crowding years.

Welcome sweet Year! may the full-handed hours
Find us like servants, trusty and true,
Using with earnest devotion our powers
To be worthy our Master and worthy of You.

—UNKNOWN.

OUR FUTURE.

Many of our churches made progress last year. Business is definitely on the upgrade. Hope springs up wherever the future is considered. This year is expected to be better than the last, and the last was better than the one before. We are climbing out of the Valley of Despond. Before this year closes many will have reached the Mount of Vision where God's radiance points the path of progress.

As no person can depend upon God to send prosperity without personal effort, so no church can expect to succeed without work that is well planned. In church as well as in nature, results follow causes. It is the business of church leaders to plan and work for certain results. If they do this well, the future is assured, for God is always ready to bless our loaves and fishes so the hungry may be fed.

There is no apparent reason why 1937 should not be the best year in the history of Congregational and Christian churches in the Southeast. Economic conditions are improving. Wages are increasing. Farmers have money. The merger of our churches is complete. Congregationlists and Christians know each other now. Our programs are blending. The churches have good pastors, and fine members. Our institutions are functioning normally. Our people are growing wiser and richer. Religion has a definite place in life. Our young people and women are well organized and are working. Our conferences and conventions are busy. We live in a day of progress, and this gives promise of being our best year yet. Let's make it so.

F. C. L.

GROUPING OF CHURCHES.
(A Problem in Efficiency.)

By D. R. Fonville, *Attorney-at-Law.*

[Delivered to the Piedmont Ministerial Association in session at Elon College, on November 9, 1936, and by unanimous vote, requested for publication in "The Christian Sun."]

Is there a need for greater efficiency in the operation of the average church? How can more efficiency be realized? Suppose a merchant kept his store open for business for only two hours to five hours on one day a month. Suppose you occupied your home, enjoying its comforts and advantages for only two or three days out of every month; suppose a manufacturing plant operated only two days a month, and then stood in magnificent idleness, the remaining 28 days, and suppose further that the managing director or superintendent of that plant lived some 20, 50 or 100 miles away and spent only a few hours each month at the plant and that that brief monthly visit was his only place or point of contact with his employees.

These suppositions are suggestions by way of parallels, to some extent at least, of the way some of our churches are operated. It is concerning a background of such conditions that some of the severest criticisms of the Church have arisen. Some friendly and devoted students of the Church in our day have characterized as inexcusably wasteful and inefficient the conditions and the program, or lack of a program, upon which many of our churches are operated, especially as that program is related to the work of the pastor and the use of the church plant.

It has been said that no other business on earth could be carried on as the church's business is often-times carried on and continue to function for a single year. But it might be said that the church is not primarily a business institution. True, but certain business principles must be used in any successful operation of a church.

It is a fair question to ask of any given church, "To what extent is this church functioning and really using the time and the opportunity to reach the human lives for which it is responsible with a vital message and a challenging program?" Indeed, how can it discharge that responsibility or give any adequate response if the plan and conditions surrounding the question of that church are totally inadequate to the task?

Especially is this true of many of our country churches, where the preacher comes once or twice a month, often from quite a distance, spends a few hours or a day or two at each appointment, preaching once or twice on Sunday, visiting a few of the sick perhaps, trying to keep up with the church's finances, and in some measure presenting to his church some of the worthy appeals of the denominational enterprises—usually those in which he has perhaps a sentimental interest.

He may come to his work poorly prepared educationally. He may be forced to work at some job—such as farming, teaching, salesmanship, in order to make a living for himself and his family, because of the total inadequacy of his pay.

I need not continue a recital of the conditions under which many of our preachers labor. Many of them are keenly aware of the inadequate pay they receive. The conditions of their employment, living at one place, serving a number of widely scattered churches, often require that a large part of what they do receive be consumed with needless transportation costs. And many of them deplore the conditions which make it utterly impossible for them to have the opportunity to touch in a deep way the human and spiritual needs of their people.

One result has been that many of their people have come to think of their minister as only a preacher. He is that. That is, and must ever be, his supreme task—the preaching of the Gospel—bearing glad tidings. But few men, whatever their gifts or abilities as preachers, can touch deeply the lives of their people by a dependence solely on a half hour, an hour, or even a two hour sermon, once or twice a month. It takes more than that for most preachers to reach and mould the lives of their people.

The problem of how to secure more efficiency and provide a greater opportunity to serve has been a matter of great concern to many of our people, both laymen and ministers, church leaders and those charged with official responsibilities in our own denomination and in other denominations.

Our Congregational-Christian policy in its organizational life has a weakness not felt to the same degree by some other denominations. We have no bishop or presbytery or central control that has been empowered to form a circuit, or a parish, establishing certain geographical limits and directing some minister to go and live among and serve churches in that geographical areas. This method has doubtless certain objectionable features. But it seems that it does make for a more efficient and a more satisfactory service, both to preacher and to people.

Lacking that authority and control, in many places a large measure of success has been attained in solving these very real problems by the voluntary groups of several adjacent churches into a pastorate, provision being made for the minister to live in the community, where he can be reached at all times, where he enters intimately into the life of the community, where the people—those in the church and those outside the church—come to know him not only as a pastor, but as a citizen, as a friend, as a man whose life daily reflects the truth of the Gospel which he preaches.

His best sermon may be preached to an audience of one on some weekday, perhaps by the roadside, at the barn or in the field. Christ made some of His most significant statements to a single individual. Witness His clear claim to Divinity made to the woman at the well at noon-day; His declaration to Nicodemus of the necessity for the new birth in a quiet conversation one night on a housetop.

He did not wait till a Sunday morning and until He got up in the church pulpit to declare to sin-sick and troubled souls the great truths of salvation. He went about among the people doing good, healing, teaching, preaching.

I may be wrong—but it seems to me, that in many churches, the place of preaching has been over-emphasized. In other words, it has come to absorb practically all the interest, to the neglect of worship, of teaching, of healing, of ministering to the varied needs of men in body, soul and mind.

I know some of the practical difficulties of putting this plan into effect. Sometimes there is lack of a spirit of cooperation among the nearby churches. Certain neighborhood jealousies may be in evidence. Sometimes there is a pride of opinion and stubbornness. Sometimes ecclesiastical politics to be reckoned with, for human selfishness, sad to say, is not always confined to laymen. These stand in the way. But these are the things that have always stood in the way of advancing God's Kingdom on earth.

This plan has worked in a number of cases with conspicious success. It can be worked wherever there is an intelligent appraisal of the field and the qualifications of the ministry are adequate to the field—and where the mind of people and of pastors earnestly and sincerely seek to know the will of the Master and are willing to be led into larger, richer, and more efficient service.

CONTRIBUTIONS

SUFFOLK LETTER.

Take an inventory. That is the order at the end of the old year and the beginning of the new. In the final summary the accounts are analyzed to determine the profit and loss for the past year. If a substantial profit is shown the outlook is encouraging; if a loss has been sustained the situation calls for serious reflection. Many business men read the balance sheet with pleasure when the profits are satisfactory; others are disappointed because they have failed to meet their expectations.

This observation is made in the interest of taking a spiritual inventory at this season of the year. Every church member should have some interest in the spiritual resources of the church. Every normal person has spiritual gifts and religious possibilities. Too many measure their ability in terms of financial resources. Sometimes money is the least and last thing to be considered. Here is a man who emphasizes his poverty. He thinks if he were rich he would be able to do great things for his church. Is this inventory he overlooks his personal ability and discounts the value of living a normal life in the church. Every man has himself; every woman has her own life; and no one else can live this life or express the glory of spiritual fellowship for another.

Life is a precious gift. Every day is a new day. Every opportunity is fresh from the hand of God. When the survey of the assets of life is carefully made one is amazed by the human resources available for those who seek the way of higher living. If life needs improvement think of the books, magazines, schools, teachers, and churches to show the way and offer unlimited opportunity in every worthy field of faith and adventure. Vast storehouses of information are within easy reach of the poor as well as the rich. Historians point with pride to the glorious achievements of the past; and philosophers and prophets scan the horizon to discover the new fields for the future.

This should be the greatest year of human history for the advancement of human life. Men know more about the deeper secrets of matter and spirit. If man could have the faith to adventure in religion, and baptize his faith in a new spirit of devotion and consecration, a new era would be recorded far surpassing any spiritual achievements of the past decade. But society is pleasure bent and passion mad. Unlike the wise men who studied the stars to find a way upward, the present generation is digging in dirt or scaning some hard-surfaced highway for new thrills in speed or soothing opiates in physical indulgences. In the meantime the soul—the spirit—the eternal—the immortal—these are being neglected and abused.

Put down the spiritual gifts and the spiritual debts and opportunities on the first line of the first page of the inventory for January, 1937. And when the last item is written upon the last page, write underneath that the trail and the trial of the spiritual. God is Spirit. Man is mortal, but he is more—he is spiritual. And these spiritual equities must be reckoned with somewhere along the pathway of human life. Begin this accounting the first week of the new year. Make it happy, by making it spiritually important.

I. W. Johnson.

ELON, 1937.

In the recent issues of The Christian Sun, Rev. Robert Lee House of Portsmouth, Virginia, has written two exceedingly interesting articles concerning the college and its future. In the first article, Brother House suggests that every church in the convention seek to obtain for itself first-hand information regarding the college. As a means of securing this information, he suggests that each local church send a delegation to the college to attend the Sunday services and observe other features of the institution. The college welcomes such a plan and will extend an invitation to groups from different congregations to be its guests for the Sunday services and Sunday dinner in the college dining room.

The other suggestion was that in each local church there be formed an Elon College Club, membership in the club to include the alumni of the college but not to exclude anyone who might wish to become a member of such a club. The purpose of these clubs would be to sponsor special college days in Sunday School and church, to give news items concerning the college to the Sunday School and congregation, to keep the college before young men and young women who are likely to attend college, and to acquaint the college with such prospective students. Such clubs would be of great value to the college, and anything that benefits the college will benefit the church as a whole. I am taking the liberty to list briefly the two ideas given to the church by Brother House, to give the college's endorsement to both plans, and to offer the facilities of the college to assist in putting these plans into operation. By following these suggestions, interest in the college throughout the entire church would undoubtedly be increased.

I wonder what church will be the first to visit us at the college, and which will be the first to form the Elon College Club. It seems to me that the Portsmouth Church might lead in both of these movements. It would be fine New Year's resolution on the part of every church in the convention to determine to find out for itself the real value of Elon College and then to give that information to its entire membership.

The college was founded by the church, the church has piloted the college through the years, and again may the church take the steering wheel and guide her ship of scientific and religious training into streams of efficiency and fruitfulness for the entire brotherhood.

L. E. Smith.

FROM THE SUFFOLK BULLETIN.

The Finance Committee made a good move when they inaugurated the type of "White Gift" service which we had last Sunday. The largest number of individual gifts given within the present pastorate was reached when a *total of 339 "White Gifts" were laid upon the altar* as pew after pew of the congregation filed by the altar in single file. It was a beautiful and significant sight, and many a person present thinking deeply upon what it meant breathed a prayer of gratitude for the most excellent cooperation, and for the blessing it would be to aged ministers, widows, and orphans! While the offering, considering the number who contributed, was not so large as offerings go, it was $152.51, and represented a spirit of cooperation which goes far beyond that.

Our offering for the Orphanage this year is $821.12, to this add the S. S. monthly offering amounting to $300, making a total of $1,121, which is more than last year by $509.12.

During December also members of our Church contributed $280 to the Christian Missionary Association, totaling during December for outside enterprises of $1,253.63, Besides this the church has taken care of its own most graciously, and has not forgotten "Others."

Children's Page

Dear Boys and Girls,

I hope you have had a wonderful Christmas. If you were good last year Santa Claus was probably very good to you so that you received many of the things you wanted for Christmas. I hope you not only received presents but that you gave to others and that you took part in the Christmas services of your church, for then you were making other people happy.

Did you know that Wednesday of this week is what some people call Old Christmas? Ask your parents or your Sunday school teacher why this is so.

Did you write a card or letter to Miss Shirley Powell, 505 South Main Street, Norfolk, Virginia, telling her you liked the picture for this page? Would you like another one for regular? If so, write her, and I feel sure she will make it for you.

Here's a great big wish for you to have a Happy New Year.

Sincerely,

F. C. LESTER.

HOW MANY CAN YOU ANSWER?

1. What are the colors of the rainbow?
2. Who was Richard Wagner?
3. What is the abbreviation for Georgia?
4. Where was Paul, the apostle, born?
5. About how much food does an elephant eat in a day?
6. How much does it cost to send an ordinary letter to England?
7. What bird is the symbol of the United States?
8. On what mountain did Moses die?
9. How many years did Rip Van Winkle sleep?
10. Who was the inventor of the sewing machine?

HOW CALENDARS GROW.

Old Father Time is really the old River Nile. It flows in far-away Egypt; and once in a while overflows its banks. Egypt's first king, Menes, said, "Between the time of the Nile's floods shall be called one year! All my people here in Egypt, give attention now and hear! We shall divide up our days, seven for each week, and then four weeks for the months," just as every calendar now says.

King Menes had watched a new moon come and grow larger and larger and then gradually away it would go. That time, then, the moon's coming and going, into a month he made: and, after he had watched the Nile's habit of flooding, he measured the twelve months into a year with great ease. The months were made as even as they could be into weeks. The days were not hard to arrange, since the sun seeks to bless each day with a sunrise and a sunset. The sun measures out every day into hours for all people just in the very same exact way even yet.

The first calendar, or record of time, grew beside the River Nile and it gave a fine shade. It was a palm tree which as a calendar, or a time-record, the Egyptians of old made. That palm tree had twelve shoots, or branches, so, of course, they believed that it grew in that way to help every one to remember the months, from January clear around to December. On one kind of palm tree the fruit, dates, always grows; but that is not the kind which is used like our present-time calendars' dates to show. A palm tree is named that because its leaf looks like the palm of a person's hand. The dates on them were named so because they grow like fingers, and from that word, "dactyl," they were named, we understand.

The word, "calendar," developed in Rome where a fine lot of good changes were made for Old Time's plan of days, weeks, and months—which over the year ranges. The people in Rome called the first of every month the "callend." Then, for rent, taxes, and interest, every man would always carefully his due money spend. From that word of theirs for a part of the month, one was made up for the calendar.

The word, "almanack," means "to count from the beginning," away back to King Menes and more. King Menes is supposed to have been Noah's grandson, the son of Ham, named Mizraim, in the Bible, in Genesis.

CHRISTINE GORDON WHEELER.

THE BOY I KNOW.

I know a boy who has a watch,
  But never thinks to wind it;
And when he ought to be on time
  He's always just behind it.
And when he has a task to do,
  He says, "Wait till tomorrow;"
And when he cannot find his things,
  He simply says, "I'll borrow."

That boy may make a business man—
  I know he wants to do it—
But he must mend his careless ways,
  Or he will live to rue it.
That boy must do his work today
  And plan work for tomorrow;
Good habits everybody knows
  Are something boys can't borrow.

—ANON.

COURTESY.

Dear God, You love to look and see
  A gentle deed and pleasant sight.
You love a child that tries to be
  Respectable and polite.

Oh, loving Father, give me grace
  And gentleness of heart and mind.
No matter what the time or place
  May I be sweet and kind.

Teach me that courtesy must live ;
  Along with love deep in my heart,
In all I do, or say, or give,
  Oh, may it have a part.

True courtesy makes no demand;
  For *self* it never strives.
It is a gift of heart and hand
  To brighten other lives.

ANSWERS.

1. Red, orange, yellow, green, blue and violet.
2. A famous German composer.
3. Ga.
4. Tarsus.
5. A large elephant is said to consume 100 to 125 pounds of hay in a day, in addition to small amounts of other foods.
6. Five cents.
7. The American eagle.
8. Mount Nebo.
9. Twenty years.
10. Elias Howe.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE MOST NOTABLE OUTPOUR.

It is well to take a backward look, now and then. Without doing this it is impossible to estimate, or even discover, what our real assets are. Every good merchant, and business man, takes an inventory at some period, usually at the beginning of the year. This enables one to glance backward and determine in which direction one is going and from what sources have come gains, or losses. The following sentence from a noted scholar and author arrested our attention, "The missonary movement of the past century has been the most notable outpouring, in the main unselfish, in the service of alien peoples, which the world has ever seen." The author of that sentence is acquainted first hand with world conditions and is conversant with the contributions that various movements and institutions have made to the world in the last century. After admitting that missionaries are human and that there have been mistakes and blunders on the part of those who go out as missionaries, and those who send them out, this distinguished student of world affairs declares, "On the average, however, missionaries have been, in education and native ability, superior to the general run of their colleagues in similar professions at home —ministers, teachers, physicians, nurses—and in moral character and devotion have ranked as high and perhaps higher than any equally large group of men and women in the race's history." And then the author, from whom we have quoted, proceeds to tell something of the achievements of missionaries, and the real contribution they have made and are making today. Just read this summary: "The nineteenth-century missionaries, in order to make their message intelligible, have in the course of a century given a written form to more languages than had previously been reduced to writing in all the history of the race. They have preached the Christian gospel as they have understood it in more tongues than have ever before been used to give voice to any one set of ideas. They have translated the Bible, in whole or in part, into more languages than any one book has ever before been put, since books were first written, and they have distributed it by the millions of copies. They have been the schoolmasters of whole races and nations. They have introduced modern medicine to more peoples than have ever before known any one system of medical practice. They have fought opium, prostitution, poverty, famine, superstition, poor labor conditions, polygamy, concubinage, and low concepts of life and have helped whole peoples to new paths. Best of all, through them hundreds of thousands have found in Christian faith and experience the beginnings of a new life with God, and Christian communities have been brought into existence and are perpetuating that faith and experience among their own people. On the Protestant side of the enterprise, these younger churches are being knit, with representatives of the older churches, into a more inclusive world-wide fellowship than ever Christianity in its Protestant form has known before."

The above is taken from *Missions Tomorrow.* whose author, Dr. K. S. Latourette, is recognized as an authority in his chosen field of Oriental History, being the D. Willid James, Professor in Yale University. These are not the rantings, or writings, of a fanatic, or an emotional evangelist, but the logical deductions and descriptions of conditions as they really obtain and serve to make the reader realize that the most notable outpouring of life in the service of other peoples, which the world has ever seen, is that of our missionaries for the last one hundred years.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 26, 1936.

Sunday Schools.

Big Oak, Eagle Springs, N. C.	$ .50
Mt. Herman, Garner, N. C.	4.00
Greensboro, First	7.31
Elon Community Bible Class	1.90
Palmyra, Edinburg, Va.	1.60
Leaksville, Luray, Va.	4.09
Berea (Nans), Driver, Va.	6.50
High Point	1.00
Pleasant Hill, Liberty, N. C.	4.91
Liberty (Vance) Henderson, N. C.	5.63
Antioch, Harrisonburg, Va.	5.43
	$ 42.87

Individuals and Churches.

Circular, Charleston, S. C.	$ 15.20
Berea (Norfolk), Hickory Va.	8.00
	$ 23.20

Specials.

Circular Church, Charleston, S. C.	$ 31.00
Burlington Sunday school	33.28
Pleasant Hill Christian Endeavor, Liberty, N. C.	7.12
	$ 71.40

Total for week ending December 26, 1936	$ 137.47
Previously acknowledged	7,367.57
Total since September 1, 1936	$7,505.04

WEEK ENDING JANUARY 2, 1937.

Sunday Schools.

Ranmseur, N. C.	$ 3.74
Pleasant Ridge, Ramseur, N. C.	4.32
Rosemont, Norfolk, Va.	12.36
Cary, N. C.	.69
Ether, N. C.	1.00
Happy Home, Ruffin, N. C.	2.39
Auburn, Raleigh, N C.	3.00
Whistler's Chapel, Mt. Jackson, Va.	.36
Pleasant Grove, News Ferry, Va.	7.76
Dendron, Va.	5.50
Bethlehem (Nans), Sufolk, Va.	3.79
Dry Run, Seven Fountains, Va.	1.45
Suffolk, Va.	25.00
	$ 71.26

Individuals and Churches.

Mrs. J. Davis Reed, Jr., Portsmouth, Va.	$ 5.00
"A Friend"	20.00
Concord, Burlington, N. C.	10.00
	$ 35.00

Specials.

Class No. 3, Rosemont S. S., Norfolk, Va.	$ 3.00
Mrs. Gibson's Class, Rosemont S. S., Norfolk, Va.	34.00
	$ 37.00

Total for week ending January 2, 1937	$ 143.26
Previously acknowledged	7,505.04
Total since September 1, 1936	$7,648.30

With profound gratitude to every one who contributed to Missions in 1936.

J. O. ATKINSON,
Secretary.

A TRIBE OF GOD.

In his letter to the Romans Paul writes, "And it shall come to pass, that in the place where it was said unto them, Ye are not my children; there shall they be called the children of the living God" (Romans 9:26).

This prophecy is surely coming to pass in Africa. For many generations her people have been abused by all other nations. They have been harassed by merciless slave traders, exploited by ruthless traders and industrial organizations, and divided up among the various nations of Europe. With the downfall of Ethiopia, Liberia is the only bit of independent territory in all that great continent. But God has blessed the Africans with a spirit of hope and optimism so that they have endured persecution and oppression, patiently awaiting the day of deliverance. That day is dawning now, for out of every tribe in Africa, God is calling forth a people for Himself and through these people Africa will be delivered out of her age-old bondage.

DR. JAMES DILLARD—A BRIDGE BUILDER.

Many CHRISTIAN SUN readers are acquainted with Dr. James H. Dillard, who has often written for our columns. It is known to many of our readers that he came from Nansemond County, Virginia, having his birthplace and earlier years near Holy Neck and Holland. Possibly no man living has made a greater contribution, on the whole, to education in the South, and certainly none to Negro education, than has Dr. Dillard. How well prepared CHRISTIAN SUN readers must be, therefore, to read with deep interest the following, taken from the December number of *The Virginia Journal of Education.* It is difficult indeed, to realize, or even believe, that Dr. Dillard, Secretary of the Jeans Foundation, who is still active and vigorous in the field of letters and learning, has 80 years behind him and we join his thousands of friends in wishing him many, many years yet of usefulness and service. And now read from *The Journal of Education*:

Dr. Stokes, who was called upon to speak informally, said that he had always thought of Dr. Dillard as one of our generation's greatest bridge builders. This dinner, under the auspices of the Chamber of Commerce of Albemarle County, showing its appreciation of the services of Dr. Dillard, long a leader in education who had served as a Professor at Tulane University and Rector of William and Mary, was an example of how he had helped to build a bridge between scholarship and commerce, between the University and the town of Charlottesville.

He has been preeminently a bridge builder between the Anglo Saxon and Negro groups of America. It was easier for our generation, and will be increasingly easier for future generations, to bridge sympathetically and understandingly the gap between the two great racial groups in America because of the bridge which Dr. Dillard has built. Over this bridge he has carried what is best in the white man to the black man and what is best in the black man to the white man.

Similarly, he has been a bridge builder between the North and the South. A Southerner by birth, tradition, affection, and residence, his connection with many national boards, such as the General Education Board, has taken him much to the North. He has been able to interpret the best Southern opinion to the North and in return to carry the best Northern opinion to the South.

He has been a bridge builder between the South of the antebellum days and the South of today, carrying the culture and traditions of the old South into the modern era and adjusting them to meet the conditions of a more democratic society.

He has also been a bridge builder between Africa and Europe. As a member of the second Commission on Native Education sent to Africa his personality and point of view were helpful in leading the Europeans there to an understanding of the black man in their midst and to making Africa understand America better, just as on his return his address made the United States better understand Africa and her serious problems. He help- to make the Jeanes School almost as much an African as it is an American institution.

He has been a bridge builder in many educational fields. For instance, although himself by training and profession a teacher of classics and of literature, he became an exponent of the simple realities in education. He placed emphasis on those fundamentals which every child needs, trying again to make the three R's—along with character, the spirit of service, and some simple useful work—a worth while basis for education. He tried to make the head and hand go together, each helping the other, and was opposed to all educational fads.

He has been a bridge builder between private philanthropy and public education, making the grants from the great Foundations as useful as possible to the Southern States in building up their own systems of public education which should little by little meet most of the educational needs of the South. Dr. Buttrick, when president of the General Education Board, stated that Dr. Dillard could make a dollar go further than any man in the United States. He was a master in so adjusting matters that a small gift from private sources would stimulate the county or a community to develop better schools for all its people.

He has built many a bridge between town and county. Living himself in cities or towns, such as St. Louis, New Orleans, or Charlottesville, he has yet had his major interest in rural regions, bringing them the civilizing influences of town life and taking from them back to the cities the fundamentally important emphasis on closeness to nature and to the soil.

He has always been a bridge builder, a mediating force between Protestant and Catholic. Loyal to the Episcopal Church, he has seen what was permanently worth while both in Catholic and Protestant traditions and has been a factor for toleration and for mutual sympathy between all divergent religious bodies.

Were there time I might describe to you many other bridges which Dr. Dillard has built, such as the important bridge between education and religion, between the minister and the teacher. Even tonight as we see him at eighty years of age, we realize that he has still the spirit of young manhood, combining the wisdom of maturity with the enthusiasm of youth.

FIRST QUARTERLY REPORT FOR DECEMBER 31, 1936 OF THE N. C. WOMAN'S MISSION BOARD.

Women's Societies

Asheville First Cong.	$ 35.00	
Big Oaks	3.75	
Biscoe	6.55	
Carolina	10.00	
Church of Wide Fellowship	38.41	
Circular Cong.	18.00	
Durham Cong-Christian	43.62	
Erskin Memorial Cong.	30.00	
Flint Hill	1.50	
Greensboro First Christian	75.42	
Graham	1.00	
Hank's Chapel	20.00	
Hine's Chapel	8.55	
Ingram, Va.	7.50	
Lynchburg, Va. United Church	7.39	
Liberty, Vance	27.50	
Monticello, Brown Summit	6.70	
New Lebanon	10.25	
Palm Street (Greensboro)	9.15	
Park's Crossroads	4.30	
Piney Plains	5.20	
Pleasant Hill	6.62	
Pleasant Ridge, Guilford	4.00	
Pleasant Ridge, Ramseur	1.25	
Ramseur Christian	5.60	
Raleigh	10.00	
Salem Chapel, Walnut Cove	13.50	
Sanford	9.00	
Shallow Well	14.00	
Union, Va.	20.00	
Union Ridge	20.01	
Wake Chapel	20.00	
		493.77

Young People's Societies.

Bethlehem	2.10	
Durham Cong-Christian	13.18	
Greensboro First Christian	6.61	
Lynchburg, Va. United Church	1.55	
		23.44

Willing Workers.

Durham Cong-Christian	2.77

Willing Workers. (Juniors.)

Durham Cong-Christian	6.20

Cradle Roll.

Durham Cong-Christian	3.17
	$ 529.35
Conference Offeering	31.23
	$ 560.58

Disbursements.

Conference cards and Bd. meet lunch (Oct. 27)	5.36	
Year Books and Letterheads (Dec. 19.)	26.25	
Mrs. H. S. Hardcastle, Treasurer (Dec. 31)	528.97	
Total Disbursements		$ 560.58

MRS. C. H. STEPHENSON,
Treasurer.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

NEW YEAR'S RESOLUTIONS.

This is the time for us to "check up" on our accomplishments during the past year. This is not for the purpose of "patting ourselves on the back," but in order that we may see the lines along which we must strive harder during the coming year.

Most of our conference groups each year set up "Goals" which they seek to accomplish during that year. This is an excellent plan and has great value even if all of those "goals" are not attained. The very fact that they have been thought about, and considered, and worked toward, is worthwhile.

Dr. Lobingier says that each church group should set up definite goals at the beginning of each year—and be sure to check up on them at the end of the year, or much of the value has been lost. He considers that one of the best reports comes from a negro church in Texas which will send in items such as: "Secure 15 chairs for Sunday School; buy 20 hymnals; paint the walls and floor of the church" for their goals. Then the final report will read something like this: "Secured 10 chairs for Sunday School; bought 12 hymnals; painted the walls of the church." That little group knows what it needs and is definitely working along those lines.

Not only in our conference groups, but in our local church organizations, we should have a list of things we hope to attain during the coming year. If your local young people's group does not have such, it would be worthwhile to use your next meeting for that purpose, the whole group helping to draw up your "New Year's Resolutions." If you will set down in black and white the definite things you hope to accomplish during 1937, you will be surprised to find out how much easier it will be for your group to progress this year.

Make your resolutions cover the various phases of your work. Do not be afraid of stating them in definite terms. "To strive to read good church literature during the coming year" is a good idea but far too indefinite to be of much help. To have each member take some religious magazine or paper, such as the *Pilgrim Highroad,* THE CHRISTIAN SUN, *or The Missionary Herald* will be the basis for much more definite work.

Try to strike a happy medium in these "Resolutions"—that is do not make them so impossible that you will be discouraged at the end of the year when you see how few of them you have accomplished. On the other hand, do not list only things which you can do with very little effort and thought.

OFFICERS' HOLIDAY CONFERENCE

The officers of the Southeast Youth Fellowship and the presidents of the conference groups were invited to meet in Norfolk, Virginia, for a Holiday Conference on December 29-31. The purpose of this conference was to make definite plans for carrying out Youth Fellowship work in the Southeast. Since final plans for calling the conference were made at a very late date, the attendance was small. However, five of our conferences were represented in the group.

A meeting of the Youth Fellowship of the Southeast is held every two years in conjunction with the Southeast Convention. Therefore, plans were made for such a meeting in Jacksonville, Florida, on April 21th. Officers will be chosen at this meeting to serve for the next two years. Plans were set in motion for securing speakers for this meeting and making other necessary arrangements.

Projects were discussed and suggested plans of action drawn up for each of the departments. A study was made of the Southeast Youth Fellowship to see whether or not it now exists in the most effective form possible. Several changes in the set-up and revision of the Constitution will be recommended to the Southeast Youth Fellowship at the Jacksonville meeting.

A NEW LEAF.

He came to my desk with quivering life—
The lesson was done.
"Dear Teacher, I want a new lesson," he said,
"I have spoiled this one."
I took the old leaf, stained and blotted,
And gave him a new one all unspotted,
And into his sad eyes smiled,
"Do better, now, my child."

I went to the throne with a quivering soul;
The old year was done.
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."
He took the old leaf stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
"Do better, now, my child."

—KATHLEEN WHEELER.

RESISTING DISHONEST AND VICIOUS ADVERTISING.

CHRISTIAN ENDEAVOR TOPIC FOR JANUARY 19, 1937.

SCRIPTURE: Proverbs 12:22.

The topics for January were designed to answer the query "Whither, Bound, Youth?" Youth everywhere should set up a goal. Some time should be devoted to the worthy way of resistance. Youth must resist some things that make a strong appeal in order to build a strong character.

The most widely known products are those most widely advertised. Youth cannot afford to let dishonest and vicious advertising make its appeal to their hearts and lives. Resist such advertising. It is the one way to be protected and not deceived in purchasing our products.

For Discussion—

1. Is an advertisement harmful when it presents liquor as desirable?
2. How about harmful drugs and patent medicines?
3. Consider the overdrawn pictures painted through telling only part truth.
4. Should advertisements withhold information vital to the purchaser?
5. Is it fair to advertise a worthless article at an absurd price?
6. Should advertising promote the sale of products made under unfair working conditions.

Suggester Hymns—

"Lead on, O King Eternal," "A Charge To Keep I Have," "I Would Be True," "Yield Not To Temptation."

S. E. MADREN.

NEW LEBANON.

The work of a new conference year has started off nicely. We are happy indeed to welcome our same pastor, Rev. J. L. Neese, for another year.

A very impressive service was held on Thanksgiving Day with the largest number in attendance we have ever had for a service of this kind.

Just before the close of this service, a Thank-offering was taken for missions.

On December 20th, we had a Christmas service. This service was conducted by members of the First Christian Church of Reidsville, N. C.

Both pastor and members look forward to a great year in the work of our Master.

REPORTER.

Sunday School

By Rev. H. S. Hardcastle

NEW LIFE IN CHRIST.

Lesson II—January 10, 1937.

Golden Text: *Verily, verily I say unto thee, Except a man be born anew, he cannot see the kingdom of God.*—John 3:3.

Lesson: John 2:1 - 3:36.

Jesus and Social Life.

It is significant that according to John's gospel the first official appearance of Jesus at the beginning of his public ministry was at a wedding. It would seem that it was prophetic of the new sanctity which Jesus would give to marriage as an institution, of the central place which Jesus gave to the home, of the transforming influence of His spirit upon social life. It is indicative of the fact that He came not to destroy but to fulfill, that He would save the world not by withdrawing from the world, but by introducing a new spirit into the world. The home is the basic unit of society, and a miniature of the kingdom of God on earth. Jesus would cleanse home life, purify its atmosphere, inspire it with new ideals, infuse into it a new spirit.

There are, of course, many lessons embedded in the story of His miracle at Cana of Galilee. There is for instance, His tact and courtesy; His recognized authority; His transforming power; His ability to do more than is expected; His custom of giving always better and better things. One is glad that this story stands at the beginning of Jesus' ministry. There is a human, wholesome touch about it, as well as revelation of His divinity. It makes us feel that Christ is concerned with the simple and normal experiences of life, that He can enter into these experiences and enrich them and elevate them and give them new meaning and new beauty. Jesus at a Wedding Feast, and what He did there makes good reading.

Jesus and Institutional Religion.

John also represents Jesus in another significant relationship when he gives an account of the cleansing of the temple at the beginning of His ministry. The temple stood at the center of the religious life of the Jewish nation. It was the symbol of religion to the pious Jew. It had a sacred character and a useful mission, but it had been abused and prostituted to lower ends. In at least one phase it had become commercialized. Instead of being a source of inspiration, it had become the scene of exploitation. Accordingly with fine insight and with courageous zeal Jesus cleansed the temple, driving out those who were making of it as He said, "a den of thieves." The tone of religious ideals is the true index of the life and the security of the nation. No nation can prosper unless at the heart it is cleansed and purified. The strength of any nation is the height and the vitality of its religious or spiritual life and ideals. If Jesus should come into our country or our world today, He would undoubtedly visit first the church, and cleanse it of the baser and the lesser things that keep it from being a channel of spiritual healing and power to the nation.

Jesus and the Individual.

But John has a sense of values and a sense of perspective. The ultimate ministry of Jesus was through and to individuals. He would change the world through individuals who had been changed. A saved society through redeemed souls was the heart of His program. Thus it is that when John got together his material to write his gospel, he embodies the immortal story of Jesus and Nicodemus. Here is a man representing the Jewish religion in a very pious form—he was a Pharisee—coming secretly and sincerely to this young rabbi because he was quite convinced that He had the secret of a richer, fuller life. Here was something different. Here was religion, written not in tables of stone but in life. Here was religion not in terms of law but of grace and truth. It speaks volumes for Nicodemus that he would humble himself and come to Jesus to learn of Him His secret.

Jesus comes at once to the heart of the central problem of religion. He said in picturesque language that religion is not primarily a matter of ethics or even of reformation; it is primarily a matter of transformation or regeneration. Except a man be born anew, or from above, he cannot enter, he cannot even see the kingdom of God. It is only as men are renewed from within by the divine life from above that they can discern spiritual things, or grow in spiritual grace. He says three things about this new birth from above. It is necessary—except a man be born from above he cannot see or enter the kingdom of God. It is mysterious—it is like the blowing of the wind, it cannot be explained simply by description. And it cannot be seen, but its effects can. It issues in changed character and conduct.

Our modern world has made great strides in scientific achievement and accomplishments. Men sometimes feel that there is no limit to what they can do. It needs to be said again and again however that only one thing can create new manhood. There is still a place for and a need of the spirit of the living God. Science, education, even religion itself cannot save either an individual or the world. The hope of this age and of every age is a redeemed humanity. This comes not by the will or by the power of men, but only of God. Our modern world needs the message of the redeeming grace of Christ, the new life which can come alone through Him.

Jesus and God's Love.

Included in today's lesson are the immortal words about God's love for the world expressed by His gift to the world through Christ. John 3:16 is perhaps the most familar verse of scripture in the Bible. It tells of man's lost condition without Christ; it tells of God's love for the whole wide world; it tells of His gift to the world; it tells of the promise and pledge of the new life to be found in Christ; it proclaims the salvation which comes through Christ. And against this background Jesus goes on to draw a picture of the ultimate fate of those who spurn or reject this great love of God. The most terrible indictment against men is that because they love darkness rather than light they will not accept God's gift.

OUR RALEIGH CHURCH.

United in our spiritual quest, we of the United Church find inspiration in the heritage of our common faiths. We believe that our lives, both collective and individual, must be guided by the law of love as revealed in Jesus Christ and as interpreted in the light of modern knowledge.

The inescapable demands of Christianity challenge us to mold our society after the pattern of the Kingdom of God. This means a complete commitment on our part in building a more Christian world wherein the forces of war, racial injustice, and exploitation will be steadily diminished. The religious resources for this task are found in the worship of God and the service of man.

We receive an added impetus by coupling the prophetic zeal and apostolic sympathy of the Congregational-Christians with the ethical rigour and the "Inner Light" of the Friends. Anyone sharing these convictions is cordially welcomed to our fellowship, the simplicity of our creed is matched only by its sincerity.—*Bulletin of United Church, Raleigh, N. C.*

What we see depends mainly on what we look for.—*John Lubbock.*

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

"PRACTICING THE PRESENCE OF JESUS."

"Be still and know that I am God." —Psalm 46:10.

How can we practice the presence of Jesus without getting away from everything and being quiet? Only in such quiet can our hearts be attuned to His heart, and our ears ready to hear when He speaks to us. "How rare it is to find a soul quiet enough to hear God speak!

"The lovely things are quiet things,
Soft falling snow,
And feathers dropped from flying wings
Make no sound as they go.

"A petal loosened from a rose
Quietly seeks the ground;
And love, if lovely when it goes,
Goes without a sound."

Prayer—O God, help us to take time from our cares and duties of our everday lives to see Thee, to hear Thy voice and to do Thy biding. In Jesus, we ask it. *Amen.*

TUESDAY.

A FISHING TRIP.

"But Jesus stood on the shore."—Jno. 21:4.

Read verses from one to six. It is a story of a fishing trip told in two parts. The first part is, one to three, and tells of fishing failure. The second is, four to six, and tells of success. In between these parts something happened. These fishermen looked up and Jesus stood on the shore. Jesus made the difference.

Christ has never offered Himself as the difference between success and failure in material things. But He has offered Himself and He has been always found true as making the difference in our spiritual experience, in our personal character, in our struggles against temptations, and our hope of glory. It is the whole question of "Greater is he that is within you than he that is in the world." It is a question of an indwelling and abiding Christ.

Prayer—Thou who hast the power to transform men, transform our lives as we go about our work this day. In Christ's name we ask it. *Amen.*

WEDNESDAY.

ALWAYS GREEN.

"I am like a green fir tree."—Hosea 14:8.

This figure is very expressive It It goes so far and means so much. The fir tree, we are told, is deep rooted in Mother Earth and stands high midst other trees. It is always green and everlasting in its growth.

That must have been how Hosea felt about it in his experience with God. The God who is the God of the fir tree makes it possible for man to be deep-rooted in faith and principles, to stand high in honor and esteem, to be a refreshing delight always to his fellowman, and to live forever.

Prayer—Our Father, grant unto us Thy eternal spirit and we shall go on forever for Thy glory. *Amen.*

THURSDAY.

A MOST NEEDED THING.

"Let not your heart be troubled, ye believe in God, believe also in me." —Jno. 14:1.

"What Christian most need today is to hear the Master's words, 'Let not your heart be troubled'; and to find comfort and assurance through Jesus Christ, in the God, the doing of Whose will He made the supreme issue of His life and work."—*Harlan Luther Freeman.*

Prayer—Our Father, we come to Thee through Jesus Christ our Lord and beseech Thee to give us strength, light comfort and the hope which is begotten of Thee, all of which we need so much. In Christ's name we ask it. *Amen.*

FRIDAY.

"UNCLOTHED AND CLOTHED UPON."

"So teach us to number our days, that we may apply our hearts unto wisdom."—*Ps.* 90:12.

There is a way to talk so that what we say about others may be that which we will be pleased to hear again. There is a way to live so that our lives may contribute to the finer senses and uplift of others. There is one upon whom we may call and for whom we may live, who, in giving ourselves to Him, will add charm to our countenance, wisdom to our thinking, purity to our speech, make unpleasant duties a pleasure, sacrifices a joy, and fill our lips and life with praise. When Paul said, live so, "not that ye would be unclothed, but clothed upon" that ye might have victory in immortality, that is the kind of life he was enjoining.

Prayer—Our Father, how marvelous are Thy ways! How great is Thy love ever hovering over us! What beautiful preparations Thou has made for us! Do Thou grant us to understand. Give unto us passionate desire. Woo us into Thy ways. *Amen.*

SATURDAY.

"But to do good and communicate forget not."—Heb. 13:16.

"Be kindly affectioned one to another with brotherly love; in honor prefering one another."—Heb. 12:10.

"So many tender words are true
We mean to speak, Dear heart, to you;
So many things we meant to do—
But we forgot.

"The busy days were dull with care;
The long nights fell, and unaware
You passed beyond life's leading prayer,
While we forgot."

Prayer—Dear Father of love, "Be with us yet, lest we forget." *Amen.*

SUNDAY.

THE MIND OF JESUS.

"Let this mind be in you that was also in Christ Jesus."—Phil. 2:5.

The week's meditations were begun by an exhortation to quietude as an essential to a consciousness of the indwelling Christ. And now we are closing our week's meditations with the same thought.

The art of right living is the finest of arts. To have the indwelling Christ, means to put within us the possibility of mastering that art. The Lord has given us the Sabbath of rest as a special period set aside for acquiring that art. How far the world is drifting away from it! Pleasure, ambition, greed for money, pride and selfishness make us restless and drive us away from quiet and from that consciouness of Christ.

If we, like Christ, could dismiss these things from us, the roots of our unrest would be removed. Take Jesus and learn of Him, and when we learn these secrets from Him, then there will come rest and happiness to our souls.

Prayer—Heavenly Father, that river flowing from the throne of God we would know. We come to Thee. We come t oJesus this day. We pray that the mind in Him may be in us and that we shall be for Thy glory forever. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE COMING KING.

By REV. F. ERVIN HYDE.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counseller, The Mighty God, The Everlasting Father, The Prince of Peace."—Isa. 9:6-7.

Evil days had fallen upon the kingdom. After the long and prosperous reign of Uzziah the nation was plunged into a reign of terror. Yet out of the darkness of such a night shown a great light. And across the years the prophet saw the coming of a new day and a new king.

Centuries later Caesar Augustus issued a decree to the effect that all men must go to their own city to be taxed. So into Bethlehem as the evening sun was setting there came a man and woman. The former is of the house and lineage of David. The inn was full. A stable was provided. And there was born the Child of Whom Isaiah had prophesied. They took Him and wrapped Him in swaddling clothes and laid Him in a manger.

Shepherds left their commonplace tasks to go and worship Him. They told strange stories of how while they watched their flocks, an angel appeared unto them telling of their Savior's birth, and how the message was accompanied by the heavenly choirs singing, "Glory to God in the highest, and on earth peace, goodwill toward men." They laid their gifts upon the ground. For awhile they knelt in adoration. Then they arose and went on their way rejoicing.

Then came the Magi from the East, bearing their gifts of gold, and frankincense, and myrrh. These they offered to the infant-King. For a while they knelt and worshipped then no doubt went forth to serve Him the rest of their lives.

Three score years passed. Then one day there cometh He who was born to be King, preaching and saying, "Repent for the Kingdom of heaven is at hand." Men saw sample days of the Kingdom. They marvelled at His power. Numerous signs accompanied His ministry. For a while it seemed as though the world would accept His Kingdom. Then came the crisis. He is rejected and crucified. His followers accepted the task of transforming the world into His Kingdom. Reverently they prayed the petition He had taught them. "Thy Kingdom come." Patiently they awaited the day of His power.

And with the increasing years there came an increasing number of people who saw in Him the hope of the world, who owned His sway, and claimed Him as King. They recognized Him as heaven's Son. The gift of God to a lost world. The measure of God's love for a fallen race. John 3:16 must always stand out. Glorious gospel isn't it? What then shall we say of Christ?

"And His name shall be called Wonderful." So it is. Wonderful must be His first title. He was wonderful in His actions, for look at miracles. He was Wonderful in His endurance, for contemplate His suffering. He was Wonderful in His life, for who shall declare His generation. He was Wonderful in His death, for He saw no corruption. He was Wonderful in His Resurrection because He raised Himself from the dead. He was Wonderful in His accension because He carried out fallen natures into heavenly places.

He is also to be called "Counseller," for He is acquainted with the will of God. His life seemed to be a commentary on the will of God. He always yielded to the will of God. He came to show us the way to God. No one who wholly follows the Lord ever goes astray. He becomes the glad comrade of the way for all who will walk with Him.

He is to be called "The Mighty God." He possessed and exercised all of the divine attributes. "The Word became flesh and dwelt among us." Temptation could not defeat Him. False accusations did not weaken Him. Death and the grave could not destroy Him. He fought no losing battle against fear and failure. Truly He is "The Mighty God."

But more He is "The Everlasting Father." He is the Author of eternity. Time does not limit Him. He belongs to the ages. "Jesus Christ is the same yesterday, today, and forever." He is "God from everlasting to everlasting." And as the everlasting Father, He is the Author and Finisher of our faith. He is the author of the plan of salvation. To know Him is to possess eternal life.

And last but not least, He possesses the title, "The Prince of Peace." "On earth peace and goodwill among men," sang the angels on the day of His birth. His way is the way of peace. Love is the law of His Kingdom. As a King, He preserves peace. And we who would follow Him must needs walk in the pathway of peace.

Then we note that the government is to be upon His shoulders,—His only. That is not true today. As yet we do not possess the mind of Christ in industry, in business, in education, in racial relationships, in government, in international affairs. Yet some day His way will triumph and our world will become "the Kingdom of our Lord and His Christ." And He shall rule "wherever the sun doth her successive journey's run."

And glorious things are spoken of Christ's government. It is an increasing government. He began to rule in the lives of a few followers. But through the years the boundaries of His Kingdom have been enlarged. It has been added unto daily. Already upon every continent, and on many islands of the sea have been planted the standards of the Christian religion. His faithful ambassadors traverse the globe. Yes, the day is coming when "every knee shall bow and every tongue shall confess Him as Lord of Lords, and King of kings."

Then, too, He is equal for the task. No matter how great the task is, it is not too great for Him. No matter how heavy the burden, it will not be too heavy for Him. It is to be a peaceful government. "Of peace there shall be no end." Are we not ready to receive such a King? Then let us pledge anew our allegiance to Christ as King, and let us seek to make this world into His Kingdom.

NEW YEAR'S PRAYER.

Through every minute of this day,
Be with me Lord!
Through every day of all this week,
Be with me Lord!
Through every week of all this year,
Be with me Lord!
Through all the years of all this life,
Be with me Lord!
So shall the days and weeks and years
Be threaded on a golden cord,
And all draw on with sweet accord
Unto thy fulness, Lord,
That so, when time is past,
By Grace, I may at last,
Be with Thee, Lord.

—*John Oxenham.*

A house is built of stones,
Of sills and posts and piers;
But a home is built of loving deeds
That stand a thousand years.

—*Nixton Waterman.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The children at the Christian Orphanage had a very nice Christmas. The weather could not have been more ideal. It was clear and warm enough to be pleasant. We had no sick children. Our First Church, Norfolk, Virginia and our Franklin church had called sometime ago for all the names and ages of the children and both churches sent a present for each child. Every child received a present. Some received as many as four where some of their kinspeople sent in some. Our good and loyal friend, J. M. Darden, sent them 150 pounds of candy and a box of organes. Our good friend, J. D. Howard of Norfolk, sent us a 50 pound can of candy.

My assistant, Mr. Wagener, put up a Christmas tree in each building and the children and matrons bought the trimmings for the trees, including electric lights and when the presents were all placed around the trees they turned on the lights and they were really beautiful. Everybody was happy and aprreciative for the presents they received. We had no accidents during the week and nothing happened to mar the joy of the Christmas season. Your Superintendent was happy too. He had all his children and grandchildren home for Christmas dinner with daughters-in-law and sons-in-law, twenty-one in all.

We will close our financial report for 1936 next week and we will then give the final income total for the year.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 31, 1936

Amount brought forward $18,203.41

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Pleasant Grove, 4th. quarter	$ 7.77	
Greensboro, First	11.82	
Long's Chapel, 3rd. quarter	3.25	
Long's Chapel, 4th. quarter	2.02	
Reidsville	8.71	
Bethlehem	2.51	
		36.08

Eastern N. C. Conference:

Henderson	4.50	
Liberty, Vance	10.50	
Mt. Herman	4.00	
Zion	5.31	
		24.31

Western N. C. Conference:

Big Oak	3.40	
Hank's Chapel	3.34	
		6.74

Valley Va. Central Conference:

Winchester	4.78	
Mayland	1.00	
Linville	5.22	
		11.00

Eastern Va. Conference:

Oakland, Birthday offering	10.76	
Richmond, Nov. $6.04; December $6.50	12.54	
United, Lynchburg	5.73	
Holy Neck	5.95	
Waverly	2.50	
Mt. Carmel	5.79	
		43.27

Georgia & Ala. Conference:

Bethany		1.00

Ala. Conference:

Roanoke		1.75

Special Offerings.

Fidelity Bank	$ 12.50	
Dorcus Bible Class, Christian Temple S. S.	10.00	
M. B. Smith, Jr., Guardian, support of Whitten children	100.00	
Mrs. Dalton, support of children	20.00	
Mr. May, support of children	3.00	
Mr. May, support of children	3.00	
Interest on Helmer loan .	12.50	
		161.00

Thanksgiving Offerings.

Eastern Va. Conference:

Richmond Church	$ 21.00	
Richmond Church Birthday offering	8.83	
United, Lynchburg	12.25	
Union, Southampton	2.00	
Holy Neck S. S.	10.75	
Waverly Church	30.74	
Christian Temple	68.22	
Berea, Nansemond	10.70	
Mt. Carmel	1.25	
Old Zion	2.50	
		168.24

Valley Va. Central Conference:

Woods Chapel	2.65	
Antioch	8.23	
Mt. Olivet, (G)	5.00	
Palmyra	1.85	
Whistler's Chapel	.32	
Bethel	4.27	
Concord	4.50	
Leakesville	13.98	
Newport	1.92	
		42.72

N. C. & Va. Conference:

Durham Church	92.65	

(Continued on page 15.)

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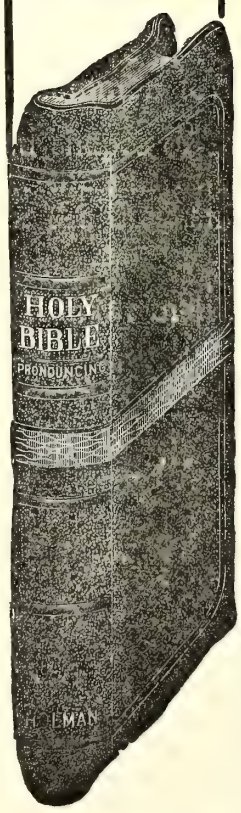

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph'ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.

[a] Acts 19. 1.
[b] ch. 1. 16.
[c] Ps. 1. 6.

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

BYRD.

Miss Sophis R. Byrd passed to her reward on December 7, 1936. Miss Byrd had been ill for three months and with the passing of the days she realized that her earthly time was indeed short. She is survived by two sisters, Mrs. R. A. Hinton and Miss Maggie Byrd; and one brother, Joseph C. Byrd, all of Harrisonburg, Va.

Miss Byrd, since childhood, had been a faithful member of the Antioch Christian Church, near Harrisonburg, Va. Not able to attend regularly, she was interested and did what she could, praying earnestly for the success of her church. Smiling, she willingly offered herself to God to go to the mansions of rest when He desired her to come. Fading to live again.

W. J. ANDES.

SMITH.

Mrs. A. L. Smith, of Newport News, Virginia, passed away at 9:00 P. M. on December 16, 1936. She was 55 years of age. Her sickness was of short duration but her going was expected from the time she was stricken.

Mrs. Smith loved her home, her church, and her family. For her love of the church and her anxiety for her children she made a lasting contribution to the life of the church she loved by giving a son, Rev. J. Howard Smith, pastor of the United Church, Lynchburgh, Virginia, to the ministry. An older son, Harvey, is in the military service of his country. Two daughters, Mrs. Orion McLamb of Goldsboro, N. C., and Mrs. Irmalee Kerlin of Newport News survive, with the husband, A. L. Smith. One son preceded her in death.

Funeral services were conducted from the First Congregational-Christian Church, Newport News, Va., by her pastor, the writer, assisted by Rev. R. L. House of Portsmouth and Rev. B. S. Via of the M. E. Church.

May the Father lend His comfort to the bereaved.

J. H. DOLLAR.

HOLT.

Whereas it has pleased Almighty God in His infinite wisdom and mercy to remove from our midst one of our beloved deacons, James G. Holt, who departed this life November 17, 1936, after a long period of faithful service, having served our church as deacon most acceptably since 1894. We, the deacons of the First Congregational Christian Church of Burlington, N. C., wish to express our appreciation of him in the following resolutions:

1. That we bow in humble submission to Him who doeth all things well and give thanks for the life and faithful service he rendered;

2. That in his going our Church has lost a most loyal and devoted member, one among our best, but our loss is Heaven's gain;

3. He was of the quiet, unassuming character which made life a pleasure to all those who were associated with him true and faithful. He drew friends to him who trusted him. His place on our board and in our Church is vacant and our hearts are made sad, but while we as friends mourn our loss our hearts go out in deepest sympathy to his family and we commend them to the loving care and comfort of a dear, loving Heavenly Father.

4. That a copy of these resolutions be entered upon our records and a copy be sent to the family of the deceased.

J. M. FIX,
EGBERT TRUITT,
Committee.

ANDES.

On January 23, 1936, God sent his death angel to claim our beloved brother and faithful minister and member of Antioch Christian Church, Rev. A. W. Andes. We wish to express our appreciation of him by the following resolutions:

1. That while we cannot understand the Divine power of the Almighty in removing from our midst our dear brother and faithful minister off the field for which he was so much needed, we, whose hearts are broken, lift our hands of faith and feel for the Master's hand and walk with him until we do understand.

2. That we express our appreciation for his noble and inspiring life and character, his self sacrificing service, his Christian Stewardship and loyalty to God's Kingdom and the Church.

3. We recognize that his life was a life of high ideals, wise counsel, trustworthy judgment and Christ-like spirit of loving friendship, which was the confidence and esteem and appreciation of the poor, the rich, the young and the old, and made him a trusted friend of all who knew him.

4. That we as a church extend to this bereaved family, our deeep and abiding sympathy in their hour of sorrow and commend them to Our Heavenly Father who never makes a mistake and can heal all our sorrows.

5. That a copy of these resolutions be spread upon the records of our church and copies be sent to the family and to "The Christian Sun" for publication.

Respectfully submitted,
EARL A. SHOWALTER,
VERDIE SHOWALTER.

ORPHANAGE REPORT.

(Continued from page 14.)

Shallow Ford	24.10	
Pleasant Grove	6.00	
Winston-Salem Church ..	20.00	
Haw River	43.53	
Hine's Chapel: Church, $47.00; Ladies Aid Society $5.00	52.00	
Liberty	6.00	
Union, Va.	33.05	
Burlington Church: Mrs. A. H. Lane and family $100; Mr. and Mrs. M. W. McPherson $10; Addie Malone $1; Virginia Walker $1; Lillie M. Hunter $1; F. J. Strader $10; Louise Scott 50c; Friends $5; additional from Sunday School $10.25	138.75	
Greensboro, First, O'Kelly Bible Class	55.70	
Greensboro, First	45 18	
Long's Chapel S. S.	1.61	
Long's Chapel, Church ...	7.64	
Greensboro, Palm Street, Missionary Society ...	4.00	
Howard's Chapel Church.	9.00	
Greensboro Church, First	14.98	
		554.19
Western N. C. Conference:		
Seagrove Church	12.69	
High Point	2.59	
Bennett	5.00	
		20.28
Eastern N. C. Conference:		
Mt. Auburn, additional ..	5.00	
Lebanon Church	15.48	
Mt. Hermon Church	10.00	
Pleasant Hill	5.80	
Wake Chapel Church	56.87	
		93.15
Georgia & Alabama Conference:		
Rose Hill	13.00	
Ambrose	14.54	
		27.54
Ala. Conference:		
New Hope	1.71	
Cavers Grove	2.55	
		4.26
Individual Thanksgiving Offerings.		
A Friend .....$	10.00	
A Friend	200.00	
Mrs. L. M. Clendenin ...	1.00	
Mrs. L. W. Wagoner	2.00	
J. C. Philipps	10.00	
Mr. & Mrs. M. W. Hook	10.00	
M. W. Hollowell	5.00	
Mrs. J. M. Brown	3.00	
Garner Hilliard	5.00	
R. Y. Spain	5.00	
Cash item	.06	
		251.06
Total for week		$ 1,446.59
Grand total		$19,650.00

Ring Out, Wild Bells

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—*Alfred, Lord Tennyson.*

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Ch

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, JANUARY 14, 1937. NUMBER 2.

THE WEST COLONNADES.

These Colonnades furnish a favorite gathering place for Elon Students, and at Commencement or other College Events, Alumni and Friends of the College love to linger in their shade.

LET THERE BE LIGHT

THE RESPONSIBILITY OF THE CHURCH FOR THE SUPPORT OF ELON COLLEGE.

The church is responsible for the support of Elon College, because the Church gave birth to Elon College and thus Elon is a legitimate Child of the Church Family.

We may say that the Church Family is made up as follows:

Mother is the Church of Christ.

Daddy is the Ministers and members.

The *7* avenues through which the Church functions. and the *7* children:

1. Christian Education.
2. Missions, Home and Foreign.
3. Orphanage.
4. Religious Journalism.
5. Sunday School and Endeavors.
6. Superannuation.
7. Southern Christian Convention, the "Big Brother" of all.

To neglect the support of any one of the "7 children" would be inhuman, unchristian, and criminal as you can readily see.

No child has done more for the Mother Church than the Daughter, Christian Education. This daughter, better known as "Elon," has been loyal, faithful and active in the "Church Family." She has helped to train and educate over 8,000 for a wide range of business and professional pursuits, and especially for the important feminine profession of home-making. No field of human activity needs Christian Education and Christian character more than the home. The home is the unit of the Church and of civilization and it determines the destiny of each.

We speak of great men, but what this old world needs is great women —home-loving mothers of Christian character. The true mother holds the key to the door of "Thy Kingdom Come On Earth As It Is In Heaven." Yes, Christian Education is the mediator that stands between the child's body and soul and reaches down and lifts him into the Gates of Heaven.

This child, Christian Education, plays a wholesome and wonderful part in our Sunday Schools and Churches. Visit the Sunday schools and Churches of the Southern Christian Convention, and in the great majority of them you will find Elon well represented—in the Sunday Schools as teachers and as leaders, and in the choirs and in the pulpits of our churches.

Elon's wholesome and Christian influence has not been confined to the home, churches and her auxiliaries, but has reached out into all phases of human activity. Professional work in all lines has been enhanced and business has been taught a "New Deal," "Do Unto Other as You Would Have Them Do Unto You."

Elon College, the Child of our Church, as we observe, has been and is on a forward marching mission, transforming the weak and the helpless, into Christian strength and power.

This Child, Elon, needs help—help not for self as such, but help that she may continue her work and even march on to greater and more glorious accomplishments in the future.

We repeat, the Church is under moral obligation to come to her rescue cue, because Elon is her legitimate Child and because this Child has and is doing her Christian work well in the Church Family.

This help must come from the members of our churches. Some can give more, and some can give less—but all can give.

A word to those with children of very moderate means. Probably you would say, "It is ridiculous to share my hard earned pennies with Elon College, when I am not hardly able financially to send my children to the public school, much less, sending them to college." We would remind you that you do not have to matriculate your children, as students at Elon College to be students and receive the lessons and wholesome influences taught at Elon College. Send your children to Sunday School, and there you will find Elon representatives as teacher and leader and send them to church and there they will be taught and inspired by Elonites, in the choir and in the pulpit.

Love determines our actions. Are we as members of our great church in *Love* with this loyal and faithful Child, Elon? Answer this question in the affirmative and this deserving Child will continue to grow, give and live. Answer in the negative and her unselfish and loving hand will pale and close, her body will wither and fall and her bright and glorious life will pass out—leaving a sweet memory that will be an inspiration for all Time.

May we as a loyal church, feel our deep responsibility for our own, and give her paternal love in thought, in word, and in deed, that she may continue to grow, give and live throughout the eternal ages.

J. E. West.

ELON COLLEGE 1890-1936.

1890.

The town—A little depot, a six by eight post office, a ten by twelve store, three homes, and three "shacks."

The college—The campus a virgin forest of oak and hickory, 22 acres, almost untouched by the woodman's ax or spoiled by the arts of man. "Old Administration Building," with unfinished tower, bare walls, chapel without seats, kerosene lamps, fireplaces, andirons, oak and hickory logs "Old East Domitory' in process of building and up to the second story. The old campus well and the "old oaken bucket," sedar poles and tin dippers—pigs penned and cattle stalled on the campus!—a faculty of seven, faithful, efficient, sacrificial members —a student body of sixty-seven, less than a dozen of college rank, poor in purse, proud in spirit, determined in effort, ambitious for achievement.

1936.

The town—A beautiful village; nice homes; well-kept lawns; paved streets; well-equipped, modern High School plant; fine water system; row of stores; orphanage with handsome buildings and modern equipment.

The college—A campus with massive brick walls, ponderous iron gates, large oaks, flowers, shrubbery, memorials, a scene of entrancing beauty. Twelve buildings, five arisen from the ashes of "Old Administration" burned in 1923 — Alamance Building, Whitley Memorial Chapel, Carleston Memorial Library, Christian Education Building, Duke Science Hall—almost the last word in college architecture, beauty, modern equipment, and utility—a faculty of thirty-three members, university and degree men and women, qualified and eager to serve—a student body of 442 members, our finest and best, inspiring with faith and hope to share in the making of a new world—a history—46 years of service into which has gone the labors, struggles, sacrifices, failures, and victories of the faithful. These things have not been in vain. Their prayers and tears have come up as a memorial before the great Judge and Dispenser of all things. With all foundations of the past and the prestige of the present, the future beckons Elon College with larger service and greater achievement.

N. G. Newman.

THE PUBLIC AND ELON.

For ten years it has been my privilege to work in the interest of Elon College. At this time of the year I am contacting high school seniors and arranging our prospective mailing list for the 1937-'38 freshman class.

I am sure that during the ten years I have contacted prospective students that there has not been a time when the interest in Elon was more favorable than now. The student body has grown until it has about reached a

limit until other facilities for rooming can be arranged. The students as a whole are well pleased and go back home with good reports which naturally has a lot of influence toward getting others from their community. It is not now the aim of the administration to increase the enrollment, but to get a more selective group, if possible, for the incoming freshman class. By *selective* we mean those better prepared to do college work, higher moral ideals and more able to take care of their college obligations.

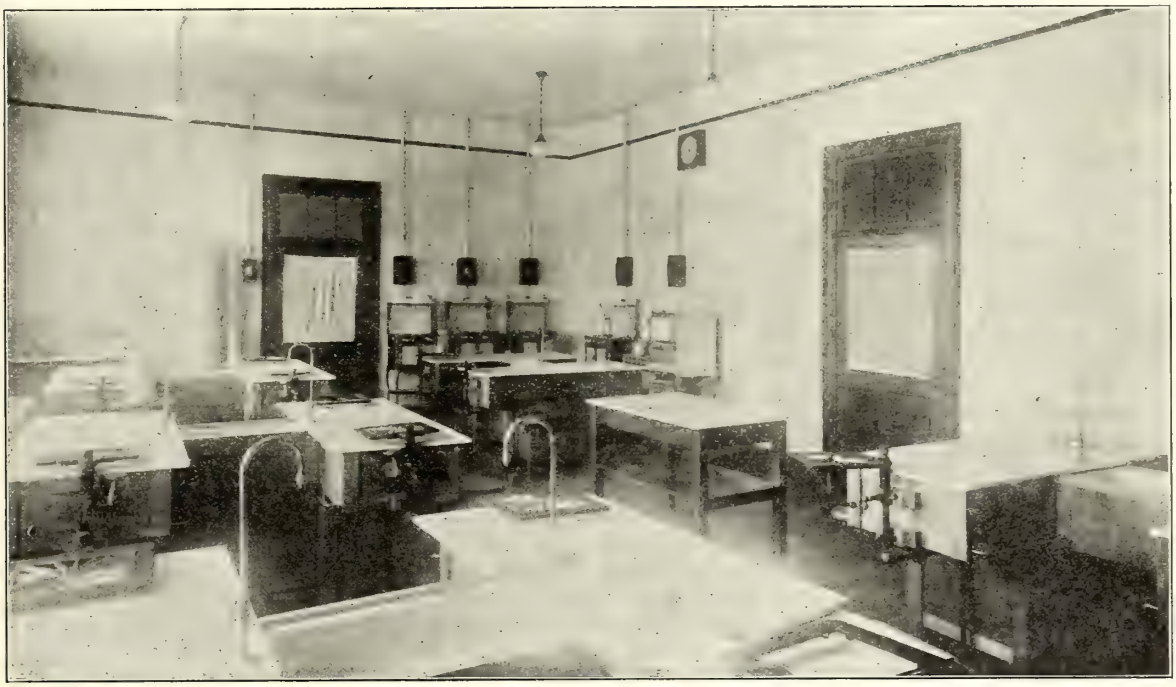
Some time ago I went to walk with a group of about forty high school seniors. It was my first trip to this school and naturally I was a stranger to the principal as well as the senior class. After going to the office and telling the principal my business and getting his permission to talk with his senior class, I was impressed with the fact that he did not turn me over to the room teacher but went along to introduce me to the class. In his introduction this principal told this group of seniors, "You know where I went to college. You know that year after year I have sent students there. I have changed my mind and never plan to send another to my college." Here he told of how his college had grown to be so large that they could not give personal attention, there being little contact between professors and students. He added that he considered Elon the best equipped small college in this section and said, "I should like very much to see some of you go there this year." We have three freshmen from this school.

There are other cases similar to this that I could mention, all of which go to show that the public school officials of this section have full faith in Elon and its work. Some of the best friends we have never attended Elon a day nor have ever seen inside of a Christian church. They know it because of their friends who attended Elon and know if its work.

The friends, alumni and church people as a whole have full faith in Elon, and with their loyal support, I have no doubt that the present indebtedness will be paid during the time allotted for that purpose. The Church has an important part to play in this matter, and I am sure that it will not fail Elon at this time.

GEO. D. COLCLOUGH.

THE WAY TO A MAN'S HEART.



THE HOME ECONOMICS KITCHEN.

The Home Economics Department of Elon College is well equipped, and offers excellent opportunities to those who wish to make a profession of either of its branches, or to teach, or simply to make of themselves better home builders.

SUGGESTIONS FOR CHURCHES IN RAISING ELON COLLEGE FUNDS.

Every local church has what it calls conference apportionments. The conference to which it belongs has asked it to raise a certain amount of money for various causes and institutions of the church. One of these institutions is Elon College.

January and February have been designated as the period in which the college part of the conference apportionment is to be raised. When a local church raises its quota for the college, it has raised 40 per cent of its entire conference apportionments. The college is greatly in need of these funds this spring. We are doing our utmost to balance our current budget. If the churches will raise their apportionments, our efforts in this particular will be successful. The country is more prosperous; money is circulating more freely. With the proper plans and organization to put these plans into effect the majority of our churches can raise the amounts asked for for the college.

Here are some suggestions as to how the local church might go about raising its apportionment:

First, set apart a week to be known as Elon College week. Begin on Monday and in every gathering during the week give out information regarding Elon College. Let the pastors, Sunday School superintendents, Sunday School teachers, and officials be optimistic for the college and urge generous giving on Sunday. Let all offerings except envelope offerings in Sunday School, church, and Christian Endeavor go for the college apportionment. Provide every individual with an envelope in which to make his offering.

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EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR COLLEGE.

For more than forty years members of the Christian Church in the South have been able to say with pride "Elon College is our own." For a hundred years the denomination had struggled along without a college in the South. There were only a few dreamers who believed in 1888 that this Church could establish a college. but they were heroic souls and undertook a task which gave to the present generation a heritage for which we can be justly proud.

No one dare say that Elon College has been, is, or ever will be, perfect. Institutions are not made that way, neither are human beings. But whatever Elon College is, it is ours. It belongs to the Church known as Congregational-Christian. That means that every man, woman, and child whose name is inscribed on the roll of a Congregational or Christian Church in the Southern Convention has a share in Elon College. They may not have paid a cent for this heritage, but it is theirs all the same.

It will be a fine day for our churches when boys and girls in our homes are taught from childhood that Elon is their college. There may be other colleges bigger and better, like there are other parents more intelligent, generous, and kind, but as we do not wish to exchange our parents so we would not part with our college. We need to love it and serve it. The boys and girls should feel that it is a high honor awaiting them when high school is over to enter the doors of our own Church College.

WORDS OR DEEDS?

It is easy for one to say nice things about a going institution like Elon College. We have heard it from friends near and far—from those who have studied at Elon, and those who have visited for a day. The institution is worthy of the praise of those who have lived and labored there as well as those who stop for awhile.

It is an institution outstanding in the denomination. It is an institution recognized by the state as worthy of a place among its colleges. It is an institution owned and operated by the Church and for the Church.

But words are sufficient in this day, or any other, to sustain an institution of higher learning. Men and women of intellect and consecration are needed for faculty and officers. This Elon has. Students in search of knowledge much work long hours through days and nights, months and years, in order to make a college. Elon has students said to be equal to the best. A church college must have people in local churches who know of their institution, what it is doing, and what it needs to do, and who not only know but share in the work of that institution. This means that members in all our churches need to feel that they are in a very real sense a part of the institution of higher learning owned, and supported by the Congregational-Christian churches in the Carolinas and Virginia.

Kind words concerning our college are needed and appreciated, but even more than this, the college needs and will appreciate the patronage of students and gifts of the members of the churches. Contributions which are made to Elon College will do more than pay debts long since due. These contributions will open the doors of education to young men and women who dream of life, a dream that can be the better fulfilled because our Church has such an institution. A dime or dollar contributed to Elon College will aid young people in their preparation for building a better world, for the making real the dreams of youth, for the onward march of the Kingdom of God.

F. C. L.

THE CONVENTION'S EDUCATIONAL PROGRAM.

The time has passed when the development of church enterprises may be left to chance. During the first hundred years of the history of church work within the Southern Convention chance seems to have played a large part. The organization of local churches was mainly the result of individual initiative. Organizations were effected wherever somebody thought best, and opportunity seemed to offer. Other denominations seem to have followed much the same policy. Perhaps such a course was justified when there was so much pioneer work to be done.

The day of the pioneer, however, has passed. We have come to the day when the development of Protestant Church life in this country demands the most exact appraisal of the worth of institutions; and the most careful planning for their future development. We of the Southern Convention need to take cognizance of this fact.

We are too small in numbers, and too limited in financial resources to leave our future to chance developments. There is an urgent demand for us to make a careful survey of our field. We need to know what are the opportunities and what are the needs of the organizations and institutions that we have; and then to plan the wisest course by which to measure up to our opportunities and to meet the needs.

If there is to be a worthwhile future for the work of the Southern Convention, surely that future is bound up with an adequate educational program. We grant too large a liberty to the individual, to leave that individual uninformed and uneducated. We are too largely dependent upon individual responsibility to neglect any phase of the educational process. Certainly we cannot afford to trust our educational interests to a system that has no top.

Elon College is the cap-stone of our educational system. It offers the opportunity for the education of those who are to carry on the work of our church, both as ministers and as lay-workers. But it does infinitely more than what it does for our own membership. It is impossible to set any bounds to the sphere of influence of such an institution. We may trace the bounds of the Convention, and say within these limits Elon College exerts the larger influence and ren-

ders the greater service. But immediately one thinks of Elon men and women who are rendering a consciencious service in sections far removed geographically from Elon College.

It appears, to this writer at least, that the course we follow in our support of Elon College determines in a large measure whether the Church as represented in the Southern Convention shall exert an ever enlarging influence, or whether we shall become a group that has passed its zenith, and whose remaining days are marked by a gradually decreasing usefulness.

STANLEY C. HARRELL.

The churches of our faith in the Southeast need Elon College for the same reason that the churches in Massachusetts founded Harvard, namely, that we may have an educated ministry. This is not the only value of a college but it is primary. Our churches need a Christian college where young men may be encouraged to prepare for the ministry. We shall have no students in the graduate schools of religion where they can secure the adequate preparation for religious leadership, if we fail to have a college with such an attitude toward preparation for the ministry that candidates for the ministry can be recruited. Elon College has long had this atmosphere and by its courses in religious education has promoted in a marked degree the preparation of students for the ministry. There are now more than 122 men and women in the ministry and in the missionary field who secured their education in Elon College.

Churches also need lay leaders for work in church and school and such leaders are most certainly prepared in a college like Elon. All pastors have had the experience of having fine young people leave home for college whose history prior to leaving home made it seem likely that they would be the leaders of the church of tomorrow only to find that when they returned from college, they were out of sympathy with the work of the church. Elon College has had the wisdom in dealing with students to lead them in the educational readjustment of their life so that they have not lost touch with the church of their parents. This delicate task of readjustment in an age of transition is being carried forward with marked success by Elon College and the future of our churches in the Southeast depends upon a college which has absolute fidelity to truth as increasing learning enlarges our horizons, combined with a profound belief in the essentials of the Christian religion. It has been said that a successful teacher of religion today must be able to "tell the truth without shocking our grandmothers and without disgusting our granddaughters."

Granting the necessity of having access to such a college as ours, there may be some who might say, "Why not depend on colleges other than our own church school?" This is sometimes said by those who deprecate all emphasis on denomination and who insist that economy would be secured by avoiding the provision of a college for our own churches. To this there are two obvious replies. First, only in a college which we ourselves promote can we be certain of the kind of education which we desire for our young people. The other answer is that we cannot afford to shirk our responsibility for doing part in the field of Christian education. We cannot

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"THERE SHALL BE MUSIC WHEREVER THEY GO."

THE COLLEGE BAND.

Elon has a small, but excellent band. It furnishes music for public occasions, as well as giving opportunity for the expression of musical talent.

ELON COLLEGE AND THE UNITED CHURCH IN THE SOUTHEAST.

When the merger was proposed, many of the Congregationalists had their first favorable reaction because of the excellent work and reputation of Elon College. It is a tradition among the Congregational Churches that it is the business of the church to promote the development of colleges. Harvard University is a monument to that early solicitude among the first of our churches in New England. Ever since the merger these who were formerly Congregationalists, have viewed with joy the evidence of the strengthening of Elon College. As a former member of the Congregational Conference of the Carolinas, I share in this joy and am glad to state the reasons for my faith.

CONTRIBUTIONS

SUFFOLK LETTER.

Elon College is the property of the Southern Convention. It is the prerogative of the Convention to enact financial plans for the support of the institution. Several plans have been adopted during the existence of the College. The most recent plan to supplement the regular income of the College directs the several Conferences to make definite apportionments to be raised by the churches. These apportionments may be raised during the Education Period and sent directly to Elon College; or, the churches may raise this money, send it to Conference to be transmitted to the College upon order of the President of the Convention. All funds raised by the churches for Elon College are credited on the Conference Apportionment for said College.

In this plan every church has a definite goal to reach and this apportionment is made in an effort to solicit the support of the constituency of the Convention. The College sustains the same relation to every member of the church, within the bounds of the Convention, and there is no escape from a personal responsibility to provide sufficient funds for carrying on its work.

Some day men of great wealth will count it a privilege to contribute large sums of money for such institutions as Elon College. At this time the institution is small, and, in recent years, its financial outlook has not been very encouraging. By several processes the indebtedness of the College has been greatly reduced, but it is still struggling to meet its annual budget. Under these circumstances, men of large means are not inclined to make large contributions unless they have a deep personal interest in this type of education. Until the men of large means can be reached, the College must depend upon the membership of the local churches to make small contributions. If the churches could be aroused to respond to this call, and meet this challenge with generous gifts, it would encourage the people who are able to make large contributions to come to the aid of the College.

Financial conditions in Virginia and North Carolina have improved during the last year. It should be easy for the churches to raise their full apportionment for Elon College during the year 1937. Now is the logical time to raise this apportionment. Every church will not find it practical to use the same plan. But some plan should be used, and a sincere effort should be made to raise the money. Too many churches make no real effort until the end of the Conference year, and then it is too late to reach the goal.

Use the plan best adapted to your local church. But approach the matter with an open mind, and a generous heart, and it is possible to raise the Elon College Apportionment in full. It will strengthen your local church and assist a very worthy institution. I. W. Johnson.

THE EDUCATIONAL ISSUE.

January and February have been designated as the months in which the college is to make its appeal to the Sunday Schools and churches of the convention for the support of the college. The present financial plan of the convention suggests to each local church a certain definite amount to be raised for the college and that this amount be raised during the months of January and February. These amounts have been apportioned to the local churches by their respective conferences. These amounts constitute a part of the churches' apportionments required by the conference. If the church will raise this portion of its annual apportionment, it will help the church itself in raising its conference apportionments and will be of great value to the college.

The college is making a desperate effort to balance its budget this year. We are making fine headway, but of course, it is impossible to realize enough profit from the operation to pay the entire cost of operation. The deficit is supposed to be made up from two sources; first, earnings from endowments. Our income from our permanent funds have been assigned as security for our loan, so not any of the endowment earnings are available for current demands. Second; from the local churches of the convention. This has been the plan for the support of the college for many years. The convention has asked the churches for a total of $12,500 for the college. By careful calculations it seems now that if the churches would raise this amount for the college during the months of January and February, we would be able, even though our endowment funds are tied up, to balance our current budget this year. This would certainly be an achievement.

I trust that the local churches may put forth every possible effort to raise this part of its annual budget during this period. If the churches could realize what it would mean, I feel certain that they would do it. At any rate, the college extends to every individual and to every local church its grateful appreciation of what they have done in the past and for what they will do during the year 1937.

May this be the greatest year for our church and her institutions that we have yet known.

L. E. Smith.

DO WE KNOW OUR CHURCH?

The Christian Church is not as large as many denominations. It is not known nearly so far. The public has never known or been able to interpret the genus of the Christian Church. This is true because we have never known our church ourselves as thoroughly as we should. We have been charged with lack of affection for our church. If such charges are true, it is because we have never thoroughly known our church. To know a church is to love it, and if we are to know our church, we must be taught its principles, its history, its purposes, from childhood. We have our Sunday Schools, our church school, and our colleges, but we have never taught our children the distinctive characteristics of our church. We have never had a textbook prepared setting forth the origin, the history, the principles, and the program of our church.

We have received and given the impression that one church is as good as another—that there is no particular reason for personal devotion and individual loyalty to our church. We have grown up in this more or less indifferent atmosphere. We are daily reaping the benefits of such negligence.

There should be prepared a course of graded instruction whereby all ages and all classes in our homes, Sunday Schools, churches, and colleges could be thoroughly informed concerning the church to which they belong. This course of study should be taught in the home, in the Sunday School, in the church, and in Elon College. The ones of our denomination should have a knowledge of their own church. Members of our student body who are not members of the the church would appreciate knowing something of the church that had taken them and given them freely of what it possessed.

This is to urge someone who has the will to set himself to the task and prepare such course, that our church may begin to live anew in our homes and in the hearts of our people.

L. E. Smith.

RELIGIOUS ACTIVITIES OF ELON COLLEGE CAMPUS.

Elon College is a church institution, supported by the Congregational-Christian Church for the purpose of training young men and women morally and religiously.

Moral and religious training are encouraged in every possible way. Each Sunday morning at ten o'clock, Sunday School is conducted in the Religious Education Building. The Sunday School is organized in keeping with the latest plan for efficient and effective work. After a worship period together, each one has the choice of either of three study courses, namely: The International Sunday School Lesson, Current History, and Social Problems. All Sunday School, Church Services, and other religious activities on the campus are for not only the faculty and students, but for the entire community.

Regular worship services are held each Sunday Morning at eleven o'clock in Elon College Community Church. The sermon is brought either by our beloved pastor, Dr. L. E. Smith, or by a visiting minister. The messages are always inspiring and uplifting. Music for the hour is furnished by the Elon College Choir. The music is an asset to the individual in his devotion and worship.

The students have charge of Vesper conducted at 6:30 each Sunday Evening. They arrange and conduct their own program of worship, which is always tensely spiritual.

Chapel services are conducted in the auditorium on Wednesday and Friday of each week. These services are religious and spiritual, and are conducted by some visiting speaker.

A further moral and religious influence is found in the activities of the Student Christian Association. This organization is composed of young men and women who are interested in the spiritual and moral growth of the students on the campus. The development of social consciousness and international understanding in addition to personal development. The members hold monthly meetings. In the meetings they discuss some vital question. Some of the members of the Student Christian Association conducted a night school at a negro church near Elon. They reported a successful school and much interest. This is only one of the many activities that the association has done.

One needs to stay on our campus only a day before they begin to feel the religious atmosphere that exists at Elon College.

M. N. E.

THE ATMOSPHERE AT ELON IS CHRISTIAN.

WEST ENTRANCE TO CHRISTIAN EDUCATION BUILDING.

Elon College offers a Unique Program of Christian Education. The Christian Education Activities center around this building. Here are to be found auditoriums and laboratories that are a joy to the hearts of those who would specialize in the work of Christian Education.

HOW ELON COLLEGE SERVES THE VALLEY CHURCHES.

To find the Churches of the Valley of Virginia Conference in their geographical location is rather a difficult task. One has only to realize that one church out of the twenty-two churches is a city church and the remaining churches are mostly located in the foothills of the Mountains. A more difficult task would be to estimate, fully and accurately, the good that these churches have accomplished in their respective communities. Yet a more and greater task awaits him who trys to thoroughly evaluate the good that has come to these churches through and from Elon College. These churches compose the Valley Conference and therefore the Conference has been benefited by Elon College.

This value cannot be estimated in dollars and cents. Although if an attempt were made to estimate the value in a pecuniary degree, the result would show a profit realized on the part of the Valley Churches at the expense of the College. What little money we have given to Elon in the past years would not, by far, equal the money that we have realized through the influence of Elon. Those who have been Elonites or who have been influenced by the Elonites are far better off than if they had never contacted Elon. Young men and young women have gone there and after a few years of study, they returned to the Valley better prepared to live. They taught school, preached the Word of God, made their community and other communities more sanitary by the removal of unsanitary

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

TO THE PEOPLE OF THE NORTH CAROLINA MISSION CONFERENCE.

Dear Friends:

I am sure you read with interest Mrs. L. E. Smith's recent announcement in THE SUN that Dr. H. Shelton Smith of Duke University will meet our people of the N. C. Mission Conference at Elon College, January 21, 1937, at 10:00 A. M. for a day's study concerning the American Negro.

Now, Dr. Smith, one of our own Southern boys, needs no introduction to our people. We know of no one more able nor better qualified to discuss the American Negro. We also know that there are great demands upon Dr. Smith's time and talents, and we feel very grateful that he was able to set aside this day for our conference.

We are hoping and expecting every church in our field to be represented. Invite and urge your friends from neighbor churches to come. Each person is asked to bring enough lunch for his or herself. The Elon ladies will graciously provide hot drinks. The ministers are especially invited.

Sincerely hoping that we may have a large delegation and a most profitable and pleasant day at Elon, January 21st, I am,

Very truly,
MRS. O. H. PARIS,
President.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 9, 1937.

Sunday Schools.

Shallow Ford, Elon College, N. C.	$ 7.39
Flint Hill, Biscoe, N. C.	.47
New Lebanon, Summerfield, N. C.	5.90
Wentworth, Raleigh, N. C.	3.42
Winchester, Va.	4.79
Hank's Chapel, Pittsboro, N. C.	2.80
Union (Southampton), Franklin, Va.	1.46
Sanford, N. C.	1.00
Waverly, Va.	2.00
Holy Neck, Holland, Va.	7.23
Fuller's Chapel, Henderson, N. C.	5.00
Newport, Shenandoah, Va.	2.11
New Hope, Harrisonburg, Va.	3.32
Mt. Pleasant, Vass, N. C.	1.72
	$ 48.61

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.	$ 3.07
Albemarle, N. C.	24.75
Elm Avenue, Portsmouth, Va.	9.87
Laura Montgomery Circle, Prov-Mem., Graham, N. C.	8.00
	$ 45.69

Total for week ending January 9, 1937	$ 94.30
Previously acknowledged	7,648.30
Total since September 1, 1936	$7,742.60

J. O. ATKINSON,
Secretary.

CHRISTMAS OFFERING, MINISTERIAL RELIEF.

New Center Church, Seagrove, N. C.	$ 2.90
Burlington Church, Burlington, N. C.	354.68
Pleasant Ridge Church, Ramseur, N. C.	6.50
Mt. Zion Church, Mebane N. C.	3.95
Liberty (Vance), Church, Henderson, N. C.	8.50
Wake Chapel Church, Fuquay Springs, N. C.	12.76
Reidsville Church, Reidsville, N. C.	18.37
Richmond, First, Richmond, Va.	20.00
New Lebanon Church, Reidsville, N. C.	11.30
Berea Church, Altamahaw, N. C.	4.00
Rosemont Church, Norfolk, Va.	32.50
Sanford Church, Sanford N. C.	3.70
Pleasant Ridge Church & Sunday school, Guilford College N. C.	4.00
Newport News Church, Newport News, Va.	15.00
Wentworth Church, Raleigh, N. C.	8.17
Winston-Salem Church, Winston Salem, N C.	4.80
Pleasant Hill Church, Fuquay Springs, N. C.	3.31
Shady Grove Church, Ether, N. C.	1.00
Mt. Olivet (R) Church, Elkton, Va.	1.75
R. L. Williamson Pastorate, Charlottesville, Va.	5.00
Henderson Church, Henderson, N. C.	13.00
Pleasant Grove Church, News Ferry, Va.	4.00
Biscoe Church, Biscoe, N. C.	2.00
Union (Va), Church, Virgilina, Va.	7.10
Suffolk Church, Suffolk, Va.	152.51
Total to date	$ 700.80

The Board of Superannuation of The Southern Convention elected for a term of two years by the Convention in session at Burlington, N. C., last May is composed of J. O. Atkinson, Chairman, D. R. Fonville, Secretary, Burlington, N. C., C. D. Johnston, Elon College, N. C., J. M. Fix, and Dr. James H. Lightbourne, Burlington, N. C. We work in closest accord and cooperation with our general Board of Ministerial Relief, Dr. Lewis T. Reed, Secretary, 287 Fourth Avenue, New York. At the annual session of the Board, Burlington, December 15th., it was voted that the receipts from the churches and individuals for this fund be published from time to time in THE CHRISTIAN SUN. It is very gratifying, indeed, to note that so far the churches responding to the appeal for the Christmas offering, as requested by the Convention, have gone much beyond that of the same date in previous years, and it is to be desired that all churches will give the congregations an opportunity to contribute to this most worthy benevolence. Receipts will be sent to the contributing church and acknowledgment made in THE SUN of all money sent. On behalf of our Board the deepest gratitude is hereby expressed to all those contributing.

J. O. ATKINSON, *Chairman,*
Board of Superannuation.

THE CHURCH COLLEGE.

Every institution of the church is to be evaluated by the contribution it makes to the church. It should ever be borne in mind that Christ is the Head of the church and is building His Church. His demands of the church are exacting. He is the center. That is to say He places the church, His church, above every earthly consideration and is depending upon the church to build the kingdom of heaven on earth.

In the light of these basic truths, it is impossible to over estimate the merit and the worth of the college to the church. The one thought of the college, or the sole thought that should control the minds and hands of those in charge of the college, should not be what the church could, or should, do for the college, but what is the college doing for, and contributing to, the church? In brief, what is the contribution of the college to the church? What has the college contributing to the church? To ask that question is to answer it. From the beginning until this day the chief concern of those most deeply interested in the college has been that of making the right sort of contribution to the church. This is most apparent and obvious in the ministry. If a strong, capable and consecrated minister goes out from college and gives good account of himself his parishioners are ready to admit that here is a product of the college and he reflects honor and credit upon the institution. On the other hand, if he falls down in his ministry, has defects in the use of proper language in the pulpit, or in the social circles, or if his intellectual and moral standards are not without reproach, immediately the fault is laid to the college. The strong minister reflects credit upon the institution; the weak discredit. Thus showing from positive and negative side that the world evaluates the college through

the individuals who have received their training,or the lack of it, in their church college. On this basis, church and college with us become one. In the Sunday school, as well as in the pulpit the school itself, or the class taught, evaluates the institution from which the superintendent, or teacher, if a graduate, has come. This is stated as a mere matter of fact well known to everyone. The church college, therfore, is always on trial and is being tested by, and through, the life, conduct, victories and defeats of those who have received their training at the church college.

Those in charge of the institution are well aware of these things, and this motive has been a predominate one on the part of the trustees as well as presidents and faculty of our Elon.

"OF MAKING MANY BOOKS THERE IS NO END."

INTERIOR VIEW OF LIBRARY.

One might well believe the writer of Ecclesiastes after viewing a modern College Library. Elon is most fortunate in having a Library Building that is the peer of any in the college world, and the already well-equipped library is being enlarged year by year. Contributions of books and rare periodicals are always gratefully received.

From its inception till this good hour, the contribution that Elon has made to the church cannot be estimated in terms of material, or spiritual, values. While the church has tried to help Elon, the sole claim to the help on the part of the college is the fact that the college itself is helping to build the church, to make and build the church by working together in the spirit and fellowship of Him, Who said, "I will build my church and the gates of hell shall not prevail against it." Only Christian men and women, or those professing to be so, are thought of in selecting a faculty as well as a Board of Trustees and others charged with the responsibility of conducting the college. So we shall evaluate the college and realize something of its worth and merit only as we make an inventory, more or less complete, of the gains and progress to the church from the conduct and the life of the college. So far our Elon has proven its worth and merit by the contribution it is making to the church and on this account, it behooves the church, to support and sustain the college by every means within its reach. If we wish, and are to have, a strong church, then we must continue to have a strong and well supported Elon.

J. O. Atkinson, Sr.

IF NOT ELON—THEN WHAT?

To those of us who have felt Elon College to be a part of ourselves, it seems unthinkable that there should ever come a time when the College should cease to be. But if that should ever be, there will be some things we will have to face.

First, we will have broken faith with those who have founded and builded Elon, and the vision they had. With no funds they dared dream of an institution which would offer to our youth, under the protection of the church, a chance to equip themselves for life, one which would give to our young men entering the ministry a preparation in the fundamentals of life. We can say with reference to their giving to make Elon, what Paul said to the Corinthians: "For to their power, I bear record, yea, and beyond their power they were willing of themselves." They believed we would carry on what they had begun, and we keep faith with them only by carrying on.

Secondly, we will have broken faith with those young people, who will not be able to secure a college education except that Elon minister to them in this way. To be sure, some of our young people will seek other schools but their lives will fail to be enriched by the heritage our church can give through Elon College. But there are many others who will never go on, just as many of us who have been nurtured there would never have gone on but for our own Elon holding beckoning hands and a kindly welcome; for a College is more than buildings and equipment, it is a spirit which calls to spirit. How poor our lives would have been without Elon! Dare we rob others of the inspiration and help that we have so freely enjoyed? We can keep faith with our young people only by keeping open to them the opportunity of a fuller life through our College.

Thirdly, we will have broken faith with our churches. Since the establishment of Elon College our churches have about doubled their memberships and practically all of them were ministered by Elon-bred men. We believe that our church should offer to our young men giving their lives to the gospel ministry a place where they may be fitted for service. We cannot keep faith with them if we do less than this. We need the spirit of those pioneers of our church who were willing to sacrifice and to give because they were possessed with a burning desire to establish the College. We need the same spirit today to keep it alive and active. C. H. Rowland.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

OUR THANKS TO ELON COLLEGE.

For many years Elon College has meant a great deal to the young people of the Southern Convention. For the past two years, the young people of the whole Southeast have been included in the group training which has met there for the Elon Summer School of Leadership Training. Not only in the summer has the college furnished this group with rooms and provided them with food in the college dining room, but also several Holiday Conferences have been held at Elon College.

There is no better atmosphere or more ideal type of building for such a conference or training school than that found on a college campus. The young people of the Congregational-Christian Church in the Southeast have indeed been fortunate, for Elon College has been most generous in this respect.

It is doubtful if the Southeast Youth Fellowship could have developed to its present extent had there not been that real fellowship among young people from all of the states in the Southeast group at the Elon Summer Schools. Elon College has furnished us with the background for developing and encouraging our Southeast Youth Fellowship work.

This is an instance when the Church and the College has really cooperated, for the results have been beneficial to both. On the one hand, as has been said, the College has provided the means by which the young people of our church could become acquainted and the Youth Fellowship work improved. On the other hand, many of our young people outside of the North Carolina-Virginia section have for the first time become familar with Elon College through attending the Leadership Training School. The favorable impression they have received at these summer schools has resulted in much good publicity for Elon.

The young people of the Congregational-Christian Church in the Southeast would like to take this occasion to thank publicly Elon College for its generosity in allowing us to use its buildings and meet on its campus. We greatly appreciate the relationship of Elon College to the youth of our Church and will do all we can to further its growth and development.

EMILY M. CARLETON.

CHRISTMAS CONFERENCE.

The officers of the Southeast and officers representing the various Youth Fellowship conferences in the Southeast who found it impossible to attend the Officers Conference at First Christian Church, Norfolk, Virginia, missed the most inspirational officers conference I have ever attended anywhere. Tuesday night through Thursday afternoon found those in attendance spending every moment possible in the discussion of effective plans by which the Youth Fellowship organizations in the Southeast may do their best work. Although there were only a few who could attend, much work was done. The Jacksonville meetin, a meeting to which you and I should look forward with much enthusiasm, was planned. The Jacksonville meeting, as you perhaps already know, is the meeting of the Southeast Youth Fellowship which each two years meets in conjunction with the Southeast Convention of Congregational and Christian Churches. Other definite work at this meeting included the discussion of Finance, Social Action, Missions, more effective Leadership Training, the practicability of projects, and in brief the entire Youth Fellowship program.

A word should be said about the host church. I am sure that there could not be a more considerate host church anywhere. Every convenience that provided for enjoyment and service was given to the officers in attendance, and as one who shared in the fellowship of the conference, I want to express my sincere appreciation to the church for opening its doors for the Officers' Conference.

My closing word is in the form of a request. The Jacksonville meeting, dear reader, is going to need you, and the least that you can do for your Church and your Fellowship is *to attend.* So make plans now to be in attendance at the *Southeast Youth Fellowship Conference, at Jacksonville, Florida, April 21, 1937.*

J. EVERETTE NEESE.

The Board of Christian Education has on hand both Bibles and New Testaments for distribution wherever they are needed. The donor wants all Sunday School pupils to receive one on their tenth birthday. Student Summer Service workers are being scheduled for next summer. If your church needs these young people for a week or two, please make the request soon. Hundreds of books are on the shelves of the Board. You can borrow them simply by requesting what you need. Write to the Board of Christian Education, 505 S. Main St., Norfolk, Va.

BUILDING CHARACTER THROUGH SELF-DENIAL.

CHRISTIAN ENDEAVOR TOPIC FOR JANUARY 17, 1937.

SCRIPTURE :Matt. 16:24, 25; Rom. 15:1-3.

Most people are willing to deny themselves for a cause they love. Self-denial for the cause of Christian ideals depends upon our degree of devotion to Christ. Jesus made an all inclusive statement when He said, "If a man will come after me, let him deny himself."

Character building is the process of Christian nurture. Make character strong by self-mastery. He who seeks to save his life shall lose it, but if he loses his life for the cause of Christ, he finds it again. Sacrificial living must be the test of true living.

A class had been having lessons for a year in making a better world. Then one Christian Endeavor president made this statement: "The worst obstacle has turned up inside myself. I know all these things are good, and we did vote to have them; but I just don't want them enough to crowd my schedule with them, and most of the officers feel the same way."

Such a statement leads us to ask ourselves, "How much do we want a better world?" Consider the cost. What does it cost to have better race relations? What is the cost to work for peace? What does it cost to fight alcohol?

Discovering Ourselves—

1. How can you bring out the fact that Jesus' disciples were choosing the kind of person they wanted to be?
2. Can one build character by choosing what one should leave out as well as what one should put into life?
3. Why does any person give any anything that he might have?
4. Why did Jesus choose some things rather than other things?
5. How much and how great is the sacrifice which he makes?

Suggested Hymns—

"More Like the Master"; "I Gave My Life for Thee"; "More Love to Thee."

S. E. MADREN.

Sunday School

By Rev. H. S. Hardcastle

JESUS, THE WATER OF LIFE.

Lesson III—January 17, 1937.

Golden Text: *Whosoever drinketh of the water that I shall give him shall never thrist.*—John 4:14.

Lesson: John 4:1-54.

Romance in the Everyday.

One never knows what is going to happen in the everyday experiences of life. Here was a Samaritan woman going at noonday to draw water from a well, and meeting there a man who transformed her life, and through her brought light and life to a whole village. One ought to live on tiptoe. One never knows what is going to happen, especially where Christ is concerned. To minds that are alert and to hearts that are responsive, life offers tremendous possibilities, and unsuspected romance.

Breaking Down Barriers.

It was not considered good form for a Rabbi to speak to a woman, or for a Jew to have any dealings with a Samaritan, but Jesus stepped across, or rather broke down these artificial and vicious barriers. To him a human being was a human being and a potential child of God, regardless of sex or nationality. At the very beginning of His ministry, He would have us understand that God is no respecter of persons. That a man's a man for all that.

Illiteracy in Religion.

When Jesus started to talking about "the gift of God" and "living water" the woman did not know what he was talking about. She thought of life in terms of material things. She was spiritually illiterate. There are, alas, today, so many people in our modern world to whom the language of spiritual things is an unknown tongue. They see only things; they do not see behind things.

Unsatisfied Hunger.

"Whosoever drinketh of this water shall thirst again." Earthly things cannot permanently satisfy. There is that in man which cannot live by bread alone, that is, by material things. There are in many hearts a deep, unsatisfied longing or hunger, and these hearts have sought here and there in vain for abiding satisfaction. Man is more than a body, or even a soul. Man is a spirit, and only spirit can satisfy spirit.

Life's Abiding Satisfaction.

"Whosoever drinketh of the water that I shall give him shall never thirst." Thus Christ puts in a homely way an abiding, spiritual truth. He has the secret of life's abiding satisfaction. He is that answer to the universal longing of the human heart. He meets human life at its deepest and most insistent point, and gives abiding and abounding satisfaction. One must, of course, drink again and again of the spiritual life of Christ, but Christ satisfies.

The Barrier of Sin.

"Sir, give me water that I thirst not, neither come hither to draw." Like so many people this woman wanted religion for what she could get out of it. And like so many people she wanted spiritual life on her own terms. Jesus said, "Go call thy husband, and come hither." It stabbed her to a sense of her deep need. She would have preferred not to have had that brought up. It would appear that she had been essentially sensuous and sensual, and she had gone from bad to worse—she was now living with a man who was not her husband. There can be no measure of God's grace in the heart unless sin is given up and cast out.

Dodging the Issue.

"Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." It is much easier to discuss theological problems than to face moral delinquencies. Many who seem to be so concerned with intellectual problems of religion are simply trying to cover up their moral shortcomings. Jesus is courteous and sympathetic, but He is firm and uncompromising at this point. His grace is for sinners, but only for sinners who will face and forsake their sins.

God is Spirit.

"God is a Spirit"—the true rendering is "God is Spirit." He is more than an idea; He is a Spiritual identity. He exists, and He exists as a person. He feels, He thinks, He wills. He has no bodily form, but He does have substance or essence. As Spirit, God is everywhere, He is not limited to one place. As Spirit God is approachable by man's spirit. Because man has been created in the image of God, he is fundamentally a spiritual being, and he can have communion with God.

True Worship.

True worship is not primarily a matter of place or or posture; it is primarily a matter of inner spirit. Men can worship anywehere if they worship in spirit and in truth. "God is Spirit, and they that worship Him must worship Him in spirit and in truth," said Jesus, and then He added these stirring words—"for the Father seeketh such to worship Him."

The Messiah.

"The woman saith unto him, I know that Messiah cometh, which is called Christ—Jesus saith unto her, "I that speak unto thee am He." It was to a poor, unregenerate Samaritan sinner that Jesus confessed that He was the Messiah, the Christ of God. He could not have done that at the beginning of their conversation, but He had led her along, gradually unfolding to her the truth, until as she responded, He made the great declaration. Not to proud Pharisee of Scribe or Sadducee, was the revelation made known — they were too proud and blind to see it, but to a lowly woman of inquiring mind and responsive heart.

The Harvest.

"Look on the fields for they are white already to harvest." Anywhere, everywhere, anytime, all the time there is need for workers for the harvest is at hand. Wherever one is he can serve Christ.

A Witness.

As soon as the woman came into a new experience with Christ, she felt and obeyed the impulse to tell others. It is the natural and normal Christian impulse. Christianity began and spread in just that way, the telling by one individual to other individuals of the new life which they had found in Christ. Perhaps one reason why we are not more eager and more zealous in telling others is because we do not have anything to share with others.

From Heresay to Personal Experience.

The people of the city came out to see Jesus and to hear Him on the invitation of the woman. And many believed on Him because of the sayings of the woman. But after Jesus had spent two days in their village, more believed on Him because of first-hand experience. "Now we believe, not because of thy sayings, for we have heard Him ourselves, and know that this indeed is Christ, the Saviour of the world." One can be helped to an experience of Christ by others. One can experience Christ only for himself.

The Good News.

Of course, the heart of this immortal story as recorded by John is the "good news" of God's love and of His redeeming power. Here was a woman, an outcast woman, a Samaritan, a sinner, a derelict of humanity, the object of divine concern and compassion. Jesus lavished Himself upon her as if she were the most important person in the world. And because she responded, she found new life in Him, and also brought new life to a whole village. Thanks be unto God for His unspeakable gift.

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

Utilitarianism of Jesus' Times.

"Why was this waste of the ointment made?"—Mark 14:4.

To speak of utilitarianism, or materialism, so outstanding in these days, is no new subject. It seems to have been in human nature from the beginning. In Jesus' time it is expressed by Judas who was the materialist of the apostolic group.

That there is much waste in the world one will deny, but it is certain that the unselfishness does not belong to this category. Spiritual values, love's gifts to life always pay dividends, not only to the donor, but to the donee and to the generations following. If everybody loved Jesus and served Him, the children of the present generation would be quite different and of the next much happier.

Prayer—O Lord, forbid that we shall measure things by the guiding principles of unselfishness. *Amen*

TUESDAY.

Poorer or Better—Which?

"Bear ye one another's burdens and so fulfill the law of Christ." —Gal. 6:2.

The world would be a lot poorer without Mary's gift of the ointment when she with penitent tears annointed the feet of Jesus with the precious spikenard and wiped His feet with her hair, one of the prizes of her life.

Perhaps there is somone within the range of your acquaintance today who is approaching some crisis. Maybe there is an act of love you can do to help him.

Prayer—Our Father, in these holy hours of prayer, give us triumph over ourselves and enable us to scatter sunshine and helpfulness along each day's journey. In Christ's name we ask it. *Amen.*

WEDNESDAY.

Growing Lilies out of Season.

"He shall grow as a lily."—Hosea 14:5.

To grow as a lily, or as the flowers of a "Watered garden," is the description Jesus gives to a christian who daily seeks the eternal waters from the throne of grace. You recall that Jesus compared the flowers to the gorgeous and costly vestments of Solomon, and said that these little flowers were more beautiful.

It is strikingly significant that Jesus should liken the true Christian life to these flowers. It is explained that the lily referred to is the Lupin, and that this is a flower of the desert which grows in alkili soil where nothing else will grow. It is a flower most gorgeous that covers the unsightly portions of the earth. Jesus means that the scarry tissue of off seasons, or the dry, hot, desert places will be covered over, and the wounds of the past will be forgotten.

Prayer—O God, grant unto our lives the transcendent beauty of Thy grace, and make our lives as watered gardens for the world. This we ask for Jesus' sake. *Amen.*

THURSDAY.

Our Limitations.

"Till we all attain unto. . . . .the measure of the stature of the fulness of Christ."—Eph. 4:13.

The most of us are humbled with a sense of imperfection and incompleteness. Paul says, "I have yet not attained . . . but I press on," Jesus brought to us the vision of a perfect man and admonished us to strive unto it. He prayed that we might attain unto it With the mantle of Christ's glory, Paul preached "Grow in grace" "unto the perfect man."

We cannot have Christ in the inner man without being sensible of limitations and imperfections. This is our salvation. Realizing this, the urge of the soul stirs to the passion for completeness, and therein we find the greatest proof of our faith.

Prayer—Our Father, who has made us for Thyself, give us the faith and the courage to strive for Thee, that we may grow unto completeness and be like Jesus. May each day find us making more progress toward the goal of perfection. In Christ's name we ask it. *Amen.*

FRIDAY.

God's "Enabling Act."

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." —Matt. 6:33.

This country began with faith in God as the supreme purpose of life. Our forefathers inscribed that faith on our money. It is still there. But we are trusting everything else but God these days. People are thinking that they know better than to commit themselves to a godly life; they trust themselves. They think the pleasures of the beach, or the resort, are better than the pleasures of Christian worship and service; they trust pleasure at their hands. They think that money is better than impoverishment which they fear might accompany Christian living.

We hear a lot about security. What is security? "It is in righteousness and the kingdom of God," saith the Word. But even God's laws fail when people put their liberty first. Christ's sermon on the mount is the greatest document on security that has ever been written.

Prayer—O Lord, teach us Thy way of life. Help us to know how to do when we say, "Thy kingdom come." Guide us and guide the world into this more abundant life. *Amen.*

SATURDAY.

Harmony and Efficiency.

"Thy wll be done."—Matt. 26:42.

We often meet the problems of life with the spirit of annoyance, and we plod our way through things dolefully. Perhaps we are submissive enough to say "It is the will of God." Maybe it is! But does that always answer? Sunshine and flowers are also His will, and these are the kind of things that we are to produce in life. If we live on the positive side of life rather than the negative, the spiritually filled soul will throw off troubles like a healthy life throws off disease. Such living is in the realm of His presence and His will. That means harmony and efficiency.

Prayer—Our Father, we come to Thee, O give us Jesus in our every day life, then we know that every cloud will bring us blessings, and life will be a flow of love, holiness and service. This we ask for Jesus' sake. *Amen.*

SUNDAY.

"The Uplook."

"I will lift up mine eyes unto the hill from whence cometh my help." —Ps. 121:1.

Henry Drummond used to say, "When the outlook is bad, try the uplook." He said the outlook is often bad. It was for Job. But Job tried the uplook and won out. By the uplook he was enabled to make the outlook, though bad, good. What a wonderful thing it is to look to Jesus, to set our affections upon the enduring things that are above!

Prayer—Our Father, we would not fail when the way grows hard. May our lives be so set in the God-side—the sunshine side—of life, that every outlook may be bright. In Jesus' name we ask it. *Amen.*

CONVENTION'S RESPONSIBILITY FOR ELON COLLEGE.

The writer was not born nor bred in the Southern Convention; his licensure and ordination to the ministry were in the Southern Convention. His introduction to the Southern Convention was made by Dr. J. P. Barrett, Dr. W. W. Staley and his father. The introduction was not formal. But it was comprehensive. The introduction to the Southern Convention was not an introduction to the causes and institutions of the Southern Convention. This was made very clear. There were no equivocations or reservations at this point. As a minister of and in the Southern Convention, I was responsible as such to and for the causes and institutions of the Southern Convention. Logically the basis of this relationship was, and is, the responsibility of the Southern Convention for its causes and to its institutions.

From this inductional understanding there has not been departure nor thought of departure. It rang true then; it has rung true through the intervening years; it rings true now. And it has had and it has now the ring of the axiomatic.

Chief among the institutions to which this introduction was made was Elon College. And it was made with pride. Doctors Barrett and Staley had a justifiable pride in Elon College. For Doctor Staley, disloyalty to Elon College would be like treason to his country; unthinkable and impossible. The writer's father became imbued with this sense of loyalty to and responsibility for Elon College. A framed photograph of the Elon College campus and buildings soon graced the walls of his study. And soon his beloved Howard Hardcastle was matriculated at Elon College. And so was the understanding cemented and solidified; and it yet holds firm and solid. The responsibility is there.

How could it be otherwise? Who first dreamed of Elon College? Who confirmed this dream by a determination to found the college? Who selected the site and authorized its location? Who plotted the grounds and raised the walls? Who first sent their sons and daughters to it? Whose are the names associated with it? Who sorrowed when fire glutted its administration building? Who nobly resolved to build bigger and better on the ruins? Who rejoiced with pride when the present splendid buildings opened their doors for service? Who now is responsible to keep those doors open and to perpetuate this service? Why is such a question implied? Has it been raised by the least or the greater among us? Is there anyone with presumption sufficient to raise it? Could any other answer than this be given?—The Southern Christian Convention!

James H. Lightbourne.

THE ALUMNI OF ELON COLLEGE.

The chief asset and glory of Elon College is her Alumni. Possibly there are alumni who would not be considered an asset, or a source of glory, to the college, however, Elon with every other college must rise, or fall, in the estimation of the public, with the rise, or fall, of her alumni. Since the college opened its doors for the reception of students in the fall of 1890 until the close of 1936, she had given diplomas to 1066 graduates. These are in every profession and vocation, common to our day and time, and are on the whole giving a good account of themselves in the pulpit, in the pew, at the bar, in the classroom, in the medical profession and in business. Elon has never had occasion to be ashamed of her alumni.

The conscientious graduate of a college knows full well that he has not discharged his obligations to his Alma Mater by paying all dues and fees demanded of him, or her, by the college and is fully aware that the four years schooling at the college has entailed obligations and privileges, which can never be fully discharged, so far as the same is related to Alma Mater. We cannot estimate the worth and blessings of life in terms of dollars and cents and four years of college training in the formative period of life opens up avenues which lead to the life more abundant. In this way the college confers not only learning, but life upon the conscientious student and graduate. Culture is not enough. Scholarship is not enough. Learning is not enough. The college confers all these on the conscientious graduate and more than all these; it confers the inestimable and incalculable values of achievement unattainable without the College.

As President of the Alumni Association, I have been gratified at the deep interest of the alumni in all parts in their Alma Mater. These alumni, engaged as they are, in the busy affairs of life may not openly express their gratitude nor lavish upon their Alma Mater gifts that would indicate their loyalty and devotion, and yet I am persuaded through contacts made and kept with fellow alumni in all directions, that the loyalty and devotion of our alumni do not suffer from, but are enhanced by, comparison with alumni of other institutions. Our alumni love their Elon and they do well to love her, because they realize that there are unselfish and devoted men and women in charge of the institution at all times, who through real self-denial are giving the best that they have that they may send out graduates, who will not only reflect honor upon Alma Mater, but will give good account of themselves in the various walks and activities of life.

J. O. Atkinson, Jr,
President Alumni Association.

I BELIEVE IN ELON COLLEGE.

I believe in Elon College because of the high standard of morals taught there. When your sons and daughters go to Elon you can feel sure that they will have every protection thrown around them to help make them real men and women. All of my children, five in number, have attended Elon College. The atmosphere at the college was so very wholesome that when one of them finished, he went from Elon to Yale Divinity School, Yale University, New Haven, Connecticut, to prepare himself for the Gospel Ministry. Elon not only teaches a high standard of morals, but takes a vital interest in the spiritual well being of those who come to her campus.

I believe in Elon College because of the type of men and women employed on its teaching staff. Every teacher of the College is thoroughly prepared, having been trained in the leading colleges and universities of our country, and are always eager to impart information to the young men and women who come for instruction.

I believe in Elon College because it was founded by the men of my church, some of whom gave the best of their lives that Elon might become an institution that the Christian Church could well feel proud of.

May every member of our church stand by Elon in this crisis.

Mr. J. A. Kimball.

ELON COLLEGE AND THE CHURCH.

(Continued from page 5.)

afford to be parasites and shift our responsibilities upon the shoulders of others.

All these considerations make it evident that every church in our area should make it a part of its work to contribute annually to the cost of maintaining Elon College and should also continually seek to send its most promising youth to our college for their education. Our money and our youth should be sent to the college in a continual stream of supporting strength.

C. Rexford Raymond.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

This report closes our work for the Orphanage for the year 1936. I am happy to say we have reached our final goal of $20,000.00 and had $16.00 to spare.

I am grateful, indeed, for the loyal support we received all during the year. I had faith in our friends in all the churches to believe they would see to it that we reached $20,000.00.

If we have failed to report any item that has been sent in during the year or at Christmas, we want you to know it has been an oversight. We would be glad if you would call our attention to it so we can make mention of it.

With this report, we bid the year 1936 goodby and turn our faces toward new duties and new undertakings for 1937. Our goal for 1937 will be $20,000.00. Let us begin now to strive to reach it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 31, 1936.

Amount brought forward		$19,650.00
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Shallow Ford, 4th quarter		$ 8.74
Western N. C. Conference:		
Seagrove	$ 1.50	
Flint Hill	.42	
		1.92
Eastern Va. Conference:		
Bethlehem	$ 2.38	
Union, Southampton	1.46	
Dendron, Oct., Nov. & Dec.	5.00	
Suffolk	25.00	
Elm Avenue, Oct., Nov. & Dec.	9.52	
		43.36
Valley Va. Central Conference:		
Dry Run		1.75
Georgia & Ala. Conference:		
Vanceville		1.00
Ala. Conference:		
Pisgah		.84
Special Offerings.		
Mrs. Dalton, support of children	$ 17.50	
Alamance County	45.00	
Luther Wagoner, rents	5.00	
Mrs. Park Hayes, support of children	18.00	
A. J. Morgan, Gdn., Morgan children	40.00	
		125.50
Thanksgiving Offerings.		
N. C. & Va. Conference:		
Burlington Church: Grover Moore on pledge, $10; C. T. Holt, $50	$ 60.00	
Union Church, Va. additional	10.00	
		70.00
Eastern N. C. Conference:		
Ebenezer, additional	$ 2.00	
Liberty, Vance, additional	1.00	
		3.00
Western N. C. Conference:		
Biscoe Church		8.00
Eastern Va. Conference:		
First, Norfolk Church		58.33
Valley Va. Central Conference:		
Dry Run Church & Sunday School		19.00
Individual Thanksgiving Offerings.		
W. J. Ballentine		25.00
Total for week		$ 366.44
Grand total for 1936		$20,016.44

THE FOLLOWING ITEMS HAVE BEEN SENT IN SINCE OUR LAST REPORT:

Proximity Manufacturing Company: bundle of materials.

Primary Department, Congregational-Christian Church, Winchester, Va.: box Christmas gifts.

Mrs. Cleo Faucette, Monticello, N. C.: box clothing.

Providence Memorial Church, Graham, N. C.: fruit.

Cary Christian Sunday School: four dozen quarts tomatoes.

Master Milton Benton, Suffolk, Va.: an overcoat.

Leon Frank, Harrisonburg, Va.: pr. shoes, pr. pants.

Mr. J. D. Howard, Jr., Norfolk, Va.: box candy.

Columbia Manufacturing Company: package sheeting.

Waverly Christian Church: box clothing, towels, pillow cases, Irish potatoes, sweet potatoes, handkerchiefs, soap, 75c in coin, etc.

The Philathia Class of Ramseur Christian Church: eight pairs anklets.

Mr. J. M. Darden, Suffolk, Va. candy and oranges.

Salem Chapel Christian Church: box clothing.

Circle No. 1, Burlington Christian Church Missionary Society: two crates tangerines.

(Continued on page 15.)

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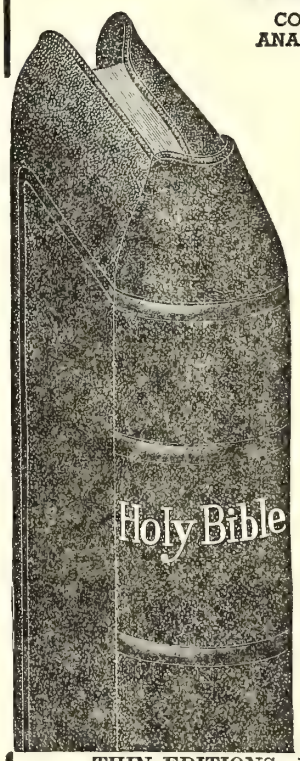

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

A. D. 33.

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *t*even all her living.

18 And pray ye that your flight be not in the winter.
19 *p* For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

i 1 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
p Deut. 28. 14.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

HOW ELON COLLEGE SERVES.

(Continued from page 7.)

conditions, became leaders in civil and religious life, and have raised in a quiet and mannerly fashion the level of civilization from a disorderly and careless flippancy to an orderly, careful and inspiring life. Perhaps this might be said of other communities where Elon has never been known. But Elon has left its progressive, sane and stable influence in the Valley Churches which no other institution of learning has affected. Can one count this by dollars and cents? One, after all, cannot evaluate in realities and actualities the results of a College in the life of a group of people. Some values can be measured but not all of them.

Elon Continues in her noble way to serve the Valley Churches. Today there are six ministers in the Conference with five of them having graduated from Elon. Most of the members of the Standing Committees of the Conference have either attended Elon or have paved the way for members of their household to attend. Elon in the past has served the Valley Churches by training their present leadership.

Youth of today holds the keys to the future. The present leadership will pass away and the youth of today become the leaders of tomorrow. No longer is it possible to lead and become a leader of men, if you have no training. Upon Elon falls this responsibility. The youth of our Conference are organized, with most of the leaders being Elon graduates. Other young people are greatly interested in Elon. Would it be unfair to the adults to say that the Youth of the Valley are more interested in Elon and the achievement of an education than most of the adults? A survey of the field will reveal this. Elon serves the Valley churches through the training of the Youth, the future leaders.

Christianity is an extensive enterprise. It believes in making disciples of all nations. The women of our Conference are more energetic and active than the men in this endeavor. The Executive Committee of that valiant group is composed of women who have attended Elon or who have made it possible for members of their household to attend. Yes, the servitude of Elon College extends into the Missionary Cause.

Elon College serves to unify and to develop the faith of the Valley Churches. Physically the churches are far apart but when the sound of the College Song is heard, they unite their voices to sing the glorious melody. They seem to be more unified when the cry "Help" is heard from the beloved institution. They bend their feeble efforts to give what little money and support they can. If their faith is small, so will their collections be small. But when they hear of men who are doing their best and giving their all for some enterprise, their faith increases and so does their giving. The faith of the Valley Churches is beginning to increase in Elon and its leaders. Elon becomes the center of their activities because of the Orphanage, Mission office and College existing there. We believe that these institutions exist because they are a part of the cause of Christ. We, further believe that Christ is the center and giver of life.

The services of Elon has been unselfish and lovingly rendered to the Valley Churches. It has given to the Valley more than it will receive. Surely the blessings of God will rest upon Elon because of its services. Remembering the words of Christ, "It is more blessed to give than to receive," the power of Elon is undeniably great. During the months of January and February, may the Valley Church make Elon unquestionably greater.

W. J. Andes.

SUGGESTIONS FOR RAISING ELON COLLEGE FUNDS.

(Continued from page 3.)

Second: assign a legitimate part of the apportionment to be raised by the Ladies' Aid, by the Sunday School, by organized classes, and by the church itself. Have committees in each group to work to see that its share is raised.

Third: appoint a college committee who will make personal solicitations during the week, taking pledges and leaving envelopes with every individual member with the request that he place his offering in the envelope and bring it to the worship service on Sunday.

Fourth: give the Ladies' society or the Ladies' organization the entire field of the church and Sunday School and ask them to raise the college apportionments.

The amount will never be raised without an effort. One of the leading pastors in the Eastern Virginia Conference said to me, "The entire conference apportionments in our present financial plan for the church can be raised, but it takes a lot of hard work to raise it."

If either of the above plans are followed diligently and enthusiastically any local church will raise its conference apportionments during the period assigned, but, of course, if nothing is done about it, but little can be expected.

L. E. Smith.

ORPHANAGE REPORT.

(Continued from page 14.)

Burlington Church: bath cloths, handkerchiefs, towels, socks, raisins, canned goods, soap, etc.

Woman's Missionary Society of Liberty Spring Christian Church: box clothing.

First Christian Church, Norfolk, Va.: box containing gift for every child in institution.

Franklin Christian Church, Franklin, Va.: box containing gift for every child in institution.

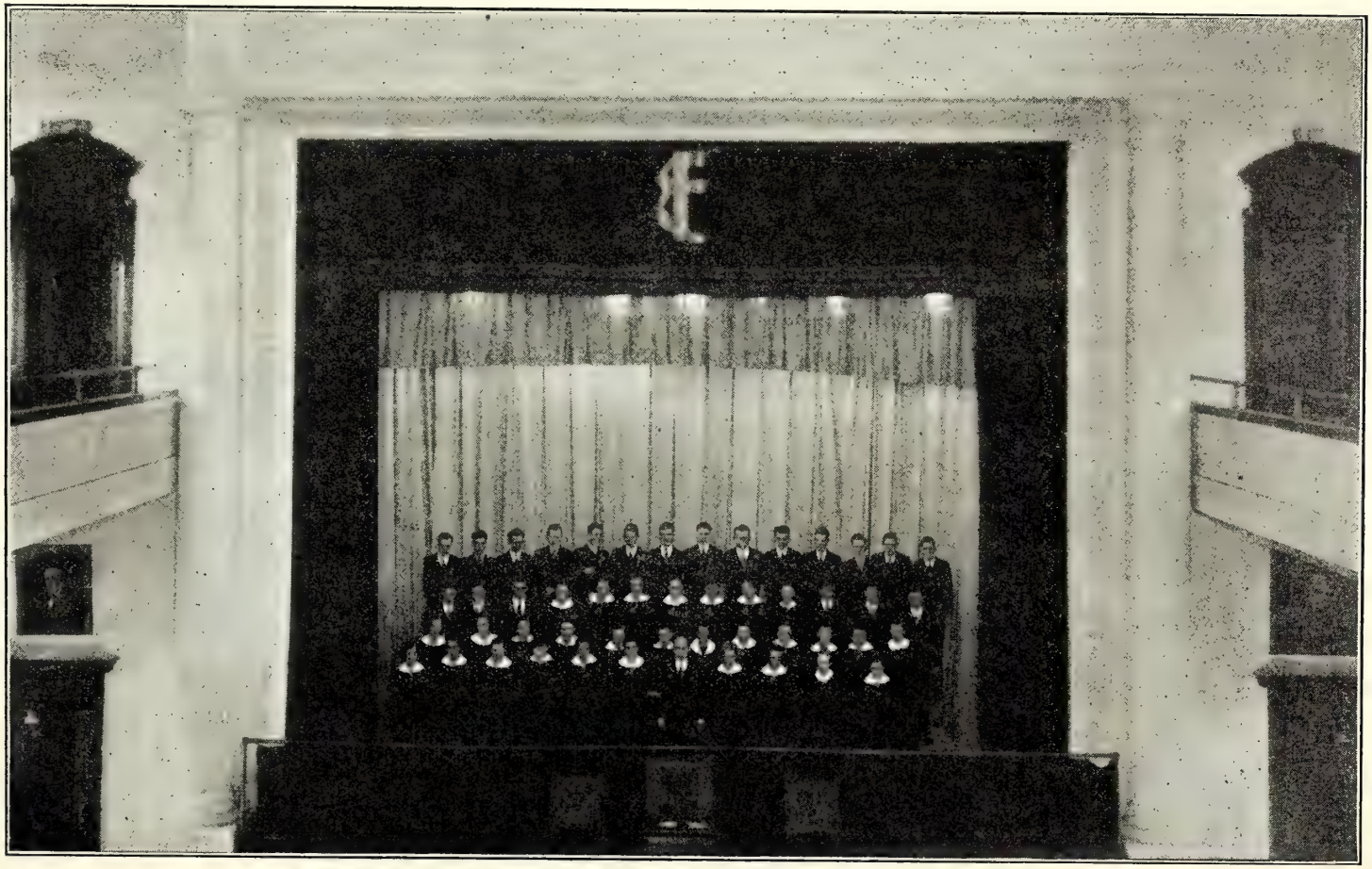
Winston-Salem Congregational-Christian Church: box Christmas gifts.

Mrs. Edgar Pritchette and Mrs. Jones: 1 cake each.

Spring Hill Christian Church: box containing clothing. bath cloths, soap, handkerchiefs, and dress material.

Your editor is eager to get news from the churches. People like to read news. Please send bulletins, church letters, or other forms of publicity to the editor at 505 S. Main St., Norfolk, Va., and he will do the rest, or write up what happens and send it to him for publication. Thanks!

ELON COLLEGE OFFERS EXCELLENT MUSICAL ADVANTAGES.



The Elon Singers on the Rostrum of the Whitley Memorial Auditorium.

Wherever the Elon Singers have gone, they have made for themselves a hearty welcome. On many occasions they have added to the enjoyment of programs both at the College and on tour. This organization offers an opportunity for cultural advancement to all Elon Students that are musically inclined and are willing to make the necessary extra effort in self advancement which such an organization naturally requires.

HISTORICAL SOCIETY. 1936
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REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, JANUARY 21, 1937. NUMBER 3.

Elon College Library 3X

A Prayer For Youth.

By W. CLARK ELLZEY.

O Lord, give me the will to use my mind,
That Christ may think through it in my small place,
And help to bring His kingdom to the world;
Purge from it every thought that's base.

O Lord, give me the grace to use my heart,
That through it Christ may love all men I meet,
And show them that God himself is Love,
And that through serving Him all life is sweet.

O Lord, give me the courage to use my voice,
That through it Christ may speak today to men,
And teach the truths of everlasting Life,
That shape the world for Him to come again.

O Lord, give me the strength to use my hand,
That through it Christ may heal a brother's woe,
And help my neighbor through his awful pain,
And lift the load of him who's fallen low.

O Lord, give me the love to use my life,
That Christ may live again where I may be,
And thou shalt have the glory, but the joy
Shall be forever mine, in serving Thee.

Duke University.

PERSONALS
News from the Churches

The bulletin of our Suffolk Church says that that church gave to outside enterprises during December $1,251, and, "besides this the church has taken care of its own most graciously." That sounds like news from a real church, and gives them a good start for the New Year.

MRS. WILLIAM T. SCOTT HONORED.

The Woman's Auxiliary of the Congregational Church entertained the women of the church and several specially invited guests at a lovely tea in the vestry of the church between 4 and 6 o'clock, Monday afternoon, the guest of honor being Mrs. William T. Scott, who has moved to this city recently. She is the wife of Rev. William T. Scott, pastor-at-large for Congregational Churches in Georgia and Florida.

The rooms were beautiful with elaborate Christmas decorations.

Miss Lorelei Tait played two beautiful numbers on the violin and Miss Leize King, contralto, sang a group of appropriate songs in a very artistic manner. E. G. Pattishall, the organist of the church, accompanied both violinist and singer at the piano.

Refreshments were served from a table covered with a handsome lace cloth and decorated with candles. Silver services graced the ends of the table. Mrs Edwin C. Gillette, Mrs. H. Samuel Fritsch and Mrs. Everette Lesher poured.—*Jacksonville News.*

POUNDED.

As I was leaving Mayland Church, Sunday evening, Brother E. A. Hillyard asked me to stop at the store Monday morning. I spent the night with Mr. and Mrs. John Spitzer. When I was leaving she presented to me a box containing a generous amount of good things to eat, including a chicken ready for the roaster, eggs, etc. At the store I found quite a space of the counter piled with articles too numerous to mention, which greatly increased our supply in the pantry. I called in the homes of Brothers J. D. Hillyard and Jacob Layman. Both of these good men were unable to attend the service of the church on account of sickness. In these homes we were remembered with fruits, canned goods, etc.

At my last service at Mt. Olivet, several packages of good things to eat were brought to our car. It was hinted that there would have been others, but the weather and condition of the roads prevented the people from coming together. The day before Christmas the mail brought us a dressed turkey for our Christmas dinner, the gift of Mrs. T. W. and William Durrer.

For all these and other remembrances, including cards and letters from our friends in various places where we have served, we are most grateful, and pray God's richest blessings on all who have contributed towards making our Christmas brighter and happier. May He bless all people everywhere.

R. L. Williamson,
Charlottesville, Va.

FULLER'S CHAPEL.

Fuller's Chapel Church is located near Henderson, North Carolina. The church does not have a large membership, but it has a number of very splendid people—good substantial citizens. The church at large is acquainted with Pattie Lee Coghill. This is Pattie Lee's home church. Her family is still a member of the church and among the leaders of the congregation. Rev. E. M. Carter is the pastor.

The church's quota in the campaign is $420. I joined Brother Carter Tuesday, January 12th, to complete the campaign in Fuller's Chapel. When the leading members thought of the total amount to be raised, they declared it could not be done. However, Brother Carter and I went quietly from house to house, talking to them about the college and its needs and the joy of giving to save an institution that had served it so heroically through the years and coveted the chance to continue such services on through the future. When the day's work was over, we found that we had $299 in signed pledges and $180 in verbal pledges. (A number would not sign a pledge but gave their word that they would pay. You may count on such people, as they count their word just as binding as their signature), and $62 paid in cash on the pledges made. Counting signed and verbal pledges, Fuller's Chapel has pledged a total of $479 which puts it far over the top. The pastor was happy and the good people of this historic church were also happy. There are other members who were not seen, but who will contribute.

It is the plan of Rev. J. Everette Neese, Conference Chairman in this new campaign of the Eastern Conference, to continue this drive until every church is reached and the entire conference goal is raised. The campaign has been made in Liberty Church, Vance County, and is practically completed. The campaign has been partially made in Henderson Church with over half of its quota subscribed.

We are not working for large subscriptions, but a large number making small contributions. This is the plan on which the debts of the college must be paid. It is the hope of the campaign organization that every church will be think, planning and praying for a successful campaign in its membership.

L. E. Smith.

LIBERTY SPRING.

On December 20, 1936, the Young People's Missionary Society of Liberty Spring Christian Church, had a lovely service.

The officers of this society are: President, Emily Harrell; Vice-President, Mary Arline; Secretary, William Smith; Treasurer, James Rogers; Pianist, Myrtie Sue Turner.

The President called the meeting to order, and after the devotionals and business session in which dues amounting to $2.40 were paid, the following program was presented by Mrs. Elbert Savage, Chairman of the program committee for the first quarter:

Song by all, "There is a Green Hill."

Recitation, "Ring Christmas Bells" by Mary Louise O'Berry.

Recitation, "A Splendid Word," by Daniel Harrell.

Solo, "Jolly Old St. Nick," by Alice Byrd.

Recitation, "Who Can Tell," by Martha Massey.

Recitation by four boys, "Christmas Joy," George Story, Horace Story, Edward O'Berry, Paul Massey.

Pageant, "The Coming of the King."

Song by choir, "Silent Night."

Prologue, Polly Thompson.

Song, "It Came Upon a Midnight Clear," by the choir, during which, the Shepherds, William Harrell, Joseph Savage and Edward Tarkington, appeared.

The Angel, represented by Susie Powell, appeared while the choir sang, "Hark, The Herald Angels Sing."

The three Wise Men represented by Paul Copeland, Samuel Turner, Nat Byrd, Jr., entered while the solo "Away in a Manger," was rendered by Elizabeth Eason.

Little Girl, Ruby O'Berry.

Closing song by all, "Joy to the World."

The Offering received was $30.61.

Invited as special guests were the wives of the ministers of the city.

Mrs. Cloy D. Shambaugh, president, and Mrs. W. W. Reed, social chairman, were in charge of the arrangements.

GARMANS' SILVER ANNIVERSARY.

On Sunday, January 10, Rev. and Mrs. W. H. Garman and the Old Zion Christian Church, Norfolk, Virginia, celebrated their silver anniversary as pastor and people. Twenty-five years ago Mr. and Mrs. Garman came to Norfolk from Pennsylvania and began work with a very small group of people. Today there is a church of 300 members.

During the pastorate Mr. Garman has preached 5,025 sermons, led 2,100 prayer meetings, made 22,666 visits to the sick, given 500 lectures outside of the church, has baptized 1100 people, married 800 couples, held 1300 funerals, has had 3,000 conversions, and has received 1,800 members. Day and night, through heat and cold this minister and his helpmate have faithfully served the people in their section of Norfolk.

At the morning anniversary service Mr. R. F. Allgood was ordained to the office of deacon. In the afternoon, ministers and friends in Eastern Virginia and from the nearby churches were invited to share in the service, and quite a number were present. At the evening service Rev. Mr. Garman preached his anniversary sermon.

At the afternoon service greetings were received from Christian Temple, the Norfolk Congregational-Christian Minister's Association, Eastern Virginia Ministers' Association, Dr. Rowland P. Wagner, and Dr. Charles Eldred Shelton. Revs. H. S. Hardcastle, S. W. Phillips, J. F. Morgan and F. C. Lester gave their greetings in person. The Rev. Mr. Taylor from the Christian and Missionary Alliance Church, Rev. Kenneth E. Burk from the Burrows Memorial Baptist Church and the Rev. Mr. W. W. Grover of the Presbyterian Church shared in the service. An orchestra, under the direction of Professor Fluxe, from the Central Baptist Church gave a splendid musical program. Mr. Walter Starnes presided, and in addition to the greetings, music by the local choir, a mixed quartet and a male quartet helped to make a very fine program which was enjoyed by some two hundred people.

The Church presented Rev. Mr. Garman with twenty-five silver dollars, and gave Mrs. Garman a lovely diamond bar pin.

Among the local people sharing in the day's services were Deacons W. W. Starnes, Walter Pearson, C. S. Anderson, Rev. W. W. Williford, M. E. Carmine, C. E. Heath, Sr., C. E. Heath, Jr., and C. P. Meyer; the choir composed of Miss Mary Sneed, Mrs Walter Sparrow, Mrs. L. A. Heath, Mrs. C. Foreman, L. A. Heath, W. H. Walker, E. M. Daniels, Mrs. A. D. Cooper, Mrs. C. E. Heath, Joe Gillerland, E. Skinner, G. Swartz; Mrs Florine Starnes, organist, and Miss Ruby Lytle, pianist. The male quartet was composed of L. A. Heath, Joe Gillerland, E. Skinner, and G. Swartz.

Mr. Garman says that the congregation has changed three times since he has been there, but some of the original members were present for the anniversary, among whom were Clyde Anderson, Mrs. Lucy Anderson, Mrs. Moore, Mrs. Walter Sparrow, Mrs. Robinson and Mr. Sidney Sousa.

January 10, 1937, was a happy day for pastor and people at Old Zion Christian Church, and THE CHRISTIAN SUN family wishes for them many more happy and successful years in the Master's service.

ELON COLLEGE LOSES A FRIEND.

Among the many friends of Elon College, a number are outside of the actual membership of the- Congregational and Christian Churches. Mr. H. W. Jackson, President of the Virginia Trust Company of Richmond, Virginia, though not a member of the Christian Church was a staunch friend of the College. Death came to him unexpectedly. His friends, associates in business, and members of his immediate family were greatly shocked. He was in fair health Wednesday. Thursday he was at home spending the day quietly. The end came while he was sitting in his chair. He was called to answer the telephone but did not respond.

In his death, Elon College suffers a great loss. Mr. Jackson not only cooperated in the plans of settlement looking toward the safety of Elon College, but personally asked the creditors to cooperate in the movement to clear the College of its debts. He volunteered that this bank would lend a sufficient sum of money to put the proposed plan of settlement of the college debts into operation.

About two weeks ago he invited me into his office for a serious conference in the interest of Elon College. In the conference he said, "I want you to save Elon College and to save it for the Christian Church. The Christian Church built it, it needs it, and it should have it. There are at least two men I know, Mr.———, and Mr.———, who can help the college largely. No doubt there are many others who can, but you should see these two men as early as possible and have a serious talk with them about supporting the college and remembering it in their wills. For, said he, "not one of us has any lease on life." Little did either of us think that the end for him would come so soon. Mr. Jackson was a man of unusual ability, great sympathy, and strong faith. He was genuinely Christian gentleman. He was a business man who put his heart into his transactions and was always governed by pure motives and the highest of principles. His family will miss his affection and devotion. The Virginia Trust Company will miss his executive ability and wise council. Elon College will miss his personal interest and his true friendship.

The college expresses to all who knew him, and particularly to his loved ones, its sympathy and prayers in this irreparable loss.

L. E. SMITH.

NEWS FROM THE VALLEY.

It has been some time since there has been any news from the Valley.

The members of Antioch Church near Harrisonburg, Virginia, are indeed glad to have Rev. William J. Andes as our pastor for this year. We are indeed proud of him because he is one of our own boys, and all are glad to welcome him home.

Work has started off good. For the months of October and November we were given a series of sermons on "The Cross."

From November 8th to 22nd we had our revival. These services were in charge of the pastor who preached stirring sermons each night to large crowds. Special music was by a Junior choir under the direction of Rev. William Andes. A fine service was held November 22nd when seven joined the church, five young people on profession of faith and two by letters of transfer.

A special Thanksgiving service was held November 26th, with the sermon by the pastor, the church being closed for a service of reconsecration in which everyone had a part. Our special Thanksgiving offering for the Orphanage was $58.50.

December 13th, we had a special Christmas sermon by the pastor.

On December 28th a cast of forty characters presented before a large audience a Christmas pageant, "The Message of the Manger." Mrs. A. W. Andes was in charge of the pageant. An offering of $16.59 for Superannuation was taken at this service.

January 10th, our pastor preached a touching sermon on "The Book of Life," taking his text from the book of Revelation. He asked that in the next three months all church members read the books of St. John and Revelation.

We hope that the good work started may be continued.

REPORTER.

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR CHUHCH PAPERS.

Something more than a thousand families in the Southeast have been receiving The Christian Sun during recent months. There are twice as many more families who have received it in years gone by, and there are probably three times as many who would profit by reading the paper.

Some have difficulty in deciding what paper to take. *Advance* is our denominational paper that gives fine reading concerning the united Church program and excellent articles on modern movements in the field of religion. Years ago we had in the Christian Church *The Herald of Gospel Liberty*, and the Congregational Church published *The Congregationalist*. Both of these were weekly papers. *Advance* is now the combination of the two and is a monthly magazine.

There are other papers which include *The Missionary Herald at Home and Abroad* and *The Pilgrim Highroad* which appeals to certain groups in our churches.

But apparently there is a place for The Christian Sun. This is the only weekly publication of the Congregational-Christian Church in America so far as the editor is informed. It is intended primarily for the churches of the Southeast, although it goes across the country. It endeavors to promote the institutions and organizations of the Southern Convention and of the Southeast. But it has a larger job than organizational promotion. It endeavors to develop Christian life in the individual and in society. It is our weekly endeavor at religious journalism. However feeble the attempt, it is what we are now doing.

If the paper is to have value, it must go into the homes of our people and be read by them. Editors and publishers may get some thrill out of the mechanical work, but the value grows out of the reading on the part of men, women and young people in the homes of our churches.

A REPORT.

At the end of the first six months the editor made a report to the Publications Board and to the Executive Committee of the Southern Convention. Subscriptions received, were as follows:

	New	Renewals
July	25	38
August	6	49
September	14	147
October	38	85
November	68	106
December	34	66

This makes a total of 185 new subscriptions and 491 renewals, or a grand total of 676 subscriptions received during the six months. This is about one-third of what we ought to receive and what it will be necessary to receive in order to make the paper pay its own way.

There is one way to get these needed subscriptions, and that is for the pastor and people in the local churches to busy themselves about securing new and renewal subscribers to their Christian Sun.

The present editor's contract expires March 1, 1937, and he does not know what will be done after that time, but he is exceedingly eager that The Christian Sun *continue its* weekly visits into the homes of our people and that it's welcome will be widely extended so that the boys and girls of today will be prepared to carry on the work of the Church tomorrow.

CONGRATULATIONS.

The editor wishes to congratulate President L. E. Smith and Mr. John T. Kernodle, publisher, for the fine special issue of the paper they got out last week. He is sure that the people enjoyed both the pictures and the articles concerning our College.

There is a promise of more pictures to follow. These articles and pictures make real to us our share in the promotion of higher education as it is being carried on at Elon College. Elon deserves our loyalty and our support. We are now in the period to think of our relationship to the college, and it is sincerely to be desired that every church shall seriously consider its responsibility to this institution of the Church.

F. C. L.

OUR NEW SECRETARY.

The Administrative Committee of the Church Extension Boards has recently appointed Rev. Thomas Alfred Tripp of Mustic, Connecticut, as Associate Director of the Town and County Department succeeding Rev. Abram W. Sparks. Mr. Tripp is a man of wide experience in rural life and work. He was born in Missouri, reared on a farm in Oklahoma and graduated from the Agricultural College of that state. He also studied at Northwestern Teachers' College and at Oklahoma University and taught in Oklahoma A. and M. College for two years. He preached for ten years in the Oklahoma Conference, his pastorates including rural and city churches from circuit riding to state capitol and college parishes; and served as Interdenominational Secretary of Religious Education in Illinois for several years. Subsequently, he graduated from Yale Divinity School, having had the advantage of the special rural training offered there. He has a fine personality and will, we believe, prove an excellent addition to our working force.

Mr. Tripp will be available for field service immediately following the Midwinter Meeting. He will be prepared to go to a community and remain as long as may be necessary in order to assist the pastor and the local people in revising and strengthening the program as may seem desirable.

While the missionary states and districts will be given first call upon Mr. Tripp's services, he will be available, as he is able, for other calls, and those who wish to communicate with him should do so at No. 287 Fourth Avenue, New York, N. Y.

E. C. G.

"There are those, like the sear of old,
Can see the helpers God has sent,
And now life's rugged mountain side
Is white with many an angel tent."

WHAT MIAMI BEACH CHURCH STANDS FOR.

By Rev. Elisha A. King.

[On December 6, 1936, Dr. Elisha A. King celebrated his fifteenth anniversary as pastor of the Community Church at Miami Beach, Florida. Dr. King is the first and only regular pastor of this church, and his service there has been a notable one and it is most unusual for a man to spend so many years in a pastorate of that type. At our request he has furnished us with the sermon which was preached on that occasion, and while it was prepared especially for that local situation, it has value for all as an interpretation of the purpose of a church.—Ed.]

After a minister has been pastor of a church for fifteen years, in this age and generation, he has surely won the right to speak of the institution and the work he has wrought into the life of the community. I shall resist the temptation to review the past except to say that during these years, I have seen most of our fair city built, have seen fortunes made and lost, have seen men and women come and pass away. I have married many, baptized their babies and have conducted many funerals. I have made thousands of calls, raised many thousands of dollars, preached regularly in this pulpit with only one exception on account of sickness (not counting vacations, of course), have given nearly five hundred talks over the radio, missing only two engagements, and so forth. During this period I have visited New England, the Pacific Northwest and Mexico, the Mediterranean countries, including Russia and the Holy Land, and have made a tour through Scandanavia and Europe. All the experience and material secured on these tours I have shared with our people at home in talks and illustrated lectures. These items do not begin to cover my interests or my activities, but this is all I care to say about them now.

In keeping with my recent sermons calculated to emphasize the importance and value of religion, I shall speak to you today about the "Meaning and Purpose of This Church."

I.—*Its Organization.*

When Miami Beach was first laid out, there were a few people in this region that thought there should be a Christian Church here. In the Providence of God those who thought of this first were Congregationalists and in the course of time Dr. Luman H. Royce came down from New York and built the church and parsonage before there were any church members. Dr. Royce found a small number of people here, really only 27, who were willing to organize into a church and take over the property together with a large debt. This debt was liquidated in 1925.

II.—*The Community Church Plan.*

It will be necessary here to say a few words about myself; otherwise this talk would be pointless. My early public life was spent as a trained leader in the Y. M. C. A. where all my relations were interdenominational. I graduated from the International Y. M. C. A. College of Springfield, Massachusetts, was a student in Lane Theological Seminary, Cincinnati, (Presbyterian) and graduated from the Oberlin School of Graduate Theology, (Congregational). Other influences that shaped my ideas were the inter-denominational relations in a comparatively long service as president of two State Christian Endeavor Unions and both County and State Union Sunday school organizations. I became deeply interested in the Church Federation movement and that of the Community Church. Thus in thought and training, I have the outlook of an inter-denominational mind. Furthermore, I passed through the era of Higher Criticism, Evolution, and Modernism without ultimate catastrophy and learned to be sympathetic with modern thought without losing my Christian convictions.

I was not only invited, but urged to come to Miami Beach and cast my lot with a new and untried experiment, that is, of developing a Christian Church in a National Playground. I had no personal desire to accept the responsibility, but a sense of duty led me to the adventure. The church had no money and only a handful of members and a very small community. What could one do? It came to me as a sort of inspiration that here was the opportunity I had long hoped for to develop a real Community Church in spirit and in fact. As well as I can remember I told the trustees and deacons that I wanted the church to be for all the people here, Protestants, Catholics and Jews and everybody else. I wanted to be the pastor of them all and I wanted the church parish to include every man, woman and child in the city. This statement of purpose pleased the little group of men upon whom rested the responsibility for the business side of the church and on the strength of that declaration they began a financial canvass which gave us a working capital of $4,000.00.

III.—*What Was This Community Plan?*

As I am not dealing with the material history of the church, I will confine myself to the religious purpose of the church.

It was quite necessary to adopt some slogans and printed statements to inform the people of our purposes, and these are what we used:

1. "The Community Church is a church of the open door, the open mind, the friendly spirit and the community heart. Many denominations are worshipping and working together here for the common good."

2. Our Fellowship is not dependent on identity cf theological opinion, nor of outward circumstances, nor or denominational name, but growing from a common loyalty to Jesus Christ; a common passion to serve the world; a common purpose to do justly, to love kindness; and to walk humbly with our God.

3. As to the purpose of the church we put it this way; "We hold it to be the mission of the church to proclaim the Gospel to all mankind, exalting the worship of the one true God, and to labor for the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood throughout the

In my first sermon, fifteen years ago, I said, "Christianity is for the great whole of humanity. Christianity is practical. We are not here to use the community to selfishly build up the church, but we seek to Christianize the social consciousness, instilling into the people's minds and hearts, the ideas of sacrifice and service for the good of all. We are not here chiefly to win people through the Church to a Heaven beyond death, but we aim to bring as much of heaven as possible into the life that is here and now. The words to conjure with are these, mutual understanding, cooperation, brotherhood. We are here to live the Christian religion in our church, our homes, in business, in social life, everywhere and at all times."

4. Very early in our history, we published the following invitation to join this church:

There is a Christian Church with a broad-minded, friendly Christian spirit standing in the midst of a world of business and pleasure witnessing for the highest and best things life has to offer. Why not join forces and help to create here in Miami Beach a great Church of the Spirit?"

As the years passed, we had the hearty approval and cooperation of men of such varied points of view as William Jennings Bryan, Clayton Sedgwick Cooper, William Lyon Phelps, Roger Babson and others. Mr. Bryan was the means of giving me my first congregation that filled this church. Mr. Cooper wrote the following editorial voluntarily:

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

"No smoking!" These words are painted on peanut warehouses, woodworking shops, and many other types of industrial and business places in the city of Suffolk. The words are found on many buildings in every town and city, in the United States, where there is a great fire hazard covered by insurance companies. The moral issue is not involved in the sign referred to; the whole matter hinges upon the probability that smoking in, or near such places, increases the danger of fire.

Now this sign is interesting and significant. Such a prohibition naturally reduces the sale and use of cigarettes and cigars. Therefore, it affects the tobacco farmers, manufacturers and merchants. Why should insurance companies forbid smoking on the premises of any industrial plant or any place of business? Why should the laboring man and the capitalist be prohibited from smoking? Is this order in keeping with the spirit of modern progress and personal liberty? If it is just to forbid smoking in a warehouse stored with peanuts or lumber, why is it unreasonable to forbid drinking intoxicating liquor on any premises? Is it inconsistent to forbid smoking because it endangers physical property and, at the same time, advocate the sale and use of intoxicants, if the said intoxicants, in any way, may endanger the health and life of any person? Is protection of property more important than the safety of human bodies?

This is the smoking age. One is compelled to endure smoking in spite of any personal dislike of tobacco smoke. People who smoke sometimes forget that other people may not be able to endure smoke without some discomfort. It is fashionable in many places to smoke in the dining room while eating. Some people enjoy this; others do not. It means a severe headache for many women who are not accustomed to breathing tobacco smoke in a closed room. Why not have a smoking room in private homes for the convenience of people who smoke? Is it possible to put up "no smoking" signs in our parlors, if smoking is not agreeable to the host, hostess or guests in the home? When people deliberately smoke in your home without asking any questions, what can be done about it?

This writer is not a radical on the subject of smoking. He does not smoke. He has no desire to press his opinions on other people. He does not wish to curb or interfere with the wishes of any other person who wishes to smoke. But frankly he does not want people to smoke in the home where he lives. Our home is not a place for smoking. The odor remains in a room for several days. Then it is unpleasant. This attitude has no relation to the personal rights of other people in their own homes. But apart from that personal word, is it not possible that smoking endangers the health of our young people today? The moral question is not raised, at this point, in these questions. If smoking endangers a peanut warehouse, what is the possible physical danger to the person who smokes? Should people who smoke have the privilege of smoking in the face of a person who becomes uncomfortable after breathing the air of a smoke-filled room? What are the limits to the liberties of people who wish to smoke?

I. W. Johnson.

CHRISTIAN EDUCATION.

There are two types of education in this country, the type that is supported and maintained by the state through taxation, and the type that is supported and maintained by private fortunes or religious denominations. They have been erroneously designated as public and private schools or colleges. The tax supported system of education is public. The privately endowed system of education is likewise public.

Some years past, it was considerably less expensive to attend a state school. Expenses are borne by the state through taxation. In recent years state institutions have conducted vigorous campaigns to secure funds with which to constitute permanent endowments and in many instances have raised large "Scholarship Funds." Even though their current budgets have been increased from private sources, yet the expenses to the individual student have been increased. The church supported school, also called a privately endowed institution, is likewise a public institution. It administers to the public in every way that a state institution does. In the church school special efforts are made to induce the young men and young women of the membership of that church to attend its own college. The purpose is not simply to see that these young people are trained for the responsibilities of life, but to see that their training includes information about their own church which they would hardly secure from other sources. In this way the church school makes its distinct contribution to the particular denomination that has founded and supported it. However the church college does not extend its efforts only to the prospective student of its own church constituency, but it is equally solicitous of general patronage. All young people striving for an education are invited to its campus. Education on the campus of a state school is usually considered secular. Education on the campus of a church school should be definitely Christian.

At Elon College we have our department of Christian education. In this department the college seeks to acquaint the student with the scriptures, with the history of the church, and the most practical and the most advanced methods of conducting the activities of a modern church along lines calculated to interest the public in the church' program. Its ultimate aim is to prepare the individual to make his contribution to life along definitely Christian lines and to assist him in making his approach to life and to the problems of society thoroughly Christian. In other words, the college itself teaches religion and it is not left to student groups or student pastors imported and supported by different denominations to bring religious instruction to students enrolled.

The program of Christian education puts religion in the college curriculum itself, and does not leave this important function in training for the service to voluntary sources.

The church school has justified its existence. The years that lie ahead of us will require, more than any that lie behind us, a leadership that has been broadened by instruction in religion and enriched by the spirit of Christianity.

L. E. Smith.

HOW MY CHURCH RAISED ITS CONFERENCE APPORTIONMENTS.

There is an American proverb which says that "A Church can make or break its Pastor" and in conjunction with this proverb, I would say that "A Pastor can make his Church just what he, himself, wants it to be." If he has high ideals and profound respect for the various institutions of his church, his church members will, also, have them. Not all of them, perhaps, will respect the church's institutions, but a work-

able group will, and with this group he can make considerable progress.

There is only one logical and straight forward move to be made in the raising of conference apportionments. Out of experience, I have found, almost without exception, that unless the pastor is interested in the raising of conference apportionments, his congregation will show no initiative whatsoever. The members of the church seem to feel that if the pastor is not interested in the institutions of his church, they should not be, and as a result, nothing is done about paying these apportionments. Then, too, many pastors will not encourage the payments of conference apportionments at the time designated throughout the year, because they are afraid that when the end of the year comes their salary will not be paid.

The plan by which I follow and the one I would suggest to you, in the event that you do not already have one, is that during the various periods of the year—the periods in which we are asked to place special stress on contributions to certain institutions—you put forth special effort to raise the amount apportioned to your church for the agency under consideration.

For example, after conference the first appeal to our church comes in the form of a Thanksgiving for the Orphanage. At Henderson, we had a special Thanksgiving Service at which time an opportunity was given to those who had not already made their Thanksgiving contribution (the raising of the apportionment had already been stressed and worked by the Sunday School). The offering was not the full amount by any means, but was a good start and the other will be raised at a special service later in the year.

Christmas is the time when all Churches are asked for a contribution to Superannuation. At the Henderson Church we had Pre-Christmas Services and received, each evening, an offering for superannuation. The final opportunity for contributing to this worthy cause was given the Sunday before Christmas and when the contribution was counted it was over the amount apportioned to the Henderson Church.

In January we propose to place special stress upon the Educational Institution of our Fellowship and shall endeavor to raise the College apportionment.

Plans are already under way for the Easter program. Mrs. Neese is writing the Easter play. Pre-Easter services are under consideration and the members of the church already know that during the Easter period the apportionment for missions is to be raised.

After the Mission period will come Rally Day at which time a special program will be planned and an offering will be taken for Christian Education.

Thus when the end of the year comes, we will have to raise only a small amount to take care of conference and convention apportionments.

You can do this, too, but it takes work; after all, who entered the ministry to get out of work? I am sure that none of us did, so by the help of God and by systematic work, conference apportionments are no longer a burden to the Church but a real joy and privilege.

J. Everette Neese.

ELON COLLEGE IN 1937,

By a Student.

Elon started the New Year, 1937, with a bang! Most of us came in on trains or buses Monday night to be ready for Tuesday's eight o'clock class.

Being away from school for two weeks surely makes one appreciate the place. All over the campus, boys and girls could be seen shaking hands and calling out a cheerful greeting. Everyone was glad to see everyone else—we are just one great big family.

At our Wednesday chapel period, Dr. Smith talked to us and inspired us to do better with our new year, which we have before us, than we have done with the year gone by.

A minister from Burlington spoke to our student body on Friday morning. He pictured to us how much we had for which to live. He told a very humorous story of a negro who was being chased by a large bear. Drawing near to a well he decided to jump in. In the well, while falling, he looked into the mouth of an alligator. Realizing that death awaited him above and below, the man reached out and grasped a tiny branch which grew from the side of the well. Just then a ting mouse began gnawing the branch which supported the man's weight—but the darkie reached out plucked a flower from the bush and sucked the honey from its bud. This story drew a laugh from our students, but the minister made his point clear: No matter what circumstances we are in, we can find something sweet. No matter how hard the task, we can see sunshine if we look far enough.

Sunday morning for our eleven o'clock worship service, Dr. Smith preached. One of the boys who sat near me at the table for lunch declared this sermon to be Dr. Smith's best. Dr. Smith told us of a young man who recently came to his office, and of the regret the young man had for two years wasted in an institution. Dr. Smith urged us not to waste our time but to take advantage of today's golden opportunity. He pleaded with us to abide by the Golden Rule and not by the rule of gold. Dr. Smith stated that we were here at Elon College to get what no one could give or sell to us. We ourselves must earn our education. Dr. Smith closed his sermon with a gift of one more year in which to make good. He believes in giving one more chance.

This evening our vesper service will be lead by Miss Marcela Ackenhauser of Cincinnati, Ohio. She is planning a candle-light service.

Margaret J. Earp.

THE COLLEGE CAMPAIGN.

The college campaign continues—I mean the campaign to raise $250,000 to clear the college of its debts and to augment current accounts for a term of years.

I realize that there is another campaign on for the college in the churches at this time. It is a campaign to raise that part of the conference apportionments allocated to the college. This campaign is exceedingly necessary. I wish that the church at large could realize how very necessary it is to raise the college's part of the conference apportionments at this time. If so, I am sure that there would be no effort spared to secure the necessary amount.

The other campaign is equally essential. I am convinced that the full amount of $250,000 can be raised. It will take time, but the job can be done. I trust that the pastors will keep the churches informed that all may know that sometime within the coming months the campaign will be completed in every local church. All we need to do this job, is confidence, enthusiasm, and cooperation upon the part of everyone.

When the Williams Company completed the campaign so far as they were concerned, a total of $64,000 had been pledged. Since that time, we have secured in cash and pledges approximately $16,000 more, which makes a total of about $80,000. At present, we are pushing the campaign in the Eastern North Carolina Conference with gratifying successes.

L. E. S.

"It's the man who thinks when others dream, who decides when others hesitate, who works when others wait—who wins out."

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

THE WAY OF THE WITNESSES.

"The New Testament," says a recent writer "tells the beginning of a revolution not yet finished." That revolution was and is peculiar in two particulars. First, it eminated not from man, but from God. Secondly, its our weapon in witnessing. That was the great "mystery" about which Paul writes, especially in Ephesians, a mystery "which from the beginning of the world hath been hid in God," but now is revealed in the face and words of His Son, who said, "Ye shall be witnesses unto me . . . unto the uttermost parts of the earth!" There you are. Not with any section or sector of humanity, but with mankind God is henceforth dealing. There *was* a "chosen people." And there is a "remnant." But this remnant are to be the torch-bearers in all the dark places of the world so that the true Light which lighteth every man that cometh into the world may be made manifest in its saving power.

And nothing is needed quite so much in this world today as real, genuine, constant, honest-to-goodness witness-bearers of Him Who said of Himself, "I am the Way, the Truth and the Life." The one weapon with which Satan and the forces of evil are to be driven out of the world is "the word of their testimony." This is what was employed to dislodge the Evil One from heaven. Yes, Satan, was once in heaven and he caused war and strife and bitterness there among the angels. But, says the Word, "They drove him out by the blood of the Lamb and the world of their testimony." They simply bore witness to the redeeming, all-sufficient power of the blood. And so the way of the witness is the way of God in carrying to completion the revolution which He instituted on earth through His Son. Now the New Testament is a true story of the beginning of this revolution. It tells of persons who went out or who were sent out, under the guidance ,and complusion of a new, strange, irrestible Power. That word is the power of God unto salvation of everyone that believeth. The way of witnessing is the way of God, and the way to God.

It has never been a crowded way; not even a popular way with church members. Many content themselves in the church just to have some part in some bounty or benevolence.

Such distributors of bounty and benevolence don't build the church, don' enlarge the church, don't add to its membership, nor broaden its domains. Jesus the Christ is building the Church enlarging' and increasing it. This He is doing by "Way of the Witnesses." He chose to build in this way. This is why the only growing church is the missionary church. It is the witness bearing church. It bears witness by word of testimony that Jesus Christ is the Son of our loving Lord. At home and abroad, in fields close by and afar off, the way of the witness is the way of God—the way He has chosen to reach and redeem mankind. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 16, 1937

Sunday Schools.	
Bethlehem, Harrisonburg, Va. ..	$ 3.00
Mt. Bethel, Stokesdale, N. C. ..	.71
Youngsville, N. C.	2.00
Bethel, Elkton, Va.	1.00
Mayland, Broadway, Va.	1.00
Wakefield, Va.	1.83
Lebanon, Semora, N. C.	.85
Holland, Va.	10.94
Big Oak, Eagle Springs, N. C.	2.42
Linville, Va.	4.67
Biscoe, N. C.	1.44
Wake Chapel, Fuquay Springs, N. C.	2.87
Pleasant Union, Lillington, N. C.	1.85
	$ 34.58
Individuals and Churches.	
Circular Cong-Ch., Charleston, S. C.	$ 15.45
Ingram, Va.	3.50
	$ 18.95
Cent-A-Meal Boxes. ...	
Circular Cong-Ch Charleston, S. C.	$ 4.00
Total for week ending January 16, 1937	$ 57.53
Previously acknowledged	$7,742.60
Total since September 1, 1936	$7,800.13

J. O. Atkinson,
Secretary.

A MISSION APPRAISAL OF 1937.

Among the glorious aphorisms with which the Ignatian Epistles abound, there are many as relevant to our day as they were to the days of Ignatius:

"Find time to pray without ceasing."

"Every wound is not healed with the same remedy."

"The times demand thee, as pilots the haven."

"The crown is immortality."

"Stand like a beaten anvil."

"It is part of a good athlete to be bruised and to prevail."

"Consider the times: look to Him who is above time."

"Slight not the workers."

"Let your stewardship define your work."

"A Christian is not his own Master, but waits upon God."

"Consider the times" is essential counsel to the foreign missionary enterprises as it enters this new year. Such consideration involves two things. The first is our duty to see things as they are in truth, with objective and dispassionate accuracy. No one is free from preconceptions and mental bias in his approval to any subject and neither friends nor enemies, believers in, nor critics of foreign missions come to the consideration of the present issues with empty minds. Those who have most at stake, however, are the men and women who are putting their lives into the work. We can least afford to be self-deceived. Of all people we are the ones who are most concerned to know the truth and to see things in and about the missionary enterprise in themselves, as they really are.

But it is not enough in considering the times to look at things as they are in themselves. We can see the present situation veraciously only as we see it in its relations and perspective. No time is isolated from its antecedents and its consequents. In one sense to be sure, every time is separate and unique and supreme to those who live in it and in it alone. It is their one opportunity to fulfill their task. It is indeed the past which they are completing and the future which they are preparing, but they were not here in the past, and will not be here in the future, as they are here now. Today is for them the accepted time. In this view, the old Student Volunteer Movement watchword, "The evangelization of the world in this Generation," is both reasonable and necessary. There is no other way that the world can ever be evangelized. The world for us is the world of our generation. The only agency that can evangelize it is the Church of that generation.

I stand at the end of the past; where the future begins I stand;
Emporors lie in the dust; men may live to command;

Over my head the stars, distant and pale and cold;
Under my feet, the world, wrinkled and scarred and old;
Back of me all that was, all the limitless past,
The future awaiting beyond, silent, untenanted, vast;
I at the center of all that has been or that is to be—
The task still unfinished and now God and man are depending on me!

But though each time stands alone and needs to be considered by itself and in itself, it needs to remember that what it is to itself, other times have been to themselves and that each time must consider its own significance, not to itself alone, but to and in the long movement of all the generations. How can we know until the end which were the most crucial and critical of all the times? We are both right and wrong in claiming the uniqueness and crisis-significance of our own time; right because it is our time and our one opportunity, wrong because our strength and wisdom for our own future requires a calm and discerning appraisal of other times. It is easy to fall into a panic and regard our own day of disorder and confusion as the supreme and critical day. It is good to think this to the extent that we are made earnest and resolute by the thought, but bad to the extent that we grow feverish and fearful and forfeit our sense of proportion and perspective and lose our calmness of judgment and our confidence as to the future.

We listen to "the challenge of the present crisis." We are told that "We are living, we are dwelling in a grand and awful time," that "Once to every man and nation comes the moment to decide." But we forget that all these declarations are quotations from another age. They are no more real and true than they were to the men of three generations ago.

—*Robert E. Speer* in January *Missionary Review of the World.*

THE BISHOPS' CRUSADE.

The largest simultaneous Methodist project in recent years will be the "Bishop's Crusade" to awaken the churches to their responsibility of winning the unchurched masses in America. Plans for the evangelistic movement, to include the entire South, will be drawn at New Orleans, January 5th to 7th. Rallies in key-centers from coast to coast will then be held in the interest of foreign missions and the forward movement of the churches.

E. Stanley Jones, Bishop Oxenham and others are to be present at New Orleans to plead for more evangelistic fervor.—from *Missionary Review of the World.*

MIAMI BEACH CHURCH.

(Continued from page 5.)

"The voice of the city cannot strike the highest note without the voice of the Church. Regardless of whether we are professionally religious or not, we would not care to live in a town without a Church. Our American ancestors built their towns about the little red school house and the steeples of their places of worship. We have here already a fine modern Community Church. Our Church is broad in spirit and is worthy of staunch support. Here in a free church, we have a chance to show the great fact that religion is a bigger thing than sects, and that the spirit of Christianity is more important than the letter either of the Bible or of the creeds. The Church, moreover, supplements the school in the region of the heart and spirit. The friendliest city is composed of people who think of others as well as of themselves, and have not forgotten that the Golden Rule is still operative in successful careers."

Roger Babson added these words to encourage one of our financial campaigns:

"One of the very best things at Miami Beach is the Community Church. It is not only the Soul of the City but has been a silent but potent factor in making Miami Beach what it is. For this reason every parent, every property owner and every one else interested in the prosperity of Miami Beach should liberally support the Community Church."

I present these slogans and statements to give you some insight into what we were trying to do, and how some people of wide vision have encouraged us.

IV.—*The Working of the Plan.*

From the very first the church made its appeal to the thoughtful people of the community emphasizing those religious beliefs common to all Christians. Denominationalism has not been stressed. The outlook of the minister has been liberal, but always evangelical.

In joining this church the applicant for membership is expected to give his general approval of the following statement of faith and covenant:

"The church welcomes any to its membership who love the Lord Jesus Christ and who propose to live according to His law of Love and Service.

"While declaring in a general way our steadfast allegiance to the common faith usually held by Evangelical Christians, we feel it incumbent upon us to specifically state that we hold it to be the mission of the church to proclaim the Gospel to all mankind exalting the worship of the one true God, and to labor for the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood throughout the world.

"While we believe that the Christian Bible contains the will of God and while we undertake to live according to its teachings in so far as we understand them, we nevertheless believe in the freedom and responsibility of the individual soul, and the right of private judgment, both of which are in keeping with our basic principle of democracy in faith, polity and fellowship."

V.—*The Covenant.*

In uniting with this church we ask you to enter into the following covenant with us: You promise to give yourself to its service, to work for its upbuilding, to support its activities and to walk with all its members and with all men in a spirit of charity and faithfulness.

In this age we believe this statement includes all that is essential.

VI.—*The Personal Appeal.*

During the fifteen years of my occupancy of this pulpit, I have kept a careful record and file of every sermon preached and in looking over that list, I find my preaching has been largely Biblical, with special emphasis on the life of Christ and of Paul, with such other themes as present affirmative side of the Christian life.

When I say my preaching has been Biblical, I mean that not only have I preached from the Bible as a sourcebook, but I have expounded the Bible. I have preached on the various Bible books, have expounded most of the important Psalms, the drama of Job, the Prophets, the life of Jesus in extended series of sermons, the life of Paul and have expounded many of the New Testament books. I have observed Universal Bible Sunday each year since it started with illustrated lectures (as I am to give tonight) and have taught many Bible classes, and have written many published articles about the Bible.

I have refrained entirely from negatives. I have a conviction of long standing that it is better to affirm than deny, and I have preached only that which I have personally believed. And I have excluded from the pulpit party politics and unnecessary controversial questions. In one sentence let me say I have sought to exalt Jesus Christ, have presented the Christian Church as a necessary and valuable institution, and have sought to emphasize those things that bind Christians together rather than separate them.

And now I wish more than ever that some of you would join this church and help to make it all the more a happy Church home for man and woman, children and youth, thus witnessing for Christ in a world of pleasure, business and secularity. If I mistake not, the Master calls you.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

LET'S KEEP UP WITH THE TIMES.

Not all of us agree that we want to "keep up with the times" in the sense of participating in all the new fads and fancies which appear. However, if we would be broadminded and tolerant, it is necessary to be informed about current trends and practices.

Everyone, no matter what his profession, will accomplish more and succeed quicker if he keeps in touch with the developments in his particular field. In this way, he can take advantage of the experience of others. He can chose the best from various sources.

The same thing holds true in the field of religious education—in connection with those who are interested in Youth Fellowship work. We should be eager to find out what other youth groups are doing; what the latest developments are in the field of religious drama; where we can find poetry to use in our worship services; what fields of social action are open especially to young people. The list is endless.

Miss Lucy Eldredge has suggested that we present at least one book, or bulletin, or article each week as a suggestion to you. Some of this material will be new, some of it may have been published for several years but still be authoritative in its field.

Rev. J. Everette Neese, of Henderson, N. C., the Supt. of Publications for the Southeast Youth Fellowship, is going to begin soon to present such an item to you each week. In the meantime, suggestions will come from the editor of this page and from the office of the Board of Christian Education.

When any of you read something which is particularly helpful to you, won't you write us about it, so that we may suggest it to others?

LEADERSHIP THE NEED OF MOST CHURCHES.

Why do we sometimes become disinterested in our church society programs? Is it because the programs have been planned so diligently, or is it because they have not been arranged under the right type of leadership? Program Committees often apply their most circumspect attention to a program, and then the program will not be attractive enough to stamp an everlasting impression on the minds of the audience. This interest is lacking because the programs have not been supervised by trained leaders. Leadership is essential in every church, in all societies, organizations, and in every walk of life. A teacher of mathematics must be trained to teach that particular subject. Is it not just as important to train your Sunday School teachers?

You might ask yourself, how can I train myself to do better work in my society or in my church? First, I would suggest the summer training conference, and second, The Standard Leadership Curriculum—twelve course-units leading to a final diploma, offered in training schools, local church classes, and by correspondence. Information concerning Leadership Training Courses may be obtained by writing to the Congregational Education Society, Department of Leadership Training, 14 Beacon St., Boston, Mass., or the Board of Christian Education, 505 South Main Street, Norfolk, Va.

MAYLON D. WATKINS,
Superintendent, Leadership Training, East. N. C. Youth Fellowship.

THE PILGRIM FELLOWSHIP PROGRAM.

This is Bulletin 57 of the Pilgrim Fellowship, which contains information about current helps for young people in preparing programs — Christian life Topics with thought-provoking comments under each—suggestions for material for special days, etc. Order from the editor of this page, or the Board of Christian Education, 505 South Main Street, Norfolk, Virginia. Free to leaders!

LIBERTY YOUNG PEOPLE.

We have an active group of young people at Liberty (Vance) Congregational-Christian Church. They have shown a loyal spirit to the pastor and to the church. They respond willingly to any thing the pastor asks them to do for the church.

A very helpful program was given on Thanksgiving Day at the Vance County Home. The Sunday evening before Christmas, a play, "Gifts for the Christ Child" was presented. Christmas baskets were presented to some needy families in the community. The Sunday evening following Christmas, they gave a candle-light service in keeping with the spirit of the season. In addition to the expenses of the society, they make contribution to the Orphanage, missions and the church.

These young people have launched out into the New Year with a resolution to give one program a month outside the Christian Endeavor. They also have a determination to build up a more effective Christian Endeavor and create an interest among the young people of the community.

To work with such a group makes the task of a pastor a pleasant one.

S. E. MADREN.

WHAT DO I KNOW ABOUT MY CHURCH?

CHRISTIAN ENDEAVOR TOPIC FOR JANUARY 31, 1937.

SCRIPTURE—I. Tim 3:14-15.

Jesus said to Simon Peter, "Upon thee I will build my church." The Church was established upon a witnessing faith, one that declared Jesus as the Son of God. The Church must be built at the cost of sacrifice. Jesus gave His life for it. This fact makes the Church a living testimony to the power of God.

Each individual has been given another chance through the Church. New life is offered; and a new hope has been given. The Church also challenges us to a great task. "Arise and walk" has a meaning for us if we accept the challenge.

The Church which Jesus founded began with "good news" found its way into our country. Various denominations are seeking to promote the cause of the Kingdom of God. This topic should lead us into a betted knowledge of our church and also cause a greater loyalty to its cause.

For Discussion—

1. What is my church? Why is it called a church?
2. How did the Church begin? What relation does my church have to the Church which Jesus founded?
3. What does the church teach?
4. How does the church give power?
5. Make a list of the best church hymns.
6. Why believe in the Church?
7. What loss would there be to a community without a church?
8. What would happen to America if for twenty-five years some dictator should prohibit all teachings of Jesus?

Suggested Hymns—

"The Church's One Foundation," Lead On, O King Eternal," "Onward Christian Soldiers."

S. E. MADREN.

Sunday School

By Rev. H. S. Hardcastle

TWO MIRACLES OF MERCY.

Lesson IV—January 24, 1936.

Golden Text: *The very works that I do, bear witness of me that the Father hath sent me.*"—John 5:36.

Lesson: John 5:1-6, 71.

This lesson embodies the account of several miracles, two of which form the Printed Text for more specific study. Perhaps a word on miracles is in order then, by way of introduction. First of all, a miracle is not a violation of natural law; it simply goes beyond natural law. In other words, a miracle is "an event which cannot be accounted for as produced by any of the known forces of nature and which is therefore attributed to a supernatural force." It deviates from the known laws of nature, or transcends our knowledge of these laws. An element of faith is basic to belief in miracles, but a man does not have to lay aside his reason. Miracles do not defy law; they simply obey laws that are beyond our ordinary knowledge.

In the second place, it should be said that we should not argue from the fact that because Jesus performed miracles He was the Son of God. The truth is rather that because He was the Son of God He could perform what we call miracles. So responsive was He to the spiritual universe, so fully was He in harmony with the Father's will, that He could release or utilize forces that ordinary human beings could not use. I believe in miracles, so-called, because I believe in Christ. If a man really believes in Christ the supreme miracle, it is not difficult to believe in the miraculous things which Christ did.

And it might be added that it is wrong to think of Jesus as a mere miracle-worker. He tried to avoid giving this impression. He felt that it might obscure His real mission. And it should be noted that He never used His miraculous power for selfish ends. His miracles were miracles of mercy. They were evidences or tokens of God's concern for His children. The less one knows about God the more he is concerned to defend the miracles. The more He knows about God the less concern has he for miracles in the commonly accepted terms.

A Miracle of Healing.

One Among Many. "In these lay a great multitude of impotent folk . . When Jesus saw him lying." Christ sees us as individuals, never in a mass. People are not an oblong blur to Him, but infinite persons. The Master knows about you and cares for you.

"Wouldst thou be made whole." Jesus cannot do much, indeed He cannot do anything for a man until the man desires to have something done, until he feels a sense of need. And more. For Jesus really said, "Will you will?" rather than "Do you want to?" Christ can do anything when a man reinforces his desire with his will.

"I have no man . . . to put me into the pool." Poor fellow, how desperately alone he was, how much he needed help. There are multitudes today who seem to have no one who cares for them. There are many lonely souls. In the mad rush of each looking for himself, they have been overlooked.

"Arise, take up thy bed and walk." It was a summons to the impossible. It was a challenge to faith. It was a call to action. It went to the heart of the man's problem. And it was a brief embodiment of the Christian message. Men were created by God to be upright, to stand and to walk. Christianity puts men on their feet, gives them self-respect, sets them to doing things and going places, makes them new.

"And straightway the man was made whole, and took up his bed and walked." When in obedience to the divine message he did what he could, he received divine help. He availed himself of the divine resources and he did the impossible. He who tries to obey Christ's commands will have Christ's help.

"Now it was the sabbath on that day." Jesus used the Sabbath for high ends. It is a far cry to the way some moderns use it, even professing Christians."

A Miracle of Feeding.

"There is a lad here." Only an ordinary boy, but he held the key to the situation. In your home, in your class, in your town, there is here a lad and there a lad who holds the key to the welfare of his fellowmen in the days to come. We had better see to it that that lad gets the right outlook on life and is inspired by the right ideals of conduct.

"But what are these among so many?" We have a tendency to belittle and to despise our limited talents and means. It is not, however, a question of what you would do if you had what you would like to have; it is a question of whether you are willing to allow Jesus to have and to use what you do have.

"Make the people sit down." Let all things be done decently and in order. Religion can of course be too formal and stiff. But there is a beauty of holiness. And there is a place for system and order and efficiency in church work.

"And Jesus took the loaves . . . and having given thanks. He was grateful for such as he had. The thankful heart sees many blessings where the ungrateful heart is blind to all of them.

"And when they were all filled." The word indicates that they had had more than enough. Christ does not do things by halves. He satisfies completely. He does more than we expect, exceedingly abundantly above all that we ask or think.

"Gather up the broken pieces which remain over that nothing be lost." Waste is sin, whether it be waste of money or food or time or life. There is a divine economy.

"So they gathered them up and filled twelve baskets with broken pieces." After the disciples had ministered or distributed to others there was enough for them. The more we share the more we shall have. He who looks out for others will not suffer himself.

"When he pereceived that they were about to come and take him by force to make him king, he withdrew again into the mountain himself alone." He wanted to be king, but not by force. He would rule, but only by love. It was perhaps the old temptation which had come to him at the beginning of his ministry. He must go alone again and win the mastery. A King, but the King of Love. And the way of love was the way of a Cross.

AN APPRECIATION.

As president of the college, I want to express my personal appreciation to everyone who contributed an article in the interest of Elon College as published in the special college issue of The Sun last week and that may appear in future issues.

I wish also to express by gratitude and the appreciation of the college itself to the editor, Rev. F. C. Lester, and to the publisher, Mr. John T. Kernodle, for the splendid appearance of the paper. It is a job very well done.

L. E. Smith.

A CORRECTION.

The excellent article, "The Responsibility of the Church for the Support of Elon College," was from the pen of Dr. J. E. Rawles of Suffolk, Virginia. Through an error, it was credited to another of Elon's good friends, Col. J. E. West.

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

The Most Satisfying Experience.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret."—Matt. 6:6.

One of the most memorable experiences with the Lord Jesus Christ was that of the disciples, when behind closed doors in the upper room they were praying and discussing Jesus and He appeared in their midst.

This was a physical demonstration of what our Lord taught in the sermon on the mount when He said, "When thou hast shut the door . . . the father which seeth in secret will reward thee openly."

The world's greatest saints are those who have felt the Spirit of God when behind closed doors alone with the Maker. We have been reminded, O so often, that the voice of God cannot be heard distinctly when midst the noise of the world. Only when that is shut out can it be heard.

Prayer—O Lord, help us to make this moment of prayer one when we can shut out the world and shut God in that we may know Him. *Amen.*

TUESDAY.

What Shall I Do?

"What shall I do with Jesus."—Matt. 27:22.

R. P. Shuler, in *Praying Hands,* brings us face to face with the living question of today. He says: "Questions everywhere. What shall we do with the aged? What shall we do with the unemployed? What shall we do with war? What shall we do with the world's injustices? What shall we do with the spirit of unrest, discontent, strife and hate? None of these questions are answered satisfactorily."

And then he goes on to say that these are not the most important questions, although they are very vital. But the important question is the same it has always been, "What shall we do with Jesus?" The answer to the other questions is involved in the answer to this one. Practice what Jesus taught in individual life and, as bitter waters cannot flow from the sweet spring, neither can evil flow from the life of an individual, or a nation, whose heart is set on God.

Prayer—O Lord, forgive us. We have lost our way. Turn us back and to Thee through Jesus Christ, Thy Son and our Savior. *Amen.*

WEDNESDAY.

What Do You Think?

"This is life eternal, that they might know Thee the only true God and Jesus Christ whom Thou hast sent."—Jno. 17:3.

Everything depends upon what we think. Character is influenced, conduct is directed, and destiny is determined by what we think. If this be true, the most potent factor in life is what we think about God.

Christian character with God in the center is what Jesus called "eternal life." It comes to one and all who know Him. Cecil Aker, exclaimed "How foolish to say that it makes no difference what we think about God just so we live right, as if it were possible to think crooked about a matter and still go right." Jesus declares, "I am the way, the truth and the life. No man cometh unto the Father but by me."

Prayer—O Lord, our gifts alone will not suffice, unless we give ourselves. Help us to give ourselves this day. *Amen.*

THURSDAY.

Surmounting Difficulities.

"O that I had wings like a dove! for then would I fly away and be at rest."—Ps. 55:6.

This is a cry of multitudes whose burdens seem too grievious to be borne. Some have turned to Him of whom it was said, "Cast all thy cares upon Him for He careth for you," who Himself said, " Come unto me all ye that labor and are heavy laden and I will give you rest," and they have found rest. Others have only felt their burdens and have cried for relief and there was no relief.

Life's tasks and responsibilities cannot be escaped. They are imposed upon us for the development of the world unto something better; and were that not so, they would be necessary for the development of character. The experience of all great Christians is that they had responsibilities and difficulties, but they surmounted them and they did it through divine power that sustained them unto the end.

Prayer—Our Father, help us to play the man. Give us cheerfulness in all our troubles. May we conquer the business of the day and keep ever before Thee a devout soul. *Amen.*

FRIDAY.

What Do You Stand For?

"Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."—Matt. 5:16.

What do you represent in the estimation of others? What do others represent to you? When you see others you think of their disposition, habits, attitudes, character and the ideals for which they stand. How beautiful it is when some one is known as "good."

Jesus came that we might have life and that life is to be something that in all that we do and say, others may think of Jesus. If there were no hereafter, a life lived like that would contribute so much to the world that it is worth dying for to accomplish it.

Prayer—Our Father, guide us in purpose and in deed that we may always have somewhat of that goodness that is like Christ. *Amen.*

SATURDAY.

Undergirding Power.

"Cast they burden upon the Lord, and He shall sustain thee."—Ps. 55:22.

"He will gird thee with His power,
In thy weary, fainting hour:
Lean then, lovingly, on His word;
Cast thy burden on the Lord."

Prayer—O God, Thou art the God for us. We dedicate our lives to Thee. Come Thou and be in us and with us all the way, and no burden will be too grievous to be borne. *Amen.*

SUNDAY.

Continuous Praying.

"He ever liveth to make intercession for you and me."—Heb. 7: 25.

"He spake a parable unto them to this end, that men always ought to pray."—Lk. 18:1.

If continual prayer embraces the work of Jesus in eternity, how much more important it is that we mortals should pray continually; how significant it is that we are limiting His blessings upon us by neglecting that communion with Him!

A recent writer in "The Upper Room" furnishes us an appropriate instance in which we are reminded that if everything that goes to make up our lives were to forget us and stop, where would we be? Suppose the sun should forget to shine for us, the birds to sing, the flowers to bloom, or loved ones to help us?

So with our Master, Our personal experience with Him depends upon our prayers. Our achievement in Christian character and Christian grace depends upon that. His own success in saving the world depends upon that,—our unceasing prayers.

Prayer—O Lord, teach us to pray. Teach us what true prayer is. Teach us how to live it. Make it not only easy for us to pray, but impel us with the importance of it. So would we rise from earthly things to the heavenly. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE CARPENTER'S SON.

By REV. JOHN G. TRUITT.

"Is not this the carpenter's boy?"—Luke 4:22.

It must have been a great occasion. Jesus was going to be in his old home town, and preach in the synagogue of his childhood. The boys he grew up with would be, now men, and in their places to hear what he had to say. Age-old curiosity would be stirred, and all the sceptics of the city would be present. Old people who had had a kindness shown them by the young Carpenter would be there, and many children who had watched Him work from the door of His shop would hear Him that day. For a fame had reached Nazareth concerning His works at Capernaum, and in Jerusalem, and in Judea.

At the Jordan John had called Him "the Lamb of God which taketh away the sin of the world"; He had turned water into wine in Cana; and already He had made His first cleansing of the temple in Jerusalem; and He had had His discourse with Nicodemus; and had told the woman of Samaria that He was Himself the Messiah. He had healed the nobleman's son. How much of this news had reached Nazareth we do not know. More than commerce went along their trade routes, and many times the name of Jesus must have been mentioned by those traveling merchants, and their friends. We know that much of His rapidly growing fame had already made its way back to the home town.

Luke, the beloved historian, says, "And He came to Nazareth, where He had been brought up." Many a person present here today can sense something of the meaning of those simple words. His mother would be waiting for Him there. There would be the same old kitchen, the worn familiar tables, and the same sweet fragrance of a food He could never forget! The old steps of stone at the entrance, and the memory of sitting on them as a boy in the warm sunshine when there had been a chill in the spring air. "Where He had been brought up,"—where His mother had taught Him His first lessons and where He had learned to love the familiar hills. Here His brothers and sisters told Him all the news, and His mother held many things in fond memory. And when the Sabbath came, "He entered, as His custom was, into the syngogue on the Sabbath Day, and stood up to read." The eyes of all were fastened upon Him. "And there was delivered unto Him the book of the prophet Isaiah,"—it is still a great book! That same book is read by thousands all across the earth. It was an old book then. It is a new book now, fresh from a hundred presses. And it is also an old book now,—as old as the hope of the world and the hunger of the hearts of men! Well that self-same book was handed Jesus. "And He opened the book, and found the place where it is written, The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

It was one of the oldest and dearest texts. How often it had been read in their synagogue! How it had stirred the hopes of their hearts! They were perhaps glad Jesus had chosen that text. They thought well of it. They had a great surprise and shock when He said: "Today hath this Scripture been fulfilled in your ears!" How could they believe their ears? This for which all Israel had hoped and prayed, this which was too long sought, and too good to ever expect really to come actually true,—and now Jesus says it has come to pass, and that He is its fulfillment! "And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this the carpenter's son?" Let me pause to insert here this question in Mark is "Is not this the carpenter, the son of Mary?"

They were right in thinking one's parentage and home had much to do with one's after years. But when they figured that because one had a carpenter for His father, and a carpenter's wife for His mother, and an humble home for His childhood training, that great and ancient promises could not be fulfilled in His life. One's home does not have a great deal to do with one's chance of being of service to his fellowmen; but the best part of a home is not its furniture, but its faith; not its chairs, but its children; not its keepin gup *with* its neighbors, not its keeping up *with* its neighbors, and learning the meaning of 'neighbor' from Jesus Himself!

In that home was a mother who knew the Scriptures, who attended regularly the synagogue, and who taught her children the true and faithful promises of God. Was a day windy they knew God was unchangeably good and righteous, and merciful and just. Was a day sunny they thanked God for His gracious providences. The times and tides might come and go God guided and guarded His own. Instead of being tied down by whatever difficulties life offered they were transformed by the faith they had in the eternal God. A home with that sort of vision can furnish its sons and daughters with a heroic daring that is not hindered by any fretful circumstances of the hour. And whether that home be the home of a carpenter, or a king its children may thank God equally well for their rich heritage.

There was one thing the people who asked, "Is not this the carpenter's son" overlooked, namely, that Jesus was the Son of God. Or to put it so that you and I may find an example for ourselves: *They overlooked Jesus' relationship to God.* That is something entirely too important to be overlooked in sizing up the life of another, or in planning the outcome of one's own life. I like to put it like this:: One must keep open the channels of God's blessings upon his life. God will pour His blessings upon us unless we block the channels. "There is a river, the streams thereof shall make glad the city of God." Any life fed by the streams of God's blessings cannot but be fruitful and happy. The rivers of God will make glad the city of God by making glad the citizens of God! The men who drove Jesus from their synagogue that day did not realize that the channels of God's power, and blessing upon Him were constantly kept open. And they did not realize that they were blocking that channel for their lives. To have a useful and happy life, able to bless and be a blessing, one must keep open the eternal streams of God's influence upon that life. Jesus did that. And inasmuch, and inasfar as anyone of His followers have done the same today God has been able to use them, and bless them.

Finally, Jesus was not only properly related to His home and His home to Him; and not only was He properly related to God; but He was ever aware that He must keep a proper relationship with His fellowmen. *Home, God, neighbor,—these three in right relationship together make heaven on earth!*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

I read the articles published in THE CHRISTIAN SUN of January 14th in regard to the college with a great deal of interest and appreciation. The writer joins in with hearty applause for all the good things said in behalf of Elon College. The writer, too, loves Elon College and appreciates the good work it has done through the years in training the youth of our denomination to be leaders of our churches and communities throughout the Southern Convention. Especially do we realize the work it has done in training young ministers to fill the pulpits in our denomination. If our people would stop and consider what this training of our young people has meant to our denomination since Elon College was opened for the admission of students and consider the membership the denomination had at that time and the increase it has had since, I believe they would come nearer realizing the work of Elon College to our church.

To be interested in a business or anything else, we must invest something in it. The people who are most interested in Elon College are those who have invested money and thought and time in Elon College. The writer is interested in Elon College because he has educated seven children in that institution and through the years has contributed hard earned money to help the college continue its great work.

Dr. L. E. Smith, our beloved president, has done a wonderful piece of work since he became president. The reduction of the indebtedness of Elon College from $700,000.00 to less than $160,000.00 did not just happen. It has taken his best thought, his best business ability, his strength, and his time. People who have been in as close touch with him as the writer can realize the load he has carried and the sacrifices he has made to accomplish the things he has accomplished in this short time. It is all right to say complimentary things for his encouragement, but what Dr. Smith needs most at this time are contributions in money to help him finish his task. If he has reduced the indebtness to less than $160,000, the church would not do its duty if it failed him at this critical period. The church should come to his rescue and see to it that money is furnished to finish the task. If every member of the Congregational-Christian Church in the Southern Convention of the Southeast would make even a small sacrifice, either by individual donations or through the church, enough money would be raised and the college would be paid out of debt so that it could from now on balance its budget. The writer wants to appeal to every member of the Congregational-Christian Church to make some sacrifice at this time, during this college period, to raise the quota which is asked for in your individual church. See to it that this is done, and, when the next convention meets, if Dr. Smith tells us that the college is out of debt, all of us who have contributed, and made a sacrifice to do so, will be able to rejoice that the undertaking has been accomplished. It is a privilege that we have to help our college at this critical time, and it should be a joy to each of us to make contributions to help.

CHAS. D. JOHNSTON.

REPORT FOR JANUARY 21, 1937.

N. C. & Va. Conference:

Happy Home	$ 1.50	
Ingram	3.00	
Shallowford Christian Endeavor	2.50	
Mt. Bethel	2.02	
Burlington	20.59	
		29.61

Eastern N. C. Conference:

Antioch	$ 2.56	
Pleasant Union	4.11	
Fuller's Chapel, 4th quarter	5.00	
Turner's Chapel	2.25	
Sanford	1.00	
Plymouth	6.50	
Cary	1.00	
		22.42

Western N. C. Conference:

Ether	$ 1.21	
Biscoe Church	2.00	
Mt. Pleasant	1.56	
Needham's Grove	.53	
Ramseur	7.07	
Pleasant Hill	3.75	
Smithwood	1.55	
Biscoe, Dec. & Jan.	2.46	
		20.13

Eastern Va. Conference:

Sprng Hill	$ .35	
Franklin	5.00	
Cypress Chapel	5.02	
Wakefield: Dec. $2.08, & Jan. $2.06	4.14	
Union, Surry	6.00	
Berea, Nansemond	5.00	
Liberty Spring	7.00	
Waverly	2.25	
		34.76

Valley Va. Central Conference:

Bethlehem	$ 2.52	
New Hope, 4th quarter	3.50	
Concord, 4th quarter	3.00	
		9.02

Ala. Conference:

Forest Home	4.00	
Bethany	1.00	
		5.00

Special Offerings.

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Dr. J. A. Clarke	50.00	
Mrs. Lasher, support of child	20.00	
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A. N. Stout, support child	18.00	
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(Continued on page 15.)

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Marriages

MOORE-RAGSDALE.

Mr. Fred Shepperd Moore of Dundas, Lunenburg County, Virginia, and Miss Iris Irving Ragsdale, Virginia, were married at my home, Virgilina, Virginia, on December 31, 1936. They were accompanied by friends and relatives from both Dundas and Nathalie. The groom is a successful farmer and a most excellent gentleman, the son of Benjamin F. Moore. The bride is the daughter of Mrs. John W. Ragsdale and has been a successful teacher in the schools at Halifax for several years She was educated in Halifax and Lunenburg counties and at the State Teachers' College at Farmville. She has been a leader in Sunday School and Christian Endeavor work of Liberty Church and is especially talented in directing young people's programs. While the people of her community and church regret to lose her valuable services, all of them wish for her Heaven's continual blessings.

After a few days in Washington, D. C., Mr. and Mrs. Moore will be at home to their friends at Dundas, Virginia.

C. E. NEWMAN.

In Memoriam

ARRINGTON.

Lavoone Arrington, only daughter of Brother and Sister Bussie Arrington, died in the fourth year of her life on Sunday, November 22, 1936, at the hospital in South Boston, Virginia. Lavoone was a bright, interesting child loved by all. Her illness was brief, only lasting a few days. Besides the parents there are four brothers. The parents are greatly grieved over the death of their child, but their faith in the Savior sustains them in the hour of trial.

The funeral service and burial were at Gravel Hill Church, near Buffalo Springs on Monday afternoon, November 23rd.

C. E. NEWMAN.

GRAY.

On January 8, 1937, the death angel came and bore to her eternal home the spirit of Mrs. Irma W. Gray, a loving wife, a devoted mother and a faithful Christian.

Therefore, be it resolved:

1. That we humbly bow in submission to the will of our Heavenly Father who doeth all things well.

2. That wherein the Womans' Missionary Society in Suffolk Christian Church has sustained a great loss, we believe it is Heaven's gain.

3. That we extend our sympathy and love to the family, and commend them to God.

4. That a copy of these resolutions be sent to the family, a copy be sent to "The Christian Sun" for publication and a copy be entered on the records of the Womans' Missionary Society.

Mrs. HENRY CROCKER,
Mrs. C. A. SHOOP,
Mrs. W. H. YATES,
Committee.

JOHNSON.

On the morning of December 16, Brother J. G. Johnson passed from this life to his eternal reward. He has been a faithful member of Mt. Carmel Christian Church for many years, serving as deacon for a long period of time. His influence was largely felt in business and religious life. I found him a strong supporter in every forward movement of the Church.

He leaves behind one sister, Mrs. E. W. Ballard, seven children, who are holding very responsible positions in life, and a host of friends.

Funeral services were conducted at Mt. Carmel Church by the pastor, H. E. Crutchfield, assisted by the writer, his former pastor. His body was laid to rest in the church cemetery. We mourn, but not as those who do not have hope.

ELISHA BRADSHAW.

JONES.

On November 10, 1936, the Sunday School and Christian Endeavor Society of New Elam Church lost one of its loyal members, Mrs. C. T. Jones.

Her life was spent in the service of her Master and His will was her desire. In her presence was always the will of good cheer. Therefore be it resolved:

1. That by the death of Mrs. Jones this church has lost a faithful member and an ever ready helper;

2. That we extend to her family our heart-felt sympathy that God's richest blessings might abide with them and that they might find shelter in His fold;

3. That a copy of this be sent to the family, a copy be inscribed on the minutes of the Sunday School and Society, and a copy sent to "The Christian Sun" for publication.

SUNDAY SCHOOL and
C. E. SOCIETY.

RAWLES.

David P. Rawles was born in Nansemond County, July 10, 1860 and closed a life of usefulness, January 2, 1937. Mr. Rawles spent his last days at the home of his daughter, Mrs. H. R. Byrd at Newport News.

Mr. Rawles became identified with the Christian Church early in life. He was a charter member of the Franklin Church. Subsequently, he was identified with the Liberty Spring Church and for thirty years was a member of the First Christian Church of Portsmouth.

A faithful and devoted husband and father is survived by his wife, Mrs. Carrie Cobb Rawles, two sons, H. D. Rawles of Newport News and R. C. Rawles of Richmond; three daughters, Mrs. M. R. Summer and Mrs. C. T. Welsh of Norfolk and Mrs. H. R. Byrd of Newport News.

The Funeral Service was conducted by the writer and assisted by Rev. H. S. Hardcastle and Rev. J. H. Dollar.

"Blessed are the dead which die in the Lord."

ROBERT LEE HOUSE.

WHITT.

Thomas Whitt was born in Halifax County, Virginia, September 20, 1854, and died at his home near Nathalie, Virginia, December 25, 1936, being 82 years old. He was the son of James and Minerva Whitt. He leaves a wife, who before her marriage was Miss Mary Whitt of Cluster Springs, Virginia; five brothers, Lewis of Petersburg, Virginia, James of Nathalie, Virginia, Joseph, Robert and Henry of Virgilina, Virginia. One brother and two sisters are deceased.

Brother Whitt for twenty-one years was a member of Liberty Christian Church. He was an honest and upright man, good citizen, and neighbor and a real Christian gentleman, loyal and sacrificial for his church. During the past year, on several occasions, he told the writer he would not be here in the flesh much longer. He spoke of death without fear. His faith grew stronger as the time approached to leave loved ones here and dwell with his Savior.

The funeral was held at his church, by the pastor, in the presence of the people among whom he had lived and with whom he had worshipped for so long, on Saturday, December 26th, and his body placed away in the church cemetery. Though gone from us his influence remains.

C. E. NEWMAN.

ORPHANAGE REPORT.

(Continued from page 14.)

Endowments.

L. S. Holt		150.00
Thanksgiving Offerings.		
N. C. & Va. Conference:		
United Church, additional	$ 5.00	
Mt. Zion, additional, Mrs. Hawkins	1.00	
Elon College, additional ..	23.00	
		29.00
Eastern Va. Conference:		
Union, Church & Sunday School, Surrey		10.00
Total for week		$ 430.94

Onward and Upward.

Keep striving. The winners are those who have striven
And fought for the prize that no idler has won;
To the hands of the steadfast alone it is given,
And before it is gained, there is work to be done.

Keep climbing. The earnest and steadfast have scaled
The height where the pathway was rough to the feet;
But the faint-hearted faltered, and faltering, failed
And sank down by the wayside in helpless defeat.

Keep hoping. The clouds hide the sun for a time,
But sooner or later they scatter and flee,
And the path glows like gold to the toilers who climb
To the heights where men look over landscape and sea.

Keep onward—right on, till the prize is attained;
Face the future with courage, and obstacles fall,
By those, and those only, the victory's gained
Who keep faith in themselves and in God over all.

—*Eben E. Rexford.*

HISTORICAL SOCIETY, 1956.

Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, JANUARY 28, 1937. NUMBER 4.

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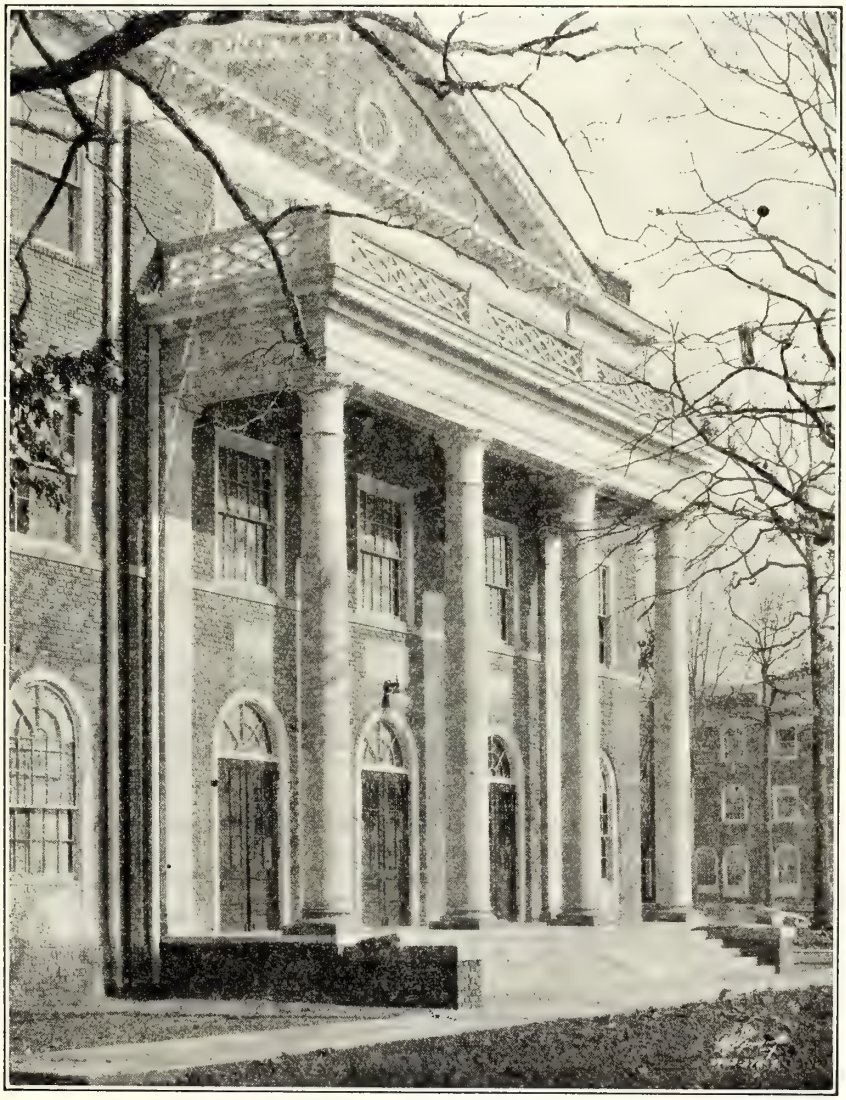

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LET THERE BE LIGHT

PERSONALS

News from the Churches

It is none too early to plan for the Easter program, which should include the reception of new members and an offering for Missions.

Dr. and Mrs. I. W. Johnson of Suffolk, Virginia, left on the 25th for a ten-day trip to Florida. They will visit Jecksonville, Miami, and other cities.

A good report comes from the Day of Missions held by the women of North Carolina last week at Elon College, North Carolina, with Dr. H. Shelton Smith as leader.

Rev. Millard Stevens reports that he is enjoying his work with the Union and Providence churches near Burlington and in Graham, N. C. He has fine people to serve, and the prospects are good for success.

Churches throughout the Southern Convention will be busy this month and next with programs and gifts for Elon College. This is our opportunity to share in the training of young people for life's work.

Rev. O. D. Poythress has as one of his 1937 goals, an average of one new member each Sunday. He reports the attendance at Sunday School and at preaching services and the weekly offering much better since the new year.

Dr. J. G. Truitt reports two members received into fellowship of the Suffolk Christian Church this month. Revs. H. S. Hardcastle of the Christian Temple and O. D. Poythress of the South Norfolk Church each report three new additions.

Rev. B. H. Watkins, formerly pastor of the Lynchburg Church, has accepted the call to the Wakefield charge and is now on the field. He was received into the fellowship of the Eastern Virginia Ministers' Association at its last session.

Your editor tries to put into the paper all of the news that comes to him concerning our churches, their ministers and work. He is eager to get more news and will appreciate it very much if those near and far will send information concerning what is going on.

The Christian Sun family is wishing Dr. J. O. Atkinson, missionary secretary and long time editor of The Christian Sun, a very happy stay in Florida where the sun shines brightly and flowers bloom in the winter. His office secretary reports that he is making a gain in health, which will be good news to all Christian Sun readers.

The editor enjoyed a brief visit to Elon College last week. President L. E. Smith is a busy man but not too busy to be cordial to his guests. Copies of The Christian Sun for 1851 and during the Civil War proved to be interesting reading in the College Library. Mr. C. D. Johnston is still going strong with his family of 90 children at the Orphanage.

The bishops of the Methodist Episcopal Church, South, are busy holding inspirational and evangelistic services across the country. Baptists likewise. Our convention and conference officers might well consider the leadership of these other churches and give us something that will enable us to keep our place in the progress which the Church in America is to make.

The program committee for the Southeast Convention reports that they are having difficulty in arranging the program for the meeting to be held in Jacksonville, Florida, on April 20, 21, 22, but they promise that information will be ready in the near future. It is now time for us to be planning to attend this Southeast Convention. Put it on your schedule, and be sure to be there.

"These services were attended by large congregations each night and I believe were most helpful," says Rev. R. A. Whitten, one of the speakers at the Week of Prayer Services, held under the auspices of the Winchester Ministerial Association at the Presbyterian Church the week of January 11th. Other speakers were Revs. Geo. E. Owen, Robert B. Nelson, C. Worthington Lowe, S. L. Flickinger, E. T. Clark, Herman McKay, George W. Stover, W. W. McIntyre and W. L. Dudley.

The editor acknowledges receipt of bulletins from Rev. Joe Earp of the churches of Hines' Chapel and Apples Chapel in the North Carolina and Virginia Conference. Brother Earp is pastor also of our Ingram Church. Pastor and people seem to be working together happily. Since the annual conference a young people's Christian Endeavor Society has been organized at Apples Chapel. Hines' Chapel has put a new roof on the building, and Ingram did a good job in "pounding" the minister.

The Ministers' Association of the Eastern Virginia Conference held its regular meeting on Monday the 18th at Court Street Baptist Church, Portsmouth, Virginia. The program for the day was postponed until the February meeting, and the association attended the inspirational services being conducted by the Portsmouth Ministerial Union. Dr. Oscar F. Blackwelder of Washington, D. C., was the speaker. He delivered two great messages marked by clear reasoning and spiritual force.

The Board of Trustees of Elon College will meet at the college on Tuesday, February 16th. The Southern Convention at its session last April voted as follows: "That the Mission Board, Board of Christian Education, The Trustees of Elon College, Trustees of the Orphanage, The Board of Publications, The Women's Mission Board and the Board of Superannuation hold their annual meeting simultaneously, in February, at Elon College and that at least one session be held jointly, at which time the problems of all boards be considered as a whole.

On Sunday afternoon, January 31, the Christian churches in and about Burlington and Graham, N. C., will have a get-together meeting to consider cooperative work in the field of leadership training, fellowship, etc. These churches include Elon College, Shallow Ford, Bethlehem, Berea, Long's Chapel, Union, Providence, Hopedale, Carolina, Haw River, Graham and Burlington. All of these churches are in Alamance County, which means that they are close enough together to engage in cooperative work easily. The ministers have agreed that representatives will be present for the first meting. Dr. J. H. Lightbourne, of Burlington will speak on purposes and plans, and it is expected that an organization will be formed to carry on the work in the future.

ELON ALUMNI BANQUET.

At a meeting of the executive committee of the Elon Alumni Club of Eastern Virginia, in Suffolk, Tuesday night of last week plans were made for the annual banquet to be held on Friday night, February 19th, at seven o'clock, at Hotel Elliott in Suffolk.

AN OPEN LETTER TO PASTORS AND CHURCHES.

My dear Colaborers in Christ:

I want to express the college's appreciation of all the help that you have extended the college. If you have given time counsel, or money, your contribution has helped and is appreciated.

I trust that you have read the articles in the special college edition of THE CHRISTIAN SUN. I am sure that you have found them helpful as well as inspiring. These articles express in a definite way the background, the history, the needs, and the ideals of the college. The college has made such significant contributions to the church and its various agencies that the wisdom of the founders of the college is evident. We have an institution of which the entire church should be proud. We are doing a type of work that commends the college to the church and all departments of life. It was necessary for brave hearts and courageous souls to challenge the church in establishing an institution of higher learning for the young people of the church. Today the church is challenged to carry on to larger proportions and greater efficiency the institution that has been bequeathed to us by those who have gone before. Will we accept the challenge?

We have at Elon Colege, including endowment, material values totaling one and a quarter million dollars. We owe less than $160,000. This is the property of our church. In addition to the debt and the carrying charges instant thereto, we need $82,000 for our current budget. Funds from the campaign will take care of our debt, and we hope will retire the same not later than 1940. The current budget must be provided from two sources: first, net income from the students which will amount to between $60,000 and $65,000. This will leave a balance of from $15,000 to $20,000 to be provided. Income from our endowment funds amounts to about $7,500. This amount, however, cannot be used for current accounts. It has been assigned to the Virginia Trust Company as collateral to our loan. About $2,000 of the endowment is produced by property owned by the endowment funds known as off-campus property at the college. This income is absorbed by the college itself in the matter of room rent from students and faculty members. The remainder of endowment earnings is required for interest on the loan. Until our debts are paid, we cannot expect help from permanent funds for current accounts. If our budget is to be balanced, it will be necessary for the churches of the convention and the friends of the college to see that the convention's askings for the college totaling $12,500 are met. Distributing this amount to the churches as has been done exacts no hardship on any particular church. These amounts are a part of conference apportionments, and when raised, discharges that much of the church's responsibility to its conference.

I am certain if you, Pastors and Churches, could see the college as it is, appreciate the work that it is doing, and understand fully its needs and appeals, you would spare no reasonable effort in seeing that this amount is raised before March 1st. You have no idea what joy would come to the College if every church would raise the amount asked for the college by the convention. You would be blessed in the raising, and the college would be blessed in the receiving.

Yours truly,
L. E. SMITH.

THE HOLLAND CHURCH.

The Holland Christian Church at a recent conference, adopted the following tentative program for the conference year:

1. Participation in the Fine Arts Festival to be held in Suffolk, January 20, 21, 22, by Dr. H. Augustine Smith.

2. Pastor's Training Class the first six Friday evenings during the Lenten Season.

3. The observance of Lent by the use of "The Fellowship of Prayer" as our Devotional Guide and a series of sermons on the Ten-fold Test of Religion as found in the Book of James.

4. The observance of Holy Week by Vesper Services each evening and Communion observed on Good Friday evening, Dates: March 21-26.

5. Special Easter Service to include the entire church school, Easter Sunday, March 28th.

6. Children's Day to be held the second Sunday in June. Date: June 13th.

7. Send representatives from the church school to the Leadership Training School to be held in the summer at Elon College.

8. Vacation Church School beginning Monday after the second Sunday in July, continuing for ten sessions.

9. The month of August for the pastor's vacation.

10. Religious Emphasis Week, September 12-17th.

ELON COLLEGE NOTES.

The college was glad to welcome representatives of the Missionary Societies of the Congregational and Christian Churches in North Carolina and the Missionary Societies of other denominations last Thursday for the one-day School of Missions. *The Negro in American Life* by Corrine Brown was used as the textbook. Dr. H. Shelton Smith of the School of Religion of Duke University was the speaker. Between 300 and 400 women were in attendance. We were very happy to have the group.

Dean J. D. Messick of the college is giving a series of lectures over WBIG, Greensboro, each week on Wednesday at 5:30 P. M. These addresses on Character Education are being enthusiastically received by educators throughout the state.

Beginning Sunday afternoon, January 24th, the Music Department of Elon College, under the direction of Professor C. M. Barbe, will give a series of programs over WBIG each Sunday afternoon for ten weeks.

Rev. F. C. Lester, pastor of the First Christian Church, Norfolk, and editor of THE CHRISTIAN SUN, was a welcomed visitor at the college, Friday of last week. Mr. Lester is in good health, fine spirits, and expressed joy in discharging his many duties. He is certainly giving the church a worthwhile paper. It is hoped that the membership of the church at large will support him by subscribing to THE SUN immediately if you are not already a subscriber.

The Board of Trustees of Elon College will meet in mid-year session Tuesday, February 16th, at 10 P. M. The meeting will be held at the college in the President's office.

By vote of the Southern Convention in its recent session, all boards of the church are to meet at Elon College in connection with the meeting of the Board of Trustees. According to the Convention, these different boards are supposed to meet in separate session, and some joint sessions are to be held. It is hoped that by this method, all officials of the convention may receive information concerning the entire program of the church. The college extends an invitation to all who will to come. If you wish entertainment on the Harward plan, please write the president of the college as early as possible.

To be what we are, and to become what we are capable of becoming, is the only end of life.—*Robert Louis Stevenson.*

EDITORIAL

EDITOR
F. C. LESTER,
505 S. Main St., Norfolk, Va.
ASSOCIATE EDITOR
E. C. Gillette
CONTRIBUTING EDITORS
I. W. Johnson Elisha A. King
J. O. Atkinson Geo. N. Edwards

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN UNITY . . . STRENGTH.

The old adage "In unity there is strength" is so familar and so well illustrated in every day experience that it does not have to be argued. Every public speaker has endeavored to try to prove it, but all anyone can do is to point out how that it works in every kind of experience known to man.

The Church wants to be strong. If we are to be strong as a Church in the Southeast, it is very necessary for us to be united in our thinking, plans and programs. That is why the Southern Convention voted that all boards of the Southern Convention should hold their annual meetings at the same time and place with at least one joint session.

For nearly 150 years our Church has grown and we have tried from time to time to plan for certain projects and types of work. At present we have several institutions and boards that represent the working program of our Convention. If these groups are to succeed as they should, with a well-rounded program, it seems to be especially necessary for them to think together and to plan together for the work.

There are certain things in which all these boards are directly interested. Among these is The Christian Sun itself. Since the paper does not pay its own way the boards are called upon to make contributions for this publication. Without The Christian Sun, or some other method of publicity, it would be impossible for any board or institution to continue its work. Responsibility for The Christian Sun, therefore, rests not alone with the Board of Publications but with all of the boards of the Convention.

Another item of mutual concern relates to special offerings. The Convention has authorized special offerings for some of our boards. It is easy to see that certain occasions, like Thanksgiving and Easter, lend themselves to generous giving, while at other times it is more difficult to raise money. Too many special offerings will wreck the financial program of a local church and therefore cut off the income for all the enterprises of the denomination. This matter should be clearly considered by all who promote a special offering.

Another point at which there can and should be cooperation is in the educational promotion of the various enterprises of our Convention. Under the present set up it is likely to happen that the best publicity agent will get the most money regardless of whether the cause for which he is at work is of the most importance or not. It will be a fine day for our Southern Church when all leaders recognize the comparative value of each phase of our Church work and when we definitely work together cooperatively for the progress of each phase of the Church program.

For these and other reasons, it seems wise for all the boards to meet simultaneously and with some joint sessions at least once each year. It is therefore to be hoped that all boards will meet at Elon in February as directed by the Southern Convention, and that there will be a full attendance at each session.

A CHOIR SINGER ARRESTED.

On Sunday morning, January 17, 1937, says the *Virginian Pilot*, the officers of the law in our fair city by the sea went to a church and called out a member of the choir and arrested him. The officers thought that this man belonged in jail rather than in the church choir. Perhaps they felt a little thrill in calling a man from the choir to accompany them to the jail. It was a new experience for them, according to our daily paper.

What was the charge against this singer of the Gospel message? Of course the warrent would hardly read that way, but as this editor sees it, the charge should rightfully have been that this singer did not pay his share of taxes to the Government of his state and country. He was charged with the manufacture and sale of intoxicating liquors, no doubt, for the officers had found a still and other evidence in this man's back yard. But the manufacture and sale of intoxicating liquors in this state is perfectly legal, if given the privilege by the right persons, and if proper taxes are paid. Churchmen engage in the buying and selling, we are told. Churchmen certainly voted for the state to engage in the business of buying and selling of intoxicating liquors, which means that every good citizen of the state is party to the business.

And apparently it is a profitable business in Virginia. Millions of dollars are paid into the treasury by those who drink for intoxication rather than for medicinal purposes. According to the law in this state, this profitable business is all right for those who are given the privilege to manufacture and sell intoxicating liquors.

But if some negro (yes, he was a negro), struggling to make a living for his family, manufactures and sells a few gallons of this profitable intoxicating liquor without the permission of the right people, and if he fails to pay the proper tax in the prescribed way, the state of Virginia will transfer this singer of the Gospel from the choir of his church to the city jail, and probably feel a little elated to have done such a fine job with ferreting out criminals and bringing them to the bar of justice. If such be justice, then God save the State!

Truck loads containing some fifteen hundred gallons of intoxicating liquors pass down the street in front of my church and are protected by the law. Proper permission has been given, and legal taxes have been paid. According to the law there is nothing wrong with this liquor business. Certainly there is nothing criminal about it. The only difference in the manufacture and sale of legal and illegal liquors seems to be getting proper permission by the payment of tax, and then the payment of tax on the products produced and sold.

Since when, may we ask, has it become a crime punishable by imprisonment for one not to pay tax? Cer-

(Continued on page 5.)

OUR CHURCH COLLEGE.

It is ours because of us it is wrought. Because of the great need for it, and not because of the ability of the fathers to pay for it, for they were a poor people, it was built. Because of our fathers' pride in their church, in its great principles, and in its fine people, and its church-loving congregations, they felt the need of a leadership equal to any of its neighbor communions, and they observed that they had colleges and college trained leadership. With a vision of which we should be proud, they dreamed of, and planned for, a church college. They had never raised so much money for any one thing before as it was going to take, and they did not know where it would come from, but they knew that unless they had a college and college trained ministers and leaders, their great principles and good churches were doomed. So small would be their influence, and so soon would other denominations tower above them in every locality, they knew they would soon be left behind. But they were determined not to be left behind. And so they wrought in their day, out of a positive need, a college. Their record of devotion to that college both in sacrificial gifts, and in attendance as far as they could see the way to go, or send, to college, is a record of which we may not be ashamed. The church should be proud of that record.

It is ours because as a sacred trust it has been handed down to us. It is ours to build greater and greater, both as to its position among other colleges of equal rank, and as to its usefulness and service to the church for which it was by our fathers fashioned. Our church can lose its place as easily today as it could in the day the college was builded. All too rapidly will it be forgotten as the church of which our fathers dreamed if we do not keep alive, and growing, the institutions which are vital to the very life of our church. Too much will be lost if we are going to sleep at the switch and let the Southern Convention and all that is sacred and dear to it be lost in the maze of things. Too much, indeed, will be lost. It is unwise statesmanship that will do anything to decrease the power and influence of the Southern Convention. It is wise statesmanship that will build up, strengthen, develop all that is fine and good in our Convention, and conserve all the noble work and tradition of yesterday. What sort of an annuity would a man build up for himself if he should foolishly say I will throw away the funds I place to that credit in the earlier years of my plans,—they are out of date now, worthless, old-fashioned, futile? If our history is worth anything let us build on it! If our fathers' work was noble let us add to it, not tear it down; let us conserve it, not cast it aside,—otherwise we are not worthy of the work they did for us. Our college is one of the finest pieces of work done by our fathers for the church. Let us further that work.

It is ours because we have placed it in our current Convention plans, and our current Conference annual program's of development and activity. It is in our deliberative, active, current church program. It is a part of our mandate as a church and Convention. It is our business. Here and now it is ours. As a member of the church a part of my daily earnings go for its upkeep and growth. There is no way of evading it as a church. And we should not try. All members of the church may not desire to send their sons and daughters there, and why should they all do so? That is not at all necessary, but as loyal members of the church, it is necessary for us to help make our church college the place for which it is designed and to give it its rightful place in our church development and growth. When our college suffers, our Convention is weakened. When our Convention is weakened, our Conferences lose grip and power. When our Conferences lose influence in their respective localities and prestige with their local constituencies, our local churches are hurt, and when the local church is hurt religion and worship itself is given a fatal blow. So I repeat, anything that hurts the Southern Convention, that tones down its influence and power, that takes away one ounce of its loyalties and age-earned assets is poor statesmanship, for it eventually goes back to the hurt of full many of the finest homes,—some of them humble and poor,—that are to be found in the South. Those who desire the growth of the merger will not overlook that, for our relationships are not intended to depress, or retard; but to fortify, strengthen, and give power and growth to the best of which we are already possessed. Let us not give up, but get up, and develop our Southern Convention and all its institutions, and instead of anybody thinking less of us, they will think far more, and we will think more of our church and develop a greater loyalty among our people.

What I say for our college, I say for our church paper. We need it, and we much develop it, and devise ways and means of making it the blessing it must be for the development of our people. And what I say for it I say for our Mission Board, and our orphanage, our Board of Christian Education, and every enterprise of our Convention. Let us not look on any of these things as a burden, no more than a man would look on a hand or foot as a burden. These are not burdens, but blessings, and the sooner we look upon them as such and take care of them as though we realized their full values to us the better it is going to be.

JOHN G. TRUITT.

A CHOIR SINGER ARRESTED.

(Continued from page 4.)

tainly taxes should be paid, and property should be made to stand good for such payment. But what about pulling a man out of peaceful pursuits and sending him to jail for failure to pay his tax? In what stage of civilization does that belong? Not in our modern day, surely!

There are problems about the liquor business that have not yet been settled, and about which this writer cannot speak with authority, but he is absolutely certain that there is much radically wrong with the present method above described. And he devoutly hopes that the church people and good citizens who have a chance to vote concerning the matter will see that it is the intoxicating liquors that are harmful rather than the failure to pay prescribed taxes. The choir singer who fails to pay tax on a few gallons of liquors made in his back yard is no more of a criminal than a business man who purposely forgets to list for taxation a batch of stocks or underrates the value of personal property. The real wrong lies in another field. And that wrong is shared by those who make and sell legal beverages—by the citizens of the state that does it.

F. C. L.

ON AN ABBREVIATED BUDGET.

Although with limited funds, Rev. J. Riggs Brewster of Athens, Greece, reports that three books were translated and published last year by the editorial department. They were: *Merchants of Death*, expose of munition makers; *The Significance of Life*, written by a Greek pastor, and a *Christian Story*. He reports over 10,000 *Gospels of St. John* and 15,000 of *St. Luke* printed and distributed with the help of the Scripture Gift Mission of London, in hospitals, orphanage, prisons and other institutions.

CONTRIBUTIONS

SUFFOLK LETTER.

It is expedient for the constituency of the Southern Convention to rally to the support of THE CHRISTIAN SUN. For many years it has been the medium of communication for ministers and laymen. Every institution in our fellowship has been championed, fostered and nurtured by appeals through its pages. Elon College could not have been established without a church paper. The Christian Orphanage is standing as a monument to the influence of THE SUN. Our missionary advance was made possible through the same channel of communication. Many of our stronger churches such as Christian Temple, First Portsmouth, First Richmond, South Norfolk, Raleigh, Greensboro and others, too numerous to mention in this column, owe their existence and history to the influence of the church paper.

Now in the face of such statements, if the writer is correct in his judgment, it is essential that the present status of this invaluable paper should be clearly presented and understood. This is not the time for a presentation of detailed facts. But in a brief way it should be said that THE SUN is at the cross-roads of its history. For a number of years it has been shifted from one plan of support to another. Many interested laymen and ministers have given much time and thought to this institution for it is an institution in the Convention. The paper rests upon a foundation of sentiment and church loyalty. Hundreds of people have found comfort in its messages and strength in its defense of the truth Week by week it has gone forth to shine in our homes. It is dear to the heart of many of our people.

The plan adopted by the Convention to set aside definite amounts from the Convention Fund, Orphanage, Mission Board, Elon College and the Board of Christian Education to meet the deficit in publishing the paper, should guarantee the continuance of the organ of the Convention. But ministers and laymen have failed to raise and send to the Convention the full amount of the Convention Fund, and there is a deficit in that Department which has not been provided for. The Convention does not raise money. It only suggests methods and sources of raising money. If the churches do not respond to the calls of the Convention, there is no other recourse for money for the Convention Fund. That means the Convention cannot pay its part for publishing THE SUN. If the contract with the publisher is to be fulfilled, promptly, some agency will be compelled to borrow the money. This contract stipulates a certain sum per week, and this should be paid every month. The Convention should not expect the printer to carry the financial load of the contract. At this time the Convention in indebted to the printer for several issues of the paper. No Convention Fund money is in sight until November, 1937

Now one way out of this crisis is a substantial increase in the number of paid up subscriptions to the paper. The paper is needed. It is worth the price. The people eshould read the paper. The report of the Editor for the last six months indicates that 676 subscriptions were paid up during that period. On the basis of $2.00 for each subscription that would amount to only $1,352.00 for six months or $2,704.00 per year. Subtracting the cost of collection it would probably be less than $2,000.00 per year. This is less than one third of the cost of publishing the paper.

If ministers and laymen will devote one month to the matter of securing new subscriptions to the church paper, 1,000 new subscribers can easily be secured. That estimate is too low. But that number would relieve the present situation and make it possible to continue the influence of THE SUN. The constituency of the Convention should rally to the support of the paper. The churches will suffer if it is discontinued.

I. W. JOHNSON.

AN EXPERIENCE FROM LIFE.

A few days ago I joined the pastor of one of our churches to make the college campaign in one of our churches. The church was a rural church. The members of the church were farmers, all of whom expressed love for their church and loyalty for their denomination and regrets that they were poor and unable to contribute as they would like.

At twelve o'clock we turned off the main highway to a humble home on the top of a hill a few hundred yards away. There were no particular evidences of poverty or riches, but abundant evidences of home life. Dinner was announceed, and we were urged to eat. The dinner was delicious and and greatly enjoyed. The father of the home talked of his church and his love for his church at home and abroad, particularly of his interest in the college. He expressed his regrets of not having had an opportunity for an education. He stated emphatically that he realized the need of the college. He said that he had been unable to educate his own children, but that he understood fully that our ministers, missionaries, and laymen must be educated today if our church is to grow. Said he, "I have never owned a home. I have never had many of the conveniences of life, but I have always given to my church and given to the college." He made a pledge of $40 to the college and paid $25 in cash. His children made pledges to the college, and he expressed his joy that they had. He did not say that he had already given to college and felt that he had done his part, but expressed the hope that God would spare his life for many years yet, that he might continue his support of his church and of her institutions. He did not say, "I have got to provide for my own, therefore I cannot further support my church and her institutions." Because of faith and love, he gave generously out of what he had.

Do we read somewhere in the scriptures where the master said, "Lay not up for yourselves treasures on earth where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal." There is such a thing as providing for the requirements of this life and leaving provisions for the life to come unmade. There is such a thing as losing one's life that he may find it again in richer and more joyous communions. L. E. SMITH.

CONFERENCES APPORTIONMENTS.

The churches of the Southern Convention have for the past two years been operating under the plan in which the churches have been asked to contribute, through conference apportionments, to all the enterprises of the church except the Orphanage, and this year they are asked to include the Orphanage also. Two years do not cover sufficient time to determine the ultimate soundness of such a plan. They do, however, afford an opportunity for some interesting observations.

A study of the churches that have been able to raise apportionments in full does not indicate that the plan is best adapted to any particular type of church. One frequently hears it said

that a plan works well enough in the town or city church; but that it will not work in the country church. Some town and city churches have raised apportionments in full, while others have failed. The same statement applies to the country churches. Among the churches that are rated strongest numerically and financially, some have raised apportionments in full, while others have failed. The weaker churches have had the same experience.

There may be a few churches that have sufficient financial strength to subscribe and raise a benevolent budget large enough to cover all the askings, without any special emphasis or appeal. But for the most of the churches included in the Southern Convention this is not the case. If such churches are to raise apportionments in full, there is only one way whereby they can do it. That is for the church to make a liberal offering for each benevolent item during the special period allotted to it in the church calendar.

This would mean that the membership would be informed as to the work and needs of the Orphanage, and make a liberal offering at Thanksgiving. This, together with the once a month offering from the Sunday School, would in most churches raise what the church is asked to give for the Orphanage. At the Christmas season the churches are asked to make an offering for Superannuation, if the same plan were followed as has been suggested for the Orphanage, the Christmas offering should raise the asking for Superannuation.

At the present time we are in the midst of the College Period of the church calendar. The churches are asked to give more for the college than for any other apportionment. There is a good reason why the apportionment for the college is larger than any other. The membership of our churches must be informed as to the service that is being rendered through Elon College. They must be led to see how the college serves all the other enterprises of the church. And each and every member ought to be given an opportunity to make a contribution to Elon College during the College Period. This is equally as important for the good of the church as it is for the welfare of the college.

STANLEY C. HARRELL.

ATTITUDE OF LIBERTY CHURCH, VANCE COUNTY, FOUR YEARS AGO, AND NOW.

It is quite interesting to note the difference in attitude which the people of Liberty have toward Elon College now and four years ago. For some reason, not easily explained, many of the people of this church had turned against the college and refused to support it in anyway. Four years ago arrangements were made with Dr. L. E. Smith to come to Liberty for an appointment. A very loyal member of the church asked this question, "Is Dr. Smith aiming to speak on the college? If so, I do not want to hear him." Knowing the strong sentiment against the college, the writer asked Dr. Smith not to say much about the college that morning. Dr. Smith did not say very much about the college, but he made a very favorable impression through his personal contact.

Since that time, Dr. Smith has been in the community several times and spoken concerning the college. The people are very favorable now toward the college, and several went there to school as a result of the growing interest on the part of the people.

Four years ago the Sunday School did not give the fifth Sunday's offering to the college. But now each fifth Sunday an offering is made through the Sunday School; and, besides, Miss Margaret Alston has been appointed college secretary for the church to keep the interest of the college before the people.

The young people who have visited Elon from this community are pleased with the spirit manifest there. One person said after spending a weekend at Elon, "I did not know such a spirit existed on Elon campus. Everyone seemed so friendly."

Difficult as it seemed at one time, Liberty will raise her quota in the campaign to clear Elon of its debt. Four years ago this church would not have rallied with such strong support. This change of attitude has gradually come about, largely, because of the personal contacts which Dr. Smith has made in the community on various occasions.

If such an attitude toward Elon could be felt in all our churches, the college would soon be free from debt.

S. E. MADREN.

A VALLEY PREACHER'S CHRISTMAS.

A Christmas mingled with sorrow because of the loss of father and husband and with joy because of the kindness of so many friends was experienced at the Andes' home in the Valley of Virginia. Since our loved one had departed to be with God, we prayed for Divine Guidance in the years to come in which we live. Then with the church people of our denomination and other denominations greeting us with cards, gifts, letters, visits and generous poundings, our hearts were enraptured with this glowing spirit of friendship.

On the third Sunday in December, your writer was at Leaksville and Newport. After each service each congregation filled the pastor's car with many vegetables, fruits, jellies, meat, flour, groceries, a broom, a rearview mirror with a clock attached for his car, and other useful articles. One's spirit is raised and he feels as if these most worthy people are getting very little in return for such a glorious pounding. From Bethel came a nice gift in money and many boxes of vegetables and fruit. From Antioch came meat, cakes and other nice gifts. Concord brought several useful gifts as well as food material. Other friends outside of our churches sent and brought their pounding. How can their pastor, or how could their preceding pastor, my father, ever thank these wonderful people for their kindness and generosity? Through THE CHRISTIAN SUN, I wish to thank everyone for what they have given unto us. My mother, brothers and sister join me in this hour of gratitude. May God's richest blessings be upon you.

W. J. ANDES.

THE DEPARTMENT OF RELIGION AT ELON.

The function of the department of religion in Elon College is four-fold:

1. To give each individual student a fuller acquaintance with, and a fuller understanding of the English Bible.

2. To guide each individual student in the formation of an adequate and satisfactory philosophy of life, through intelligent Christian influence and teaching.

3. To prepare individual students for effective participation in the work of the church, and in general Christian service.

4. To prepare a select group of young men for seminary training, that they may become helpful and effective Christian ministers.

The courses offered in this department include studies in the Old and New Testament, History of Christianity, Non-Christian Religions, Modern Religious Experience, and Religious Philosophy. They are designed to aid the student in achieving a vital religious attitude toward life.

The fundamental doctrines of Christianity, as found in the teachings of the Christ, are interpreted and shown to have real meaning for the present day of scientific progress and discovery.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A BOOK WITH A MESSAGE.

"Another missionary book," you say, and "I am not given to reading missionary books." Very well. Ever read the New Testament any these days? If so, would you care to see it anew with some real light thrown on its writers and doers, Peter and Paul and James and Luke and John and Philemon and the others? And would you like a new outlook on what those men did and are doing, the world in which they lived and wrought and wrote, and the vision they caught, and get something of that vision. Then here you have it. The distinguished divine of England, and Oxford graduate and lecturer to colleges and universities, Rev. Edward Shillito has done it—given us a word vision of events as revealed to the writers of the New Testament and through them to us—who will read and comprehend. His book, the one now before us, is *The Way of the Witnesses.* These writers and doers of the New Testament carried on. They not merely wrote of a new era and of a new Power. They were themselves in that era, makers of it, custodians of a newly released Power. Look out! Dr. Shillito speaks in his book of these men: "They speak of themselves as the first-born of a new creation. They are writing a new book of Genesis; 'God, who commanded the light to shine out of darkness, hath shined in our hearts.' Once more God had said, and this time it was not to Moses but to them, 'Let there be light'; and once more a new beginning had been made. As they gave account of themselves they were a new race; not the latest of an old stock, but a people which had once not been a people. They knew Christ now; and Christ for them was not one of a long line of teachers He was the living Redeemer, and united to Him they became the first-born from the dead, who held the promise of a new humanity." In brief Dr. Shillito declares the New Testament writers belonged to the same era and the same school, namely, that the disciples of Christ had heard Him say two words which they must obey, "Come unto me"—"Go tell all nations." There you have it. Just those two words summarize the life and teachings of our God "Come to me"—"Go tell." Ye shall be my witnesses.

The greatest need of the church today is just that. It has been the greatest need of the church in every age since our God came, "Come unto me," "Go tell others"—be witnesses not of your life or power, but of His life and power. The witness bearing of one individual who has accepted Christ to another individual who has not accepted Him—that is the crying need of our time, of the Church today. These writers and doers of the New Testament realized that supreme fact and went out to tell. "They were constrained and driven by a Power which took up their brief life into one eternal purpose, and made them organs of the Holy Spirit. They had to go. There is a drawing force in the lives of these children of the ancient world, terrible in its power as the prairie fire, mighty as the storm which St. Peter knew on the lake, or St. Paul knew when the ship which carried him to Rome and to death, was driven up and down in Achia." One will certainly get one's time and money's worth to secure and read the book—"*The Way of the Witnesses.*" The Friendship Press, 150 Fifth Ave., New York City, Cloth, $1.00, paper 50c.

J. O. ATKINSON.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 23, 1937.

Sunday Schools.

Liberty, N. C.	$ 5.16
Long's Chapel, Mebane, N. C.	2.16
Durham, N. C.	18.98
Rosemont, Norfolk, Va.	10.60
Liberty (Vance), Henderson, N. C.	3.88
Berea (Nans), Driver, Va.	3.59
Mt. Olivet (G), March, Va.	7.80
Timber Ridge, High View, West Va.	2.12
	$ 54.29

Specials.

Burlington S. S., Burlington, N. C.	$ 25.53
Class No. 3, Rosemont S. S., Norfolk, Va.	3.00
E. J. Cheatham, Franklinton, N. C.	19.00
	$ 47.53
Total for week ending January 23, 1937	$ 101.82
Previously acknowledged	$7,800.13
Total since September 1, 1936	$7,901.95

For we must share if we would keep
That good thing from above;
Ceasing to give, we cease to have,
Such is the law of love.

—*Trench.*

QUARTERLY REPORT.

The First Quarterly Financial Report of the Woman's Mission Board of the Eastern Virginia Christian Conference is as follows:

Women.

Antioch	$ 6.25
Berea, Nansemond	18.75
Berea, Norfolk	13.20
Bethlehem	58.00
Christian Temple	100.00
Cypress Chapel	
Damascus	25.00
Dendron	14.00
Elm Avenue	10.00
Eure	
First, Norfolk	17.00
First, Portsmouth	8.24
First, Richmond	10.00
Franklin	50.00
Holland	32.00
Holy Neck	37.50
Hopewell	2.04
Isle of Wight	25.00
Liberty Spring	50.00
Mt. Carmel	18.40
Newport News	15.00
Oakland	10.00
Rosemont	70.00
Suffolk	205.00
Wakefield	18.00
Waverly	12.50
Windsor	17.00
Total	$ 852.88

Young People.

Bethlehem	$ 30.00
Burton's Grove	5.00
Christian Temple	9.00
Dendron	1.00
First, Portsmouth	6.25
Franklin	18.75
Holland	5.00
Liberty Spring	16.00
Mt. Carmel	3.75
New Lebanon	5.00
Oakland	8.75
Rosemont	6.90
Suffolk	8.55
Windsor	10.00
Total	$ 133.95

Juniors.

Berea, Nansemond	$ 6.00
Bethlehem	7.00
Christian Temple	15.00
Dendron	2.50
First, Portsmouth	1.00
Franklin	7.50
Holland	8.75
Holy Neck	10.00
Liberty Spring	6.25
Mt. Carmel	4.35
Rosemont	8.71
Windsor	2.60
Suffolk	13.00
Total	$ 92.66

Cradle Roll.

Liberty Spring	$ 2.00
Oakland	3.45
Total	$ 5.45

Summary.

Women	$ 852.88
Young People	133.95
Juniors	92.66
Cradle Roll	5.45
Grand total	$1,084.94

Respectfully submitted,
MRS. J. M. RABY,
Treasurer.

CONCERNING THAT 'NEW LEAF.'

Do we need to turn it over?

Assuredly, *Yes!* Missionary interests in the local church are not at flood tide.

What should be inscribed thereon after it goes over? Many things, among which are the following:

1. Making missions a main proposition instead of an option corollary in personal enlistment under the standard of the Author of the Great Commission. This means that pastor and church officials will have a definite program for mission study, informational and inspirational culture and missionary benevolences instead of letting things go hit or miss in pulpit and departmental life. "Check"?

2. Climbing out of the ruts of "the usual missionary meeting," banishing the Faithful Traditionalists or else converting them and lining up under the most efficient plans issued and promoted by the missionary educational departments of your own denomination as well as the United Mission Study courses which now are fully up with the van in approved pedagogical principles and methods. Again, "Check"?

3. Parsing "missions" in the masculine as well as the feminine gender —in fact common gender is the ideal. Too long have "the sisters" shouldered the responsibility for cultivation of the home field. Hark ye: Your Department Editor recently had occasion to organize the adult foreign mission study department in a community inter-church School of World Friendship. Attempting to equalize leadership responsibility among the cooperating denominations, here is a tabloid transcript of what she encountered among "the brethren":

No. 1, university professor of such broad culture that it was reported, "You cannot tap him on any subject on which he is not thoroughly informed." He said, "O" (with a slight laugh), "mission study is entirely out of my line. I shouldn't care to attempt that."

No. 2, university professor of broad horizon: "You see my wife's leading one of the younger classes and one in the family is enough."

No. 3, "I'm missionary in spirit but my present work is too arduous for me to undertake anything more."

No. 4, "I don't know a man in our curch who is qualified to do that. We leave mission study entirely to our women. They do plenty."

No. 5, "Our minister is teaching a class. That represents our church."

No. 6, "I always think of that as a woman's job!"

And so with one accord, they all said, "I pray thee, have me excused." Those six sessions suffered in interest and attendance because of lack of masculine cooperation, though it must be said to the credit of all these dissenters that they were giving to missions personally or through their families.

Pastors are not wholly blameless in this state of affairs. In her perpetual quest for "effective ways of working" at summer conferences and in local communities, the Editor has asked clergymen and Sunday School superintendents without number for their organizational and promotional plans. *In only a very few cases has she met with a response indicating a definite plan or well attested methods.* How can "Thy Kingdom come" by hit-or-miss kangaroo activity?

TRAIL BLAZING FOR 1937.

Everyone admires a trail-blazer but comparatively few have the courage or are ready to pay the price required to be the true pioneer. The price is usually high in endurance, danger and discomfort whether the trails blazed be in geographic feats, in science, in spiritual realms or in Chris- enjoy the fruits that grow up where the few have led the way in breaking ground and planting new areas.

When God directs His pioneers to go forward it is always in the face of difficulties, never on the easy downhill road. This was true when Abram was called to go from Ur of the Chaldees into Canaan; when Moses was told to lead Israel out of Egypt; when Joshua was commissioned to enter the Promised Land. Jesus Christ set the greatest example in sacrificial pioneering when He temporarily laid aside His eternal robes of deity and came from Heaven to earth in the garb of a servant. When He commissioned His disciples to "Go into all the world to preach the Gospel," and when Paul and Barnabas were sent forth from Antioch, it was to pioneer in the face of hardship, difficulty and persecution, but with the promise of victory.

The rewards to pioneers are real and abiding. They are seldom found in wealth, not always in fame for great success achieved, but they are experienced in the satisfaction of achievement, in the knowledge of blessing brought to mankind and in the Master's "Well done."

What trail-blazing will be undertaken and accomplished in the face of the present-day colossal physical difficulties and the spiritual adversaries that form the great opportunities of the year 1937?—from *Missionary Review of the Word.*

THE AMERICAN BOARD.

The Prudential Committee of the American Board of Commissioners for Foreign Missions has accepted the invitation of the South Congregational Church of Concord, New Hampshire, and the New England Regional Committee to hold its next annual meeting October 23-25, 1937, at South Congregational Church in conjunction with the New England Regional Meeting of Congregational and Christian Churches.

The American Board, which is the oldest foreign missionary society in the United States, is in its 128th year and has 481 missionaries in active service, with nearly 6500 National Christian workers. It is the channel through which the Congregational and Christian Churches of America work in their world-wide parish of over sixty million people.

To thousands of men, women and children of many races living in the distant corners of the globe the world parish of the Congregational and Christian Churches of America is the one permanent link which connects them with America and forms an unbreakable bond of international friendship. The American Board has 26 hospitals, 44 dispensaries, 9 colleges, 36 theological and training schools and 1,068 lower schools. There are 804 organized churches with 107,-629 members, among them the largest Congregational Church in the world at Bailundu, West Africa.

DOROTHY P. CUSHING.

MINISTERIAL RELIEF OFFERINGS.

First Norfolk Church, Norfolk, Va.	$ 17.16
Antioch, Harrisonburg, Va.	16.59
Liberty (Va.) Church, Virgilina, Va.	1.71
Hebron Church, Virgilina, Va.	1.60
Newport Church, Shenandoah, Va.	3.10
Concord Church, Timberville, Va.	3.53
Bethel, Elkton, Va.	3.32
Catawba Springs Church, Fuquay Springs, N. C.	7.75
Union (N. C.), Burlington, N. C.	18.31
Christian Temple Church, Norfolk, Va.	32.20
Bethel Church, New Hill, N. C.	4.61
Dendron Church, Dendron, Va	10.00
Windsor Church, Windsor, Va.	6.38
New Center Church, Seagrove, N. C.	1.34
Mt Pleasant Church, Vass, N. C.	3.50
Shallowford Church, Elon College, N. C.	8.42
Greensboro, Palm Street, Greensboro, N. C.	9.00
	$ 148.52
Previously acknowledged	700.80
Total to date	$ 849.32

J. O. ATKINSON,
Secretary.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

THANKS TO MRS. WISSEMAN.

Three times in the last few months, the editor of this page has written Mrs. W. E. Wisseman, busy wife of one of our busy ministers, and asked her for information and material. In all three instances Mrs. Wisseman has replied promptly and sent the material which was requested.

How much easier it would be for the officers of the Southeast Youth Fellowship to carry on their work, if everyone would respond to letters which are written to them! There is nothing more discouraging than making plans for some enterprise, writing for information about it, or writing to others asking for their cooperation—and then waiting for replies which too often never appear. If you are a Key-Worker and receive a request for a report from your group for the Youth Fellowship of which you are a member—sit right down and answer it. If you are a Youth Fellowship offiecr and receive a request for material from some local group—try to send it immediately. If you are a minister and are asked to cooperate in "putting over" some phase of work with young people, please do not disregard it. There is a soft spot in my heart for Mrs. Wisseman, who did not find herself too busy to respond to requests for help with young people's work.

The following article is one thing for which we are all indebted to Mrs. Wisseman. She asked me not to sign her name—so instead you are being let in on the secret here!

FRIENDS OF ANOTHER RACE.

All peoples have a tendency to judge members of another race by the worst rather than by the best that race has produced. How many of us when the name "Italian" is spoken, think of the low class "Dago" at the corner fruitstand rather than Columbus, Raphael, Michel Angelo. As Christians we should try to find the best; and so when I think of the negro race I try to find the best, I try to remember that even though many negroes steal, lie and are shiftless, that it is not true of all of them. I am thinking of two negro friends of mine. The first is Alice. She comes each week to scrub my floors. She is as simple and ignorant as anyone I have ever seen and yet my floors are a joy after she has scrubbed them. And her child-like faith is more of an inspiration to me than that of any white person I know. Hardships and poverty have ever been her lot but she is never bitter and her simple trust in God is both beautiful and touching.

Then I think of Mrs. A., wife of the president of a negro college. Educated and cultured. A charming woman. Never bitter because of injustices she has to suffer on account of her color, never boastful of the things she has accomplished. A wonderful example of the negro who has been given opportunities. Each of these women help me to be a better Christian. Shall I say that because their skin is black that I see no good in them? No more than I shall refuse Jesus because He was a Jew.

"In Christ there is no East or West,
In Him no South or North;
All Christly souls are one in Him
Throughout the whole wide earth."

EASTERN VIRGINIA YOUTH FELLOWSHIP.

The mid-winter rally of the Eastern Virginia Youth Fellowship will be held at the Suffolk Christian Church, Saturday afternoon and evening, February 13, 1937. The program will open at 2:30 and will in clude a twenty-five cent fellowship supper. The prelimiary announcement says that the program will be inspirational and educational and that there will be fun and fellowship. A large attendance is expected.

THE FELLOWSHIP RECORDER.

Last month the North Carolina-Virginia Youth Fellowship published a bulletin called "The Fellowship Recorder." It contains the statement of purpose of the National Pilgrim Fellowship, as well as the goals of the particular Fellowship it represents. A Christmas message is contained in it, as well as program suggestions for that season of the year.

A list of the officers of the North Carolina-Virginia Youth Fellowship entitled "Just Us" is given. The necessity for having a list of active Key-Workers, representing each local group, is explained and the present list of Key-Workers given.

Among the news items, two things stand out. One is the fact that Burlington has now become a member of the North Carolina-Virginia Conference. The other is that the Conference, at its annual meeting in November, voted to give the Youth Fellowship twenty-five dollars. That shows that the value of the Youth Fellowship work is realized and appreciated in this Conference and that the older people feel they should have a share in supporting it.

Mary Armfield, of Greensboro, Superintendent of Publications, it to be complimented on the appearance of the *Fellowship Recorder.*

HAVE YOU READ?

Angola, the Land of the Blacksmith Prince.

By DR. JOHN T. TUCKER.

This book deals wholly with the field where our American Board West Central Africa Mission is located and is rich in detail about that work as well as colorful in its picture of African life. It would be helpful in a study of Africa.

Apply to Loan Library, American Board, 14 Beacon Street, Boston, Mass. Free except for postage charge.

CHRISTIAN YOUTH FACES THE FUTURE TOGETHER.

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 7, 1937.

SCRIPTURE TEXT: I Tim. 4:9-16.

Daily Scripture Readings—

Monday—Unselfish Leadership. I. Sam. 12:1-5.

Tuesday—A Youth that Fails. Matt. 19:16-22.

Wednesday—Hold to Faith in God. Ps. 37:34-40.

Thursday—Jesus and a Program for Youth. Luke 4:16:22.

Friday—For the Days Ahead. Jude 20:25.

Saturday—Youth's Challenge to Youth. Matt. 4:18-22.

This is known the world around as Christian Endeavor Day, for on February 2, 1881, 56 years ago, the first Christian Endeavor Society was orgnized by Rev. Francis E. Clark in the Williston Congregational Church, Portland, Maine.

Your worship program might include the following: Instrumental prelude, "Lord, From Several Climes We Come." Hymn, "A Jubilee Hymn of Praise." Prayer, that we may learn team work not only with each other, but with God. Scripture, I Tim. 4:9-16. Hymn, "Christ, For the World We Sing." Speaker, "Let's Go Forward Together." Discussion Period. Hymn, "Fling Out the Banner." Benediction.

Sunday School

By Rev. H. S. Hardcastle

FINANCIAL COST OF ALCOHOLIC BEVERAGES.

(The Economic Approach to the Liquor Problem.)

Lesson V—January 31, 1937.

Golden Text: *Wherefore do ye spend your money for that which is not bread? and labor for that which satisfieth not?*—Isaiah 55:2.

Lesson: Proverbs 21:17; 23:20, 21; Matt. 24:45-51; John 6:26, 27, 35.

The sub-title to today's lesson is very suggestive—The Economic Approach to the Liquor Problem. It suggests that we still have a Liquor Problem. Somehow or other the claims of the "wets" that the repeal of the Eighteenth Amendment would solve the liquor problem have not been substantiated. A great many sensible people knew that. But the masses of Ameican people were either too gullible, or too indifferent, to do anything about it, so much of the results of almost a century of effort on the part of the temperance forces was lost. We have got to start all over again in our efforts to get a sober nation. For make no mistake about this matter—the consumption of beverage liquors will increase rather than decrease unless we do something about it. The power of the vested liquor interests, the power of high-pressure modern advertising, and the power of habit-forming inherent in alcohol will see to that. You see we have simply been sowing some seed during the past few years since the Eighteenth Amendment was repealed; we are going to have an abundant harvest in due time. The liquor problem is one of America's major problems in my opinion.

The sub-title of the lesson also suggests that one point of approach to the liquor problem is the economic approach. This does not imply, of course, that there are not other phases of, or approaches to the liquor problem. Certainly those of us who take the ideals of Christ seriously, would not be willing to admit that simply because the sale of liquor has been made legal, it has become moral. Judged by the standards of Christ the liquor traffic is inherently wrong; it is a denial of everything for which Christ stands. But there is point in the economic approach to this problem. As a matter of fact, one of the most powerful factors in the drive which resulted in the enactment of the Eighteenth Amendment was the emphasis upon the economic factor in the liquor traffic. Big business itself was one of the most powerful allies of prohibition, for big business had come to see—reluctantly in many cases—that the use of alcohol was economically unsound. The man who drank was not as efficient as the man who was sober. Nor was he as safe. Long before we had national prohibition, many large industrial organizations, and business firms had set their faces against the liquor traffic, and had forbidden their employee to drink alcoholic liquors. They knew that it was a matter of cold cash, of dollars and cents, and they did something about it. They knew, too, that beverage alcohol is not a food but a poison, that it breaks down instead of building up. They knew that money spent for liquor would be diverted in many instances from legitimate trade and business. Let no man fool himself at this point. The Eighteenth Amendment was not made possible because of a few idealists, or many idealists were able to persuade the public that it was morally wrong to trade in, and drink beverage liquors; it was made possible in large measure because business had learned that it was bad economics. Thus it is good strategy for temperance advocates to attack this evil from the economic standpoint as one of the major objectives in their campaign. If the American people could see graphically and truthfully exactly what the liquor traffic is costing them in actual dollars and cents, to say nothing of the terrific and tragic loss in character and life—and compare these figues with what actual profit there is in the business, they would see that the liquor traffic is perhaps the world's poorest business, unless perchance it be the war business. And they are the same breed, both of them are children of the devil, born of hell itself. That is strong language, but the writer believes that it is the truth.

In *The Christian Standard* some time ago there appeared a striking and significant cartoon. It was entitled "Sold for $125,000,000. On a large auction block there was a representation of "American Home." Standing before the block was a hard-faced, big-bellied man labeled "Brewing Interests." Behind the block stood Uncle Sam in the act of striking the block with his hammer indicating that the sale had been consumated, that the American Home had been sold to the Brewing Interests for $125,000,000. And standing back of Uncle Sam the majestic figure of Christ. One wonders if He is not saying, perhaps audibly "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Or "Work not for the food which perisheth."

Let me quote here two statements, one from the "drys," the other from the "wets." The Superintendent of the Anti-Saloon League of New York said "Each year shows an increase in the consumption of alcoholic beverages shows a decrease in the consumption of milk. During the week ending March 16, 1935, the Milk Research Council released figures showing a decrease in milk consumption in this city (New York City) of nearly 100,000,000 quarts since repeal became effective. What has happened to the market for milk is happening to food, clothing, shelter. Liquor registers a loss to every line of honest trade."

Here is something more significant. "On January 15, 1936, according to the New York Times, the state liquor authority announced plans for promoting its temperance campaign by means of a state-wide speaking program. County ABC Boards have been asked to prepare a list of local civic organizations, and the authorities propose to write to these groups offering services of the five commissioners and the various deputies as speakers. Their addresses will seek to educate the public, and especially the *young people*, along temperance lines" . . . As the first step in its temperance work, the Board has published a pamphlet "The Effects of Alcohol."

And still more significant. Mr. E. L. Gregory, chairman of the Washington State Liquor Control Board, has written, "We have felt that because of the many influences that are tending toward a break down of liquor control, a manuel of the kind we have prepared is quite essential for the information of the public. We are tempted to ask if you have any objection to its use as a guide for us to follow in this state." In other words our respective states are selling poison with one hand, and with the other hand, are distributing literature telling people to be careful not to drink too much of the poison. When a group of men authorized to distribute liquor are forced to recognize that the whole business is working for evil, and must somehow be tempered, is it not time to consider wiping this whole iniquitous business out of our nation altogether?"

Let us not be idscouraged by the loss of the battle; the campaign goes on to ultimate triumph. Does anyone dare to believe that the liquor traffic can ultimately win against the Kingdom of God! Therefore let us be steadfast, unmoveable, abounding in every good work for temperance.

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

Fidelity To Others.

"Why do we break faith with one another?"—Matt. 2:10.

If we can read this text right this morning, it is believed that we will have a new fidelity in our lives. The brotherhood of man is the theme of our Lord Jesus Christ. According to His parable on stewardship we have a trust in others which we dare not break.

We have family ties, friendly relations, the trust of love in unfriendly relations, our church vows, our marriage contract, business agreements, peace responsibilities, the moral obligation to so live that others may be the better for knowing us; more than that, we have a responsibility to so live that others seeing us may know Jesus. Failure to keep faith in any or all of these is so easy, but, when we do break, it wrecks happiness. If we love God and realize that He is our Father and all are brothers through our Lord Jesus Christ, our fidelity would be an honor.

Prayer—O Lord, forgive us of our failure to keep the faith with Thee and with our fellow men who trust us. In Christ's name we ask it. *Amen.*

TUESDAY.

The Lord Standing By.

"The Lord stood by him and said, be of good cheer."—Acts 12:11.

Saint Paul was suffering a very unjust imprisonment against the background of a long and strenuous missionary campaign. He had risked his life for it. He had been beaten and left dead for his ministry. He had been shipwrecked, and many other hardships followed his way. And now he must face the worst at Rome. But the Lord stood by and cheered him.

To have good cheer for the sake of good cheer means nothing. But when it comes under the championship of a cause, or under the power of a purpose, or when one is carrying a heavy load, it means everything, and if it is from God it means victory in eternal things.

Prayer—

"Not for the sake of selfish joy, dear God,
This gift of cheer, I ask;
But that I may tread the way He trod
And do His earthly task."
—*Ruth Edmonds.*

WEDNESDAY.

Letting Your Light Shine.

"Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."—Matt. 5:16.

"Why call ye me Lord, Lord, and do not the things which I say?"—Matt. 6:46.

We hang out our shingles when we enter a profession, and that is quite right. Why not hang one out when we profess Christ. One may be a hyprocrite by professing too little, as much as he may be one by professing too much. Professional men who do not practice their profession, soon have no profession. So with Christians.

Prayer—Dear Father, help us to live faithful as becometh Thy children. This we ask for Jesus' sake. *Amen.*

THURSDAY.

The Best Definition of Religion.

"Pure, unsoiled religion in the judgment of God the Father means this: To care for orphans and widows in their troubles, and to keep one's self from the stain of the world."—(Moffatt) Jas. 1:27.

It is right said that "a man of character will keep himself from the stain of the world." Purity is the base of power and that power takes one into the world without becoming a part of the world. This is the judgment of God the Father, and it is the judgment of our fellow man the world over.

Prayer—Our Father, we crave Thy truth. May we embrace it and be better servants of Thine than we have ever been before. *Amen.*

FRIDAY.

Content With Mediocre.

"What do ye more than others?"—Matt. 5:.47.

Not what we ought to be, but as good as the average . . . Not doing what we ought to do, but about as much as any one else. Getting by fairly well, why worry?

The test of life is not measured by what others do but by what we ought to do. It has been said that "the measure of a man's success is the difference between what he is and what he might be." Paul forgot the things that were behind and also thought nothing of what others were doing. He saw only his duty, and pressed on to that.

Prayer—O God, forbid that we should be satisfied with just getting by. Make us satisfied with no less than our best till we come into Thy presence forevermore. *Amen.*

SATURADAY.

"Self-Limited Wisdom."

"Dost thou limit wisdom to thyself?"—Job. 15:8.

"Without me ye can do nothing." Jno. 15:5.

Amos R. Wells once said, "Conceit is the deadliest of disease." And he went on to explain that it destroys teachableness which is the source of wisdom, and he who shuts himself up within himself from the source of wisdom shuts himself up in a very small "box" of segacity, and is of all men most pitiable.

It is good to decide that we know very little and that what we know does not amount to very much, that what the world has for us is much more than what we know and therefore believing in our capacity to learn, apply our hearts to wisdom that we may know as much as we may acquire and be of the largest service possible

In this we are warned against denying other people's statements, against belittling other people's opinions, from ever thinking that the other fellow can't tell us anything.

Prayer—O Lord, the meek shall inherit the earth. Make us meek and lowly Thou who dost hold the foundation of wisdom, we come to Thee. Give unto us as Thou wilt. In Jesus' name we ask it. *Amen.*

SUNDAY.

"God's Will and Our Holiness."

"For this is the will of God, even your santification."—I. Thess. 4:3.

We some times scorn the word "saint" when applied to a human being. It sounds like an over-pious song and smacks of hypocrisy. And yet the Bible is full of appeals to sanctification, to be perfect, to being like Him and to leading a holy life. What does it all mean?

At least it means this: Sanctification, perfection, or holiness are not characteristics achieved by ourselves. They are blessings bestowed upon us by the Heavenly Father through the power of the Holy Spirit, and they are bestowed as a reward for compliance with a condition that brings them; which is through the atonement, through belief in Him and humbly serving Him.

Prayer—Our dear heavenly Father: We pray that we may have the power within us to conform to Thy Will and to be like Thee. Sanctify us through Thy grace and we will be Thy servants forever. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

PRACTICING THE CHRISTMAS SPIRIT.

By REV. ALFRED W. HURST.

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father who is in heaven."—Matt. 7:21.

We have recently concluded the celebration of the Christmas season and with more than usual enthusiasm due to more hopeful economic conditions. The streets of the city where I live have been crowded and have echoed constantly with the singing of Christmas carols, calling all to come and adore Him, Christ the Lord. But now that the Christmas season is past one is compelled to meditate on some words spoken by the Lord of Christmas after He grew to manhood and which we paraphrase, "Not everyone that *singeth* unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father who is in heaven."

Now "everyone" includes the entire populace for surely no one has been able to keep from singing. The carols have been heard at school, church, home, over the radio, on the streets, at civic clubs, in busy stores, and wherever people congregate. But even an overwhelming majority singing "Lord, Lord," would not alter the truth of Jesus' statement. It is not they who say or sing "Lord" who truly observe Christmas but they who do the will of God.

In our text the words "saith" and "doeth" are placed in juxtaposition. There has been much talking about the lordship of Christ during the Christmas holidays. But have we really meant it? Politicians are in disrepute because they find words cheap but performance too costly. We often ask whether a person really means what he says and whether his word is as good as his bond. We could easily bring Christmas into disrepute by singing with our lips what we did not mean in our hearts. There may be many who like Scarlett in "Gone With the Wind" have a religion that is only "lip deep." We have all heard of people whose beauty is only skin deep, and of the old saying that "pretty is as pretty does." But Scarlett's "lip-deep" religion suggests that "Christian is as Christian does." With Jesus, deeds took primacy over creeds. Or, conversely, creeds which did not issue in deeds were hollow. St. Paul expressed it in a memorable saying that has gone around the world in every age and still circulates as one of the truest of words, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." And doubtless he would say that even if we sing Christmas like the angels of Bethlehem, but do not express the spirit of kindness and good will in our daily living, we are "sounding brass and clanging cmybals."

Let us concede that there is tremendous power in words. But their power depends upon the depth and sincerity of thought and purpose back of them. We have heard it said of people that they were "talking through their hat." There is little power in such words. Words touch life with a magic power only when they come "through the heart." In the history of religion, the use of magic words and formulas and incantations was a common phenomenon. These magic words were used in an effort to force Nature's hand, "to compel her, willy-nilly, to do anything we may require of her." Man felt that perhaps these magic words might prove the secret key which would save him the trouble of ordinary cooperation with Nature. These incantations had no necessary relation to morals as we think of them. "A demon could, by standing on his head between five fires for so many thousands of years, achieve power over Brahma and all the gods. The proper charm would cause the sun to stand still in the heavens and death to stay its course." The right magic device or word "might enable men to storm the heaven and dethrone the gods." Sometimes the words were meaningless and again it might be the name of the divinity. The name of the god was regarded as part of his personality and was used by primitive men for personal and often selfish purposes.

One does not like to think that the "name which is above every name" has been used during the holidays in the commercial world for selfish purposes and for greed of gain, although the commercialization of this sacred season is thoroughgoing and regrettable. But the name of the Christ has been on every tongue in song and story. Jesus would remind us that there is no magical power in the mere recital of his name, and that we can not find the secret key to life's fullness by avoiding the trouble of ordinary cooperation with the Giver of Life. "Why do you say 'Lord, Lord' and do not the things that I say?"

To people who sing Christmas carols "through their hat" Christmas comes only once a year and life continues as before. Of such the Master would say, "Father, forgive them, for they know not what they sing." But we believe there were multitudes who sang with the spirit and the understanding and to whom Christmas is an abiding experience. Realizing that "actions speak louder than words" they have come through the Christmas season with life renewed at its springs, prepared to make a permanent and energizing spirit. Such people are not content to say "Lord, Lord," but allow Christ to establish His lordship over the domain of their lives. They have dedicated themselves to do the will of God, their lives directed to the ends that God approves. By good works will their Christmas faith be made perfect.

To "crown him lord of all" is to make the mind and spirit of Christ the ruling force in one's life. It means to make Him the Master of one's whole being, body, soul and social relationships. To do the will of God is to know what it is for the blade of life, "now and again, to take hold and cut with the grain."

During the Christmas season the writer received many cards, thoughtful and beautiful. Among them was one which contained some impressive lines from Phillip Brooks which make more concrete what we mean by practicing the Christmas spirit, how we may make Christmas permanent by establishing the lordship of Christ over our lives.

"Then let every heart
Keep its Christmas within:
Christ's pity for sorrow,
Christ's hatred for sin.
Christ's care for the weakest,
Christ's courage for right,
Everywhere, everywhere,
Christmas tonight!
For the Christ-child who comes
Is the master of all.
No palace too great,
No cottage too small."

To "keep Christmas within" is to keep it and be kept by it forever. You who have kept Christmas in this manner are prepared to make 1937 a *new* year free from the callousness and bitterness and cowardice of the old.

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Christian Orphanage was very highly honored last week. The Editor of THE CHRISTIAN SUN paid us a very pleasant visit. We discussed THE CHRISTIAN SUN and its needs and talked over days gone by when he was my pastor. Being Editor of THE CHRISTIAN SUN seems to agree with Brother Lester.

Our good friend, Rev. Everette Neese, now pastor of the Henderson Church, with a number of his members, was attending a meeting at Elon College last week and took time to bring his people over to the Orphanage and let them see it. Some of them had never visited the Orphanage before.

Rev. Mr. Smith, pastor of our Lynchburg Church, and a number of his members also came over to visit the Orphanage. Some of his members had never been here before.

We also had visitors from Hines' Chapel Church and Reidsville Church.

We certainly enjoyed having these good people visit us. If we could get more of our people to visit us from time to time and see what we are trying to do here for orphaned children, I feel sure that our people would be more interested and could go back home and interest their churches more in supporting this work. We want to extend a cordial invitation to our church folk to visit the Orphanage and see how the money that is sent here from time to time, is being used.

CHAS. D. JOHNSON,
Superintendent.

REPORT FOR JANUARY 28, 1937.

Amount brought forward		$430.94
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Durham, Dec. & Jan.	$ 29.96	
Bethlehem	2.02	
		31.98
Eastern N. C. Conference:		
Auburn, 4th quarter	3.00	
Wentworth	8.40	
Liberty Vance	5.65	
		17.05
Western N. C. Conference:		
Flint Hill	.21	
Pleasant Ridge	5.25	
		5.46
Eastern Virginia Conference:		
First Portsmouth	2.90	
Centerville	5.65	
First Richmond	4.59	
		13.14
Valley Va. Central Conference:		
Mt. Olivet (G), Nov. $2.31, Dec. $2.18, Jan. $2.90	7.39	
Antioch	3.30	
Newport	.76	
		11.45
Special Offerings.		
Men's Bible Class, Rosemont Christian Church, support Robert Currin, Jan. and Feb.	25.00	
Mrs. Dalton, support of children	12.50	
Mr. May, support of children	5.00	
		42.50
Thanksgiving Offerings.		
N. C. & Va. Conference:		
United, Chapel Hill		15.00
Eastern Virginia Conference:		
Cypress Chapel		13.00
Alabama Conference:		
Rock Stand		3.00
Total for week		$ 152.58
Grand total		$ 583.52

SCRIPTURE HUNGER IN VIRGINIA.

A group of Christian workers last year opened a Sunday School in an abandoned church near Beldor, Virginia, in the Blue Ridge mountains. Last May, accompanied by a minister, they held a service at the mountain home of a cripple, when 66 were present. This cripple promised, if he knew when the minister would return, to have 10 present. Two weeks later, 104 came. The visit, a week later, was rewarded with an attendance of over 150. People came from various directions, while only one house is visible from the place where the meeting is held.

One family living more than four miles away has not missed a service since the work began. The parents and two of the children walk, while the three smaller ones are placed on an old mule, which the father leads.

The best pew is a flat board about six inches wide, and many in the audience are seated on round poles about six or seven inches in diameter. The workers say that they have never seen such a hunger for Scripture truth.—*Moody Institute Monthly.*

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph'ĕ-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
[a] Acts 19. 1;
[b] ch. 1. 16;
[c] Pa. 1. 6.

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H. S. HARDCASTLE.....Sunday School
J. G. TRUITT, D. D. .....Sermon
H. E. ROUNTREE.....Altar
Miss EMILY CARLETON ..Young People

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In Memoriam

LARRICK.

Mrs. Altha Larrick was born May 7, 1881 and died January 17, 1937. She was a faithful and loyal member of Timber Ridge Christian Church. Funeral services were held in the church, conducted by Rev. Courtney Anderson and the pastor of her church on January 19th. May God comfort the bereaved.

R. A. WHITTEN.

SPAID.

Mrs Mabel Fern Spaid was born August 20, 1893, and departed this life January 5, 1937. She was the mother of five children, who with her husband survive.

Mrs. Spaid was a faithful member of Timber Ridge Church where her funeral services were conducted by the pastor, January 7th. Her body was interred in the church burial plot.

R. A. WHITTEN.

GARVIN.

Mrs. Virginia Smith Garvin, wife of Deacon M. C. Garvin, of Gore, Va., died at her home in Gore, January 15, 1937. Funeral services were conducted in the Congregational-Christian Church of Winchester at 3 o'clock, January 17th. The body will be interred in the City cemetery of Winchester.

Brother Garvin is at present a patient in the Memorial Hospital where he is recuperating from a severe attack of flu. He was unable to attend the funeral services of his wife. May God comfort his heart in this sad experience.

R. A. WHITTEN.

W. B. MADISON.

Mr. William B. Madison was born March 9, 1858, and departed this life December 12, 1936, at the age of 78 years.

On November 25, 1878, Miss Sallie M. Jones became his industrious and devoted bride. To this marriage six children were born, four sons, J. C., J. W., J. H., and Claude Madison; two daughters, Helen Madison and Mrs. Estelle Brame. J. H., and Helen, and wife preceded him to the land of rest. In addition to the surviving who lament their loss are nineteen grandchildren, four great grandchildren, neighbors, and a host of friends.

Brother Madison was born of the Spirit in the year of Our Lord 1880 at Mt. Oak School House. To this profession of faith he remained faithful and grew in the knowledge, faith and grace of his Lord and Christ. He was a student and lover of the Holy Bible.

Brother Madison's father, was a pioneer preacher for the Christian Church in Rockingham County, N. C. In 1883 when Howard's Chapel was organized, Brother Madison became a charter member, was elected deacon and secretary, and remained continuously in these two offices for 53 years.

From Prohibition's birth until his death, Brother Madison was a stalwart friend and strong advocate of this grand movement. He was the first in Rockingham County to cast his ballot for the cause of temperance. When opportunity afforded he was always ready to speak a favorable word for the promotion of Prohibition.

Brother Madison loved his local church, gave generously and regularly to its finances, attended many church conferences, Sunday School conventions and other religious gatherings as an evidence of his interest in the advancement of righteousness and the Kingdom of God in hearts and lives of men and women on earth. He was a lover of missionary work.

In his private life he was kind and considerate of others, held his Bible reading and spiritual activities daily, rendered a helping hand to his neighbors and had the welfare of his family always at heart. He will be greatly missed.

Funeral services were conducted in his memory at Howard's Chapel in charge of Rev. J. L. Neese, assisted by Revs. O. A. Elmore, Paul Rakestraw and the writer. Interment was made in the local cemetery. Peace to his soul, and eternal joy be his portion now and forever.

L. L. WYRICK.

SUN'S PULPIT.

(Continued from page 13.)

How, then, can we practice the Christmas spirit throughout the year? We can share Christ's pity for sorrow whenever we stand face to face with human needs and trouble, refusing to pass by on the other side. We can share Christ's hatred for sin in our own lives and in society about us. We can share Christ's care for the weakest remembering that to make Christmas permanent we should identify ourselves with "the least of these" our brethren. And finally, if we would make Christmas more than singing through our hats, let us share Christ's courage for the right, facing honestly the implications or right living in our own lives, and throwing our influence on the side of righteous causes, remembering that perhaps it is more difficult to be "more daring than devout."

Thus can we make Christmas a permanent possession, an energizing and transforming spirit to make the coming twelve months a truly *new* year.

E. Stanley Jones tells of a little girl who went up to a film actress in a hotel and said, "You're an actress, aren't you?" When told that she was, the little girl replied, "Then why don't you act?" Perhaps that needs to be said to every one this post-Christmas season. "You sang the Christmas carols, didn't you? Then why don't you act?"

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

"O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sins and enter in,
Be born in us today!
We hear the Christmas angels,
The great glad tidings tell;
O come to us, *abide* with us,
Our Lord Emmanuel!"

LIKE A TOWER.

Out of earth's maze of sorrow,
Rising higher like a steeple—
Like a church's simple tower,
Is the courage of the people. . .
We can see it—clear and vivid,
Miracle of sweet profoundness—
High with meaning, never failing.
'Tis a marvel, and is boundless
As the beauty of the earth.
Yea—this courage of its people!

Results of National Preaching Mission.

By Rev. E. STANLEY JONES.

To sum up the results of National Preaching Mission just concluded is not easy, for a spiritual movement does not readily come without statistics. There are subtile changes of attitude in life which defy compilation, but when we check with our objectives, we see certain indications of what has been accomplished. Not that we have any complacencies about what we have done. The greatest thing accomplished has been in showing possibilities for the future.

First, nerve has been put back into the Christian movement. It was on the defensive and there was much defeatist mentality. We think this has now been changed and the swing of victory has now come back at least into the large sections of the Christian movement.

Second, evangelism has been put back into the center of the life of the Church. It had slipped into the hands of the semi-queer; now we think that evangelism has been made possible for the average run of our laity.

Third, we have been bridging gulfs which have been growing up between the Christian Church and the outside world and within the ranks of the Church itself.

Fourth, we have tried to fill up the gap between the Church and the youth. We succeeded only partially in this, for with some very splendid exceptions, the sectional meetings with youth were the smallest of our meetings. It showed that the Church was not quite able to deliver youth, but where we met youth on its own grounds in the schools, colleges and universities, there the response has been far greater than we had dreamed. The youth of America are ready for reality if they can get it.

Fifth, we have tried to bridge the gap between the Church and labor. In Europe organized labor is going largely anti-Christian. We have tried to prevent that from happening here in America. Wherever we have an opportunity to meet organized labor, the response has been most gratifying. Labor is prepared to respond to the repeal of religion if it sees that we have an adequate program for the reconstruction of the total life. We have urged labor not to go communist or fascist, but to go Christian.

Sixth, we have tried to bridge the growing gap between the social gospel and the individual gospel. We have tried to show that these two gospels are really one, for life is one and the gospel must take in the whole of life. There must be no mere gesture in either direction, but a whole-hearted acceptance of the need for change in both the individual and the social order.

Seventh, we have tried to bring together, to bridge the gulf beween the conservative and the radical theologically and socially. Both the fundamentalist and the modernist have found themselves around a central loyalty to Christ and could unite at that place.

Eighth, we have tried to bridge the gaps between the denominations and to head the Christian movement toward unity. We think that we have succeeded in a large measure in doing this, and that the next great step is for the different denominations to get together. A divided Church in a divided world has little moral authority.

Ninth, we have tried to show the possibility of a group of men and women with different gifts and emphases producing corporate results with no one trying to star. We feel that our team has accomplished that in a splendid way.

The response to the Preaching Mission has surprised everybody. Twenty-five thousand ministers have been touched; two and one half million people have attended the meetings, outside of those who heard over the radio; tens of thousands have stayed in the after-meetings for personal surrender to Christ; audiences as large as twenty thousand have attended; but the greatest thing is not what has been accomplished, but what we see can be done by a united, aggressive, Christ-centered Christianity. The future is big with promises.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, FEBRUARY 4, 1937. NUMBER 5.

Mrs L I Cox 1-1-38

Eight Reasons Why We Should Support Our Church.

THE CHURCH—
Provides the place, leadership and fellowship for the worship of God.

THE CHURCH—
Is the protector of our communities, property being more valuable, human life safer and virtue more secure where Christian institutions exist. The House of Worship is a witness to God every day in the year, a symbol of all that is good, a call to all that is holy.

THE CHURCH—
Is the conserver of the values of the past, the creator of ideals in the present, and the torchbearer of tomorrow's progress.

THE CHURCH—
Is the great mother of children, consecrating them by baptism, educating them in her homes and schools, training them for service, preparing them to meet the temptations of life victoriously.

THE CHURCH—
Sends a steady stream of consecrated men and women into every avenue of life, seeking to make our schools Christian, promoting civic reforms, carrying Christian ethics into economics, thus helping to answer her prayer, "Thy Kingdom come. Thy will be done on earth as it is in Heaven."

THE CHURCH—
Through its ministers and members is continually carrying on a ministry of consolation to the aged, the sick, the sorrowing, the tempted, the lonely, and the troubled—a service that never can be tabulated in reports nor paid for in gold—without which life for many would be empty of meaning, and barren of hope.

THE CHURCH—
Proclaims the everlasting gospel of Christ's redeeming love, and ever seeks to evangelize the neighborhood and the world.

THE CHURCH—
Is God's agency to call men to seek the path of right living, and to enlist men in "the Building of the Kingdom of God upon Earth." By contributing to the church we become "co-workers with God." What a privilege!

—People's Church bulletin, Dover, Deleware.

PERSONALS

News from the Churches

TRAINING SCHOOL.

The Sixteenth Annual Leadership Training School for Newport News, Virginia, will be held February 7th to 12th. This school is shared by the Disciple, Episcopal, Lutheran, Methodist, Presbyterian and Congregational-Christian Churches.

Rev. H. S. Hardcastle, pastor of Christian Temple, Norfolk, Virginia, will teach the Bible course on "The Teachings of Jesus." Other courses will include: "Understanding People," "Guidance in Christian Home Making," "The Church Facing the Alcohol Problem," "Children's Division of the Church," "A Study of Older Children," "Christian World Friendship Among Young People," and "The Stewardship of Life."

This school has been largely attended from year to year and will probably be again this time Our church in Newport News is doing as fine a piece of work in leadership training as any in this section.

MOUNT GILLEAD CHURCH.

On Tuesday, January 26th, by invitation of the pastor and previous arrangements, we met at Louisburg, North Carolina, and proceeded to the pastorate of Mt. Gillead Church. The purpose of this visit was to complete the canvass on the part of the college campaign that was begun last spring. The quota for the church was $195. Rev. S. E. Madern is the pastor. Twenty-five dollars had been pledged previously.

We went into the homes of the members of the church. I was delighted to meet such a splendid group of people. Wherever we went, they knew about the college and expressed gratification of what had been done. They were greatly concerned for its future and without an exception were anxious to do what they could. When the day's work was over, pledges for the college from this rural church amounted to $250 with $27.50 paid in cash, and assurance that the balance would be paid according to pledges made.

We may feel a bit discouraged at the college at times, but every time that I have gone into the field to talk with people about the college, about what it has done for the church, about how the church needs the college, and how it should be a privilege for us to sacrifice to continue the college that was founded by our forefathers at greater sacrifices than we could ever be called upon to make, I have found a ready, a liberal, and a joyous response, and always come back to the campus greatly encouraged and more convinced than ever that the members of the Christian Church love the college, are willing to sacrifice for it, and will do whatever is necessary to meet the needs of the college.

May God bless our churches and prepare the hearts of our members for the appeal that the college will eventually make for contributions that its very life may be saved.

L. E. Smith.

THORSBY INSTITUTE NEWS.

The enrollment of Thorsby Insitute, Thorsby, Alabama, so far for this year is seventy-six, not counting ten who are taking music but are not far enough advanced to enter the Insitute which carries the ninth through the twelth grade. Half of last year's senior class are attending college. Twenty-two were graduated last year.

It is our wish that more of the Congregational-Christian Churches would interest their young people to attend this Academy which emphasizes character development along with intellectual development.

A recent visitor at Thorsby Institute and Thorsby Congregational Church was Rev. R. H. Gammon, D. D., of Oak Park, Illinois, Field Representative of the Congregational Education Society. He preached at the Congregational Church on Sunday, January 17th, and on Monday spoke at chapel. His talks were very inspirational and were especially helpful to young people.

The Thorsby Congregational Church which has always been closely allied to the Institute has enlarged recently its building to provide more rooms for Sunday school classes and a social room for various needs. Rev. Lawrence Stanley, the pastor, has spent many days personally in helping build this addition.

Helen C. Jenkins,
Principal.

SOUTHERN UNION CAMPAIGN.

We are succeeding nicely with our collections for the rebuilding of the dormitory at Southern Union College, Wadley, Alabama. We appreciate every thing that has been done and hope we can have the continued cooperation of all our people, both in the Church and out of the Church.

An unofficial estimate places the amount needed at six thousand dollars, three thousand of which is already assured. We have in mind some four or five hundred dollars additional.

As it will be impossible for me to see everyone in person, we hope every one who can will please send a contribution as early as is convenient for them to do so. I shall visit as many churches, communities and individuals as I am able to visit, and trust every one will help in this great undertaking.

Remember, we accept any thing you may wish to contribute and will give credit for produce at market value.

Will the pastors of all our Christian churches in Georgia and Alabama please let me know what time their respective churches hold their services so I can arrange to meet with them.

Brethren, we need the dormitory, and we *must* rebuild it. It will be a tragedy not to do so. It will cost some six thousand dollars to rebuild, but it will cost us infinitely more not to rebuild it. I am depending on every friend of the college to have a part in this great service.

G. D. Hunt.
Campaign Director.

ALABAMA NOTES.

After living in Southeast Alabama a little longer than a year, I will write again about the work here. I am pastoring a group of three churches here and driving 150 miles once each month to central Alabama and pastoring the Seman Church. Since coming to this field, we have built a six rooom parsonage at the Blackwoods Church near Holland. The church and community is very proud of this building and the pastor and family are very happy to live in it.

The Ladies' Society which was organized by the pastor's wife, has been doing splendid work. They have made it possible for the church to give more for missions than in several years. They have paid a part of the church budget. They have challenged the ladies' society of the Christian Hill Church to a reading contest to last for a period of several months, the society reading the most books will win, the other society to sponsor a social for the winning society.

The Young Peoples' Society and the Sunday School have been ever green at Blackwoods, some needed repair has been done on the church building, and in every way there seems to be progress.

The New Hope Church has purchased a much needed piano and new

hymn books, which add so much to the church music. They also have plans to put new seats in the church before the summer revival. This church had no Sunday School, but one has been organized and has been going ever since.

At the Christian Hill Church there has not been any new additions to the building, but here we have a small group of consecrated people at work. The Ladies' Society here is very active, also an ever green Sunday School and young people's society.

The Seman Church, organized in 1933 by its present pastor, has made much progress since its organization.

All four of my churches have had an increase in membership in 1936, and I believe that they have all been spiritually revived. The Lord has blessed wonderfully. Three of the four churches mentioned in this letter have paid the missionary apportionment in full. I hope that 1937 will bring more progress for the churches.

A. C. Nelson.

MASSANETTA SPRINGS CONFERENCE.

Massanetta Springs, located as it is in the heart of the historic Shenandoah Valley of Virginia, four miles east of Harrisonburg, fifteen miles from the famous Skyland Drive in the Shenandoah National Park, offers not only an ideal vacation spot, but the program of the Conference conducted by the Presbyterian Synod of Virginia is second to none in America. Outstanding Christian leaders of every denomination, both in this country and abroad, annually speak on its platform.

As a vacation resort is has unequalled attractions, such as the famous health-giving spring; athletic sports, including golf links and swimming pool; the wonderful underground caverns; points of historic and scenic interest such as the birth place of Woodrow Wilson at Staunton, the tombs of Lee and Jackson at Lexington; Monticello, the home of Thomas Jefferson; the famous Skyland Drive atop the Blue Ridge Mountains which furnishes scenery which some have said rivals that in Switzerland.

The dates of the Conferences at Massanetta Springs for the 1937 season have been fixed as follows:

Christian Endeavor Convention, June 17-20.

Camp for Intermediate Boys and Girls, June 21-27.

Presbyterian Young People's Conference, June 28-July 4.

Methodist Young People's Conference, July 5-11.

Baptist Young People's Conference, July 12-18.

School of Sacred Music, July 19-25.

Sacred Music Festival, July 22-23.

Elders and Deacons Conference, July 24-25.

Woman's Auxiliary Training School, July 26-August 1.

Lutheran Church Workers Assembly, August 2-8.

Baptist Assembly, August 9-15.

Bible Conference and School for Pastors, August 16-29.

The prospects for the Conferences were never brighter. The beautiful new swimming pool proved last summer to be a great asset. The popularity of Massanetta has been proven by the application of a number of organizations wishing to hold conferences on the grounds this coming summer. Among the number is the large Young People's Conference, of about 700, of the Virginia Baptist Convention which formerly met at Virginia Beach.

It is planned to put on a larger, more complete and more ambitious Bible Conference program this year than ever before.

THE LONELY SOUL.

"Times are better, and everything seems better, materially, and yet," said a fine young man, "there are people all around us who are lonely—people who are missing something they haven't, and they don't know what it is."

Are you lonely, soul? Have you sometimes known the tug of loneliness —*uncontrollable, sweeping* loneliness that comes over one like a flood, and is gone again?

Loneliness is the cry of the soul for fellowship with God or man. Is there one soul on earth who has not sometime felt rather keenly an aching loneliness of soul and said in his inner self:

O God,—does
No one know
The hunger of
A hungry soul?
Does *no* one know
The aching loneliness
Of feet that stumble on
In blundering darkness
Because they've missed
The way *You* trod?
And, God—if they know—
These who pass us by
With neglect and scorn—
Why don't they give us Love instead?
Why don't they hear our cry—
Why, God,—why?

Great souls know what it is to be lonely—they know what is it, the loneliness of a heart that has given up the old and is reaching out for the new, standing alone in the realm of the unexplored—lonely—hungry for the encouragement and the fellowship of those who understand and who care.

Most of us, perhaps, know what it is to feel in some desperate crisis of life something of a loneliness akin to the Christ when He said, "My God, my God, why hast Thou forsaken Me?"

And man was born for fellowship . . . and loneliness hurts; yet he lets the cares of life choke out the little bit of comradeship with others and with God till God reminds and woos him back again through the aching tug of loneliness.

Saint Augustine said, "Thou hast made us for Thyself, and our hearts are restless till they find their rest in Thee." And whether we be lonely from having indifferently lost our affilation with His Church, and His people, and His Book, and His Throne of Grace, or whether sin has broken off our fellowship, as surely as we face and remove these causes as surely will our God give comfort and a sense of joyous comradeship to the Lonely Soul, for:

"The earth lights never lead us
Beyond the shadows grim;
And the lone heart never resteth,
Till it findeth rest in Him."

Louise Hyde.

DR. JAMES R. CLINTON.

Dr. James R. Clinton, pastor of the Central Congregational Church, Philadelphia, arrived at the college last Saturday evening, January 23rd, and remained on our campus until Saturday, January 30th. Dr. Clinton had a very busy week. He preached at the eleven o'clock service, at Vespers he gave "His Mother's Sermon" from "The Bonny Briar Bush" by Maclaren. Both services were inspirational and helpful. During the week he spoke at chapel, at evening services, taught classes in the college, and held numerous interviews with students.

It is a rare privilege to come in touch with a spirit like Dr. Clinton's. He has a fund of information, a genial disposition, a kind word, and a helpful suggestion for everybody. He endeared himself to faculty, students, and townspeople alike.

Dr. Clinton came to the college under the auspices of the Home Boards of the United Church. We are grateful to those who sent him and bespeak for him a fruitful tour as he visits some of the churches in the Southeast.

L. E. Smith.

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHRISTIAN ENDEVOR CELEBRATION.

This week Christian Endeavor is celebrating its fifty-sixth anniversary. Young people around the world will think again of the February 2, 1881, when Rev. and Mrs. Francis E. Parker of Portland, Maine, met with the young people of their church and organized them into a working group which later became a world-wide Christian Endeavor Union.

We take some church pride in the fact that this was a Congregational minister and a Congregational Church. Congregational and Christian churches have led in many enterprises and have made a real contribution to world Christianity. Among these contributions stands Christian Endeavor.

Some believe that Christian Endeavor has reached the crossroads and is now at a critical point in its progress. Many of the leaders in this young people's group are no longer young. They began in youth, but age has crept up on them. The younger generation has seemingly not responded to the calls of Christian Endeavor as an older generation did when they were young.

Today we talk a great deal about Church unity and interdenominational cooperation, but the fact is that most denominations are now building strong denominational programs, and several of them have almost lost their contact with Christian Endeavor because they have substituted a denominational organization. This process is touching our own Church and is liable to withdraw our own young people from interdenominational contacts unless the leaders of the Church are careful to train the younger generation concerning the values of cooperating with other church groups. One of the strange things of our time is that we talk about international peace and make greater preparation for war, and that we talk about interdenominational unity and cooperation while we discontinue the cooperation we had practiced and build denominational walls about our churches.

Christian Endeavor may not be the best thing for young people, but until we are sure we have found something better, it is pathetic to see this organization deserted. So far as this writer can see, Christian Endeavor can meet the needs of most church groups, for it seeks to minister to all phases of personal life and endeavors to build a fine sense of church loyalty. For this reason, he will attend the Christian Endeavor rallies, banquets and other types of celebrations for Christian Endeavor's fifty-sixth anniversary and will wish Christian Endeavor leaders unusually good success in the years that lie ahead.

READING BOOKS.

These long February evenings make possible the reading of books for many of our farmer friends and others whose day is governed by the light of the sun. What is more fun than to sit about the rousing fire and read a good book?

Books are our friends. They may be old friends or new. They come to us with messages for every mood. The culture of the world lies hidden within their pages. Characters of every kind are to be found there. Strength for the daily duties come from friendship with the wisdom of the world that is to be found in books —new books, old books, all kinds of books.

Abraham Lincoln and the people of his day had some trouble in finding access to books, but that is not true today. At minimum cost the postman will deliver them to any door in city or far out into the country. Book Clubs sell books at small prices, libraries lend them without charge, book-stores supply the the wants of all, even drug stores have books to lend, and the dime stores supply quite a variety. Our Board of Christian Education can furnish many books on religious education and kindred subjects. The Congregational Library at 14 Beacon Street, is well supplied with religious books to be read by our church people. Books are plentiful, for, as an ancient writer said, "Of the making of books there is no end."

Fortunate are those children who live in families where books are familiar friends, known and read of all. Especially happy are they if the books are selected with care and read for the joy that comes from beautiful language studded with golden thoughts. Ideals grow out of reading, and ideals make life good or bad. Don't be afraid of books. You can't read all, so select the best, read them, love them, and life will be happier because of them.

F. C. L.

CHILD SLAVERY TODAY.

It is thirteen years since Mr. Winston Churchill told the House of Commons that he intended to abolish child slavery in the British possessions of Hongkong within one year—and still the evil continues. A special commission has now been sent out from England to look into the whole problem. It is doubtful whether there is anything within the realm of slave systems so revolting as child slavery—the sale of thousands of little girls say of five years of age, at half-a-crown—bought for "appreciation"—bought for sale again at eight to ten years of age, for drudgery—or worse, without the glimmer of an understanding of what awaits them. The cruelities impoesd upon them are of such nature that publication of them would be prohibted in the British press.

A wealthy Chinese gentleman, who has decided to devote his life and means to the abolition of this gigantic evil, declares that there are more than 4,000,000 pitiable little slaves within China proper; probably there are about 10,000 in British Hongkong and Malaya. It is the job of this new commission to discover their numbers, whereabouts, and to propose to the government means for putting down the unholy traffic going on between Chinese in China and Chinese inhabitants in British territories.—*The Chronicle.*

A GROWING MENACE TO OUR COUNTRY.

By Rev. George N. Edwards.

Since the government took up the attitude "not of fighting but of fostering the use of alcoholic beverages" for the purpose of public revenue the liquor traffic set free the laws by which it had been outlawed, has taken long strides to recover its old grip on the life of the nation. A wide and concerted effort is now being made to turn this people into a nation of drinkers of hard liquor or continue as users of wines and beer.

The outstanding success of this effort in these three years since prohibition was repealed is evident from such official figures as these: The amount of distilled spirits withdrawn from United States bonded warehouses within 1933, the last year of prohibition, was 6,000,000 gallons; in 1934 it was 42,500,000; in 1935 it was 82,500,000. The malt beverages thus withdrawn in 1933 was 6,500,000 gallons; in 1934 it was 32,000,000; in 1935 it was 42,000,000. This is significant, not only in showing the tremendous increase in the use of liquor, but in showing that the increase in the use of beer, ale, etc., is far less than the increase in the use of spirituous liquors, flatly contradicting what was promised by repealers in the fighting days of '33.

The total drink bill of the nation before prohibition days was figured at about two billion dollars annually. Careful estimates made in the last years of prohibition indicated that the total had shrunk to half of that. The annual bill is now estimated at three and a half billions.

The places where liquor was sold under prohibition were blind tigers, private clubs, back alleys and the hip pockets of the bootlegger. Now the trade has leaped into prominence again in liquor shops, beer parlors, and in some states open bars on the main streets. In the days before prohibition there was 177,500 saloons; now over 417,000 licensed places of various names selling, and in some great cities are to be found the old bars and brass rails and, what we never saw before in this country, barmaids selling and women lined up to drink.

The specious plea that repeal would lessen the volume of drinking has been proven false, as most thinking people expected it would be. In addition to the vast amount of legalized liquor now being sold, bootlegging not only continues but according to Joseph H. Choate, Director of Alcohol Administration, it has doubled. The Treasury Department requires 4,000 men to enforce the liquor laws and says the total staff should be 4,500.

So much for the success of the business which was to be radically curbed by the laws which permit it. By every art of advertising and salesmanship the "trade" has avowedly set out to make every family in the United States a user of their wares.

Now a few evidences of the effects of the increased use of alcoholic beverages. Applications for insurance with the Northwestern National, for instance, show an increase of 110 per cent in the occasional and moderate users of alcohol. The great Bellevue Hospital in New York shows an increase in cases of acute alcoholism from 7,649 in 1934 to 12,378 in 1936. Keeley Institute for inebriates not only has a large increase in its cases but it reports a 14 per cent increase of women patients. Seventy-seven per cent of them are housewives, the rest school tachers, nurses and others; that is, those women who are responsible for our homes, our children, and our health. Penal institutions show that commitments for liquor law violations doubled in 1935 over 1934. Prison directors, instead of finding a diminution of inmates, are pleading for more space. Minneapolis shows in two wet years as compared with the last two dry years an increase in murders of 71 per cent, of felonious homicides of 75 per cent, of assaults, 94 per cent.

The country everywhere is aghast at the terrible number of serious and fatal motor accidents. One of the most important factors is the presence of drinking drivers. The increase of such accidents in Washington, D. C., is reported as 47 per cent; in Pittsburg, 450 per cent. Thirty-seven thousand people, perhaps more, met their deaths last year, and hundreds of thousands more were injured through motor accidents in this country. Our own state is no exception, and, as was published a few days ago, one of the three largest groups of accidents was due to intoxicated drivers.

You can't control by law the effects of alcohol once it gets into a man's system, nor can you control the exploitation of the customers of those who have secured the privilege of selling it. The results are the same whether the liquor comes from a modern looking package that paid taxes or from the pocket of a bootlegger. Legal alcohol is just as intoxicating as illegal. When you can easily get more of it, it is more dangerous.

I have seen a liquor advertisement representing their products as a tiger held in leash. It is just that. It was a most apt illustration of the kind of thing you are dealing with. It does no good to put pads on his claws, or to cover him with a blanket, or feed him with milk; he is still a tiger.

We don't want a sleeping tiger, nor a blind tiger; the only safe tiger is a dead tiger.

These figures collected largely by John Haynes Holmes from public sources may seem of little consequence to those whose only concern is to have plenty of drinks whenever they want them and wherever they are, without regard to the public welfare, until their turn comes to suffer. But a Christian citizen is concerned about his country before it gets back to the depths of debauchery from which it had arisen. He is concerned not only with increasing taxes, but increasing moral and physical degradation, with the perils of youth in an alcohol ridden community, with the danger of an electorate dominated by the liquor interests as it used to be. We appeal to our people to see to it that neither the liquor habit nor the liquor traffic gets a strangle hold upon us, nor upon our communities, nor upon our country.

FROM THE COUNCIL FOR SOCIAL ACTION.

No citizen of democratic America can read the front page dispatches on Spain appearing day after day, week after week, in his newspaper without being stirred by pity and injustice. The wastes of war in terms of human suffering seem more than one nation can bear.

What is America's part in that waste? In that suffereing? We all earnestly wish we knew the answers. Our knowledge seems less, even than our feeling in the matter, and our concern is less than human justice would demand.

To answer these questions, the current number of SOCIAL ACTION is devoted to the discussion of Spain's present problems. The history of the long struggle of democracy against feudalism is vividly drawn, the place of the church, of the land questions, of the over-officered army, of representative government—their contribution to the present crisis is made plain. Mr. Herrings's recent visit to to Spain lends first hand authority to his discussion, in this pamphlet, of the elected government now in jeopardy.

This is the kind of information upon which Christian people can base intelligent opinion. "Feeling" we are bound to have; adequate information may make valid our emotional response. Certainly both elements are necessary for adequate action.

CONTRIBUTIONS

SUFFOLK LETTER.

In company with Mr. and Mrs. H. P. Harrell, my wife and I are on a ten day's trip to Florida. We left Suffolk, Va. at 12:30 P. M. last Monday, and spent Monday night in Wilmington, N. C. Tuesday we reached Brunswick, Ga. and spent the night in a cottage at the Palmetto Camp as guests of the owners, Mr. and Mrs. Y. T. Yates, formerly of Suffolk. It was a pleasure to renew the fellowship of these good friends and their kindness was very much appreciated.

On Wednesday evening we reached Orlando, Florida, and saw Dr. J. O. Atkinson, who was our host for breakfast Thursday A. M. He has gained six pounds in weight and improving otherwise under the guidance of the Orlando Sanitarium and the blessing of our heavenly Father. The doctor forbids him to talk above a whisper, and this injunction is helping him to recover his strength and recuperate his vocal chords. It was a joy to share his friendship and charming fellowship again.

After a little sightseeing around Orlando, the next objective was Lake Wales, and the Singing Tower erected by the late Edward W. Bok. We reached there during the music recital. About two thousand tourists were there to enjoy this sweet hour of inspiration and spiritual uplift.

The Tower is on a beautiful hill—the highest point in central Florida. Standing on this hill one looks to the East and the West, the North and the South to see orange groves and forests, placid lakes and inviting fields, where the air is filled with music of the beautiful bells and singing birds, and the gentle breezes waft the fragrance of sweet scented flowers. Surely this is a place of transcendent beauty and inspiration. As the thousands of people from many states stood reverently with uncovered heads, one thought of the silent influence of the donor of this great monument to the people of this great country. It is worth the trip to Florida to have the experience we feel today. How easy it is to waste time and money, two of man's most useful opportunities. How soon people who use their money only for themselves are forgotten. Edward Bok is living in many lives through this institution. Here flowers may bloom, and birds may live and sing with no danger of death by the ruthless hand of the hunter.

A few more days in Florida and we will return home, in the providence of God to take up again, we trust, our respective work. This trip offers a great opportunity for sightseeing, study and inspiration. This is a great Country. It should belong to God. It should not be marred by sin or scarred by war. If people would live in the light of His Word and feed their souls upon the Word of life, peace would abide in our midst and the desert would blossom as a rose.

I. W. Johnson.

THE CHURCH.

At a public meeting held in Elon College, Thursday of last week, a question was asked of the leader, Dr. James R. Clinton of Philadelphia, by a student, "Do you think that the church will survive?" Dr. Clinton's reply was, "The church has survived," and indeed it has. It has faced criticism, ridicule, persecution, and a multitude of attacks from all kinds of organizations and governments, and yet it is here. It has survived and will continue to survive. It was conceived of the Holy Spirit and born into the hearts of men. The gates of Hell will not prevail against it. Differences, discords, insincerity, and hypocrisy from within will hinder and injure, but they connot prevail. Social, political, and wicked forces from without may do their utmost, but still the church will abide. It is the body of Christ. It is the pillar and ground of truth. Its present and future is necessarily entrusted into the hands of men. The responsibility for the efficiency and triumph of the church in our day is largely in our hands. We are to ascertain its truth, its value, and its ultimate goal for the world, and then it becomes our responsibility to proclaim the same to our day, to bring programs, to lay plans, and to prepare leaders for the effective execution of these programs and plans. The Holy Spirit will His part. He will inspire, energize, and direct, but it is our responsibility to employ the possibilities that have been placed in our hands in preparing human leadership for man's part in saving the world.

Great leaders do not just happen. They are prepared. Into the heart and life of every great leader have been poured earnestness, anxiety, prayers, sacrifices, and the very life of others. The Church of God will live. That which is of immediate concern to us it, "Will the part of the church that as been entrusted to us live?" Will it live efficiently? Will it live joyously? Will it live triumphantly? It will if we, by the help of God, will live up to the light that we have and will, in turn, pour that light into the hearts and lives of others. Our church cannot fulfill its mission adequately and completely without a trained leadership. We will not have a trained leadership unless we do the training. Others are not interested enough in the church that is ours to give the kind of training to our leaders that is necessary for the progress and the triumph of our church. Of course, they may learn history and science and English and theology on the campuses of independent colleges and of state universities, but what do they know about the needs of our church? How can they train leaders for our communion?

Of course it costs money to maintain an institution of higher learning. It would not be an institution worthy of our great church if it did not cost money. It costs money and things more valuable than money to be a Christian. I fear that too many people are trying to be Christian without cost to themselves—trying to be Christian on spare time, spare money, and spare service. Salvation was never offered to man on the principle of sparing but on the fact of sacrifice. If there had been no cross, Christianity could never have been. Christianity cannot be today without a cross. Plenty of this world's goods, laying up against the needs of the future, living in comparative ease, are not evidences of rugged Christianity and are not calculated to acquire Christian graces or religious power. The Christian Church is abundantly able to provide for its future and direct the training of its constituency. It is hoped that we will not count our worldly goods more valuable than our spiritual heritage.

In our institution of higher learning, we have offered to us a medium through which we may make our church live more efficiently than by any other medium offered. By seeing that our constituency is trained for courageous leadership in the days that are ahead, we will make the part of the church that we represent live on gloriously and victoriously. I trust that no church and no one will forget the college in these days of opportunity.

L. E. Smith.

Remember the Sabbath day and it will keep you holy.—*Phillip Brooks.*

EASTERN N. C. CONFERENCE.

The Elon College Development Program in the Eastern North Carolina Conference is rapidly progressing toward its goal. A canvass of the various churches in the conference is now under way. Each week there will appear in this column the progress of the campaign in this conference. We must keep the thermometer rising. It now stands at $4,277.30.

Those among this week's contributors are: (The names included here represent all who have contributed in pledge or cash to date.)

Liberty Vance Church.

Bessie Lee Alston	5.00
Maragret Alston	40.00
N. H. Ayscue	65.00
O. W. Ayscue	50.00
R. H. Ayscue	25.00
Mrs. R. H. Ayscue	40.00
Mrs. Stella Ayscue	90.00
T. F. Ayscue	25.00
W. Sollie Ayscue	250.00
W. M. Ayscue	40.00
W. T. Ayscue	40.00
J. O. Atkinson Missionary Society	40.00
R. C. Ausborn	50.00
C. O. Eaves	25.00
Robert Eaves	40.00
E. O. Faulkner	5.00
T. G. Foster	10.00
W. D. Foster, Jr.,	25.00
F. B. Fuller	40.00
M. L. Grissom	40.00
Mrs. S. F. Journigan	40.00
Rev. S. E. Madren	65.00
George W. Macon	40.00
Mrs. J. Sid Ayscue	5.00
J. R. Collins	40.00
Mrs. W. H. Ayscue	40.00
B. M. Newman	45.00
E. N. Newman	100.00
H. B. Newman	50.00
J. D. Newman	5.00
C. O. Renn	40.00
R. T. Renn	20.00
J. B. Smith	5.00
Tollie Smith	25.00
L. L. Stainback	40.00
Ed. Wells	40.00
J. Ira Weldon	20.00
J. T. Weldon	125.00
K. Weldon	7.50
O. W. Weldon	25.00
T. H. Weldon	5.00
	$1,727.00

Fuller's Chapel Church.

Mrs. H. E. Pearce	40.00
R. E. Moss	20.00
J. O. Stainback	40.00
Ethel W. Crews	5.00
M. L. Coghill	40.00
W. S. Briggs	40.00
J. C. Woodlief	40.00
S. F. Coghill	20.00
Mrs. S. F. Coghill	4.00
Margaret Edwards	20.00
Raymond Briggs	25.00
Marvin Edwards	20.00
Mabel Coghill	10.00
J. F. Coghill	5.00
J. F. Coghill (verbal) (Expects to pay at least $40.00 during entire period).	10.00
Thurston Coghill (verbal) (Expects to pay at least $40.00 during the entire period)	10.00
Thurston Coghill	5.00
W. C. Woodlief (No pledge but expects to pay $40.00 according to his statement and probably will pay more)	40.00
Leon Frazier	40.00
F. W. Grissom	5.00
F. W. Grissom (Verbal)	10.00
W. F. Burton, Jr.	40.00
	$ 489.00

Henderson Church.

J. Everrette Neese, Rev.	40.00
C. D. Newman	40.00
J. Lee Lassiter	40.00
F. M. Harward	40.00
W. E. Hilliard	40.00
B. H. Nelson	40.00
A Friend	40.00
A. W. Newman	40.00
L. C. Way	40.00
Rev. S. E. Madren	25.00
Mrs. W. A. Newman	25.00
J. J. Daniels	20.00
Effie Gray Newman	20.00
Mrs. Dallas Newman	20.00
R. P. W. Seaman	20.00
Mrs. W. C. Hight did not pledge but paid $5.00 with the understanding that she would, if possible, pay $5.00 each year for four years	20.00
Mrs. Lula Paynter paid $1.00 with the understanding that she would pay more later	1.00
	$ 511.00
Total paid in and pladged to date	$4,277.30

J. Everette Neese,
Conference Chairman.

FOOTBALL—A CHAPEL TALK.

Dr. Fielenwider was our guest speaker in chapel last week. I hurriedly scribbled down a few of his interesting remarks. There were gathered in a home a group of the younger set of a small town. They had been playing games, but had exhausted their supply. A young boy came to the rescue and suggested that they play "Ugly." First, all gave their sweetest smile. Then everyone gave his ugliest frown. The boy tapped the shoulder of a girl near him. "You're it," he said. She turned to him, "You're crazy, I'm not even playing." But all of us are playing in the great Game of Life. Even though we do not realize it, every one of us is in the game.

Our speaker had caught our attention with the word game. Then he compared our game of Life to the game of football. Making a touchdown is not the only thing to a football game. Of course, we play for the touchdown—but a lot lies back of this: first, one must undergo hard training; he must give up eating and his dates; he must submit to training. The whistle blows and the kick-off of life is made. Hard training makes one better prepared.

Second, one must block interference; he must down the man who carries the ball Every outstanding man has opposition—our trust must be placed in God.

Third, we must have the ability to hit the line hard. The cheering crowd at a football game yell "break that line." President Theodore Roosevelt's motto was "Hit the line hard." Always put your best into the game.

Then, much depends, in a game, on having a good coach. A coach highly recommended in the Great Game of Life is Jesus Christ. He is a Coach whom one may take for life eternal without fear of making a mistake. His followers may be sure of a Touchdown. Under his training Character is builded.

Marraret J Earp.

WINTER PARK.

The small printed bulletins of our church in Winter Park are attractive and give considerable information from which the following has been gleaned:

No stranger shall remain ungreeted.
No unfortunate shall go unfriended.
No invalid shall be unvisited.
No needy person shall go unassisted.
No bewildered soul shall go unadvised.
No home of mourning shall be neglected.
No act of needed mercy shall be omitted.

At the recent annual meeting, the name was changed from First Congregational Church to The Congregational-Christian Church of Winter Park. The pastor, Rev. Victor B. Chicoine, says that it was done gladly and with enthusiasm.

Newly elected officers included: *Trustees*—W. H. Schultz, B. A. Kent, Earle Shannon, E. R. Baldwin. *Deacons*—Morris B. Myers, Rodman Lehman, Wilbur Johnson, George Chindahl. *Deaconesses* — Miss Eulalie Grover, Mrs. J. A. Howell, Mrs. N. B. Newell. *Clerk*—Rodman Lehman. *Treasurer*—William W. Newell. *Music Committee* — Richard Wright, chairman, Mrs. R. O. Ward, William Johnson. *Nominating Committee for 1937*—F. M. Edris, chairman, Mrs. William Johnson, A. E. Cline.

Miss Muriel Lester of London spoke there last Sunday morning. Rev. William Denny of Rollins College spoke January 17th, and on the evening of January 24th, the church had an excellent choral worship service composed of anthems, solos, and organ music.

This is a college town church and has many cultural advantages. There are excellent programs every week through the winter season.

Seven members were received into membership on January 10th.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

THE WEATHER.

(A Correspondence.)

Florida Sanitarium, Orlando, Fla.

Mark Twain's well known dictum is wrong: "We talk about the weather and do less about it than anything I know." Well, that may do for wit, but not for wisdom. Fact is there are few subjects that we do quite as much about as we do the weather. Florida has learned, and learned well that bit of wisdom. It means millions of dollars to Florida every year —and an ever increasing number of millions each year. People, well, indisposed and sick come here to escape the weather back home and to enjoy the weather here. No wonder. While it has been raining, or flooding, or sleeting and freezing elsewhere, the days of January, they say, have all been practically perfect for staying out of doors and enjoying the wholesome all altogether delightful strength-giving sunshine. Medical science now teaches us that sun rays contain chemical and physical elements and curations not to be found elsewhere. So people come to Florida in flocks and families that they may do something about the weather.

And I might as well write—either about the weather or some other agreeable topic. The physicians in charge here say I have talked, in the past, altogether too much—too long and too loud. And there are hundreds of my acquaintances, and former parishioners, who will heartily agree with him. So these strained and overworked vocal chords must have rest and sunshine. So to the delight of all those about me, but to my humiliation, I am on a "whispering diet"—allowed to talk only in whispers—and not much of that. So, if one must whisper and can't reply to silly or sensible conservation going on about one—well, one just as well be alone—and so go on out and "sit in the sun." And that is exactly what I am doing this moment, and likely to be doing for many moments, hours and days and possibly weeks to come. So I like the weather and am doing something about it. Almost every one else is also doing something about the weather—if not, about the talk. Verily the great humorist was mistaken and we really do more about the weather than we talk about it.

Fact is, we talk too much anyway. So much of our talk is so silly and needless. One may sit in silence near a group of three or four persons for half an hour and just listen. By that time one wants to go sit in the sun or hide in a closet or jump into a lake—or find some means of escape. One wonders why instead of indulging in, or listening to so much jibberish and jabbering, we do not listen at nature more and let the trees and the winds and the good earth and the great heavens tell their story some and speak to us their wit and wisdom; whence they come, the source and secret of their creation, course and destiny. They will teach us if we will listen and are willing to be taught. Just beside this cottage door that same bent, gnarled and ungainly plum tree, which for weeks and months of each year endures the ignominy and the deep humiliation of being a poor cripple, born so and bent more through the years. But now: Presto, everybody stops to wonder at it and admire! It is covered now, a display of a thousand snow flakes, sweet blossoms that would put to blush the fairest bride in comparison. So my plum tree says endure, be patient, bend under your burden, fulfill that whereunto you were brought into the world—abide your day, and await your destiny, and your glory will come, your day of beauty, bounties and sweetness shall arrive. And wonders in fact if we poor mortals do not try to talk too much to God—and so give God very little time to talk to God, "Be still, says the Word, and know that I am Jehovah, thy God. So it is good to be silent and obey my good Doctor.

J. O. A.

QUARTERLY REPORT OF WOMAN'S BOARD.

QUARTER ENDING DEC. 31, 1936.

Receipts.

North Carolina Conference:		
Women	$ 493.39	
Young People	16.83	
Willing workers	15.58	
Cradle Rolls	3.17	
		$ 528.97
Eastern Virginia Conference:		
Women	852.00	
Young People	133.00	
Willing Workers	92.00	
Cradle Rolls	500	
		$1,082.00
Total receipts		$1,610.97

Disbursements.

Home Missions	758.50	
Foreign Missions	758.50	
Total disbursements		$1,517.00

Respectfully submitted,

Mrs. H. S. Hardcastle,
Treasurer.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 30, 1937.

Sunday Schools.

Apples Chapel, Gibsonville, N. C.	$ 3.18
Haw River, N. C.	13.92
Pleasant Hill, Liberty, N. C.	1.37
Greensboro, First, Greensboro, N. C.	9.87
Needham's Grove, Steeds, N. C.	.50
Ether, N. C.	1.00
New Elam, New Hill, N. C.	4.58
Pleasant Ridge, Ramseur, N. C.	4.18
Holy Neck, Holland, Va.	5.10
Antioch, Harrisonburg, Va.	2.89
Timber Ridge, Gore, Va	1.15
	$ 47.74

Woman's Board, S. C. C.

Mrs. H. S. Hardcastle, Norfolk, Va.	$1,517.00
Total for week ending January 30, 1937	$1,564.74
Previously acknowledged	7,901.95
Total since September 1, 1936	$9,466.69

J. O. Atkinson,
Secretary.

DRY RUN MISSIONARY SOCIETY.

The Woman's Missionary Society of Dry Run Christian Church met at the home of Mrs. R. J. Burke on Thursday, January 21, 1937. In spite of the inclement weather and bad roads, the meeting was attended by a large gathering. The ladies met in the morning, and at noon there was a dinner, fit for a king, served to all present. The delightful hospitality of the members of the Burke family made it a real meeting.

At three o'clock in the afternoon a meeting was held, led by Mrs. Burke, to remind us all of the obligations we have to missions, to God and the Church. Several interesting readings were given by various members, talk on missions by the pastor, prayers for enlightment to the meaning of missions, and a collection for missions.

The ladies of this society are very busy with handwork and needlecraft, the donations from the sale of the articles to go to the Mission Board.

The pastor and his wife were present and were encouraged over the enthusiasm shown by the members of the society. May God bless them in their humble efforts.

R. D. Coulter,
New Market, Va.

CALL TO PRAYER.

You are invited and urged to join in a fellowship of prayer on the World's Day of Prayer, February 12, 1937. Al missionary societies are asked to observe this day which is observed in more than fifty countries and by nearly all denominations. Every society will do well to plan for

this service for it is one of real inspiration and helpfulness. It makes us realize more and more that we are a link in a large and ever increasing chain which extends into every country and around the world. Together let us pray, meditate and worship on this days in the year when those in China, Japan, Africa and all countries are raising their voices and their thoughts to the same God and for the same purpose that we pray.

The call which is an invitation and should be used in preparation for the observance of the day is free.

The program, "Thou Art the Christ," is 2c each children's program; "Come Unto Me, Children of Every Land," is 1c each.

A lovely poster for advertising the meeting is 5c.

All of these supplies may be ordered from the Commission on Missions located No. 14 Beacon Street, Boston, Mass.

Don't forget to plan for your 25th Anniversary Service, which should be observed in this month also. Use your originality and plan a nice service or party just as you would any big anniversary. The more we put into this anniversary, the more we will get out of it. We want to feel happy over our accomplishments during the 25 years of service and we want to feel happy over a full and running offering. Then we want to begin to plan right now to send a large delegation to Suffolk, Virginia, for the Union Anniversary Service, May 13th.

Many of us availed ourselves of the opportunity to hear Dr. H. Shelton Smith in his review of the American Negro at Elon College, North Carolina, and at Suffolk, Virginia. All report a worth while day and one which made an indelible impression upon us. All these meetings are very helpful and mean much to the individuals, the society and the Church.

MRS. W M. JAY.

TITHING BULLETINS OFFERED AT A SAVING.

Several dollars a week can be saved by any church that customarily uses a four page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five weeks' or ten weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing tracts at 20 cents.

CARNATIONS OUT-OF-DOORS.

From DOROTHY P. CUSHING, *News Editor, American Board of Commissioners for Foreign Missions,* 14 *Beacon Street, Boston, Mass.*

"I have carnations out of doors all the year round!"

So writes an American woman, Mrs. Elizabeth Williams Curtis of Arkansas and Washington, from her African home in Mt. Silinda, Southern Rhodesia. This daughter of the Bear State thinks many folks have a wrong idea of Africa. She works with her husband, Samuel J. Curtis, who is principal of a school, under the American Board of Foreign Mission, where eager young Vandaus find a new world opening up before them.

Perhaps the hardest thing a missionary confronts is the isolation from family and friends in the homeland. At Mt. Silinda there are seldom more than 13 Americans usually two or three are taking turns at furlough. Vandau neighbors are very close and life-long friendships are built up with them,but nothing quite takes the place of one's "kin folks."

The Christian missionary, however, is by nature an optimistic and adaptable person—so Mrs. Curtis writes, "I have carnations out-of-doors all the year round"—and forgets the rest.

"The Vandau people among whom we work are most peaceful and loveable folks," declares Mrs. Curtis, whose back door opens into the jungle where elephants, zebras, lions, elands and other wild things live. To the wild game hunter, it is a veritable paradise.

But this proximity to wild life has its disadvantages, as, for example, when lions or leopards wander into the mission station for unwelcome visits to cattle fold or chicken coop. Public Enemy No. 1, the snake, also drops in for a call, and one day Mr. Curtis killed with his .22 rifle a python in Mrs. Curtis' flower garden. The snake was coiled around 30 eggs and measured ten feet.

The tropical sun is trying but helmets protect the head, and when the heavy rains come, sometimes with a fall of 60 inches, shoes, leather goods, books and clothes are all covered with green mold. But the thermometer seldom reached 90 degrees.

Mt. Silinda forest, which surrounds the Curtis home on three sides, is beautiful, the kind of a place you read about in books. There are giant trees, ferns, glowing flowers, brilliantly plumed exotic birds and chattering mischievous monkeys. From the point of view of health, it is fortunate in its location, 3800 feet above sea level.

The jobs the Curtises are doing, more than repays them for any minor discomforts, for out of their school go Vandau boys and girls trained to be teachers, carpenters, farmers, nurses, shoemakers and Christian workers. Each year some 25 of them leave the school and go into different parts of Africa to set up new standards of living—economic, social and spiritual—the builders of a new Africa.

Strange scenes—strange for folks in the United States of America—are enacted in the Mt. Silinda hospital where one American doctor and two white nurses are kept busy from daybreak until nightfall, for a nurse may spend hours each day dressing the wounds of a child badly bitten by a crocodile! Leprosy, malaria, hookworm and a dozen other tropical diseases are added to the ordinary ills to which humanity seems heir.

The worse thing you can do in Africa is to born a twin! For if you are boy twins the African believes the father will die and if twin girls, the mother. Since there is now a law against killing twins, many are brought right after birth to the mission. Christian Vandaus, of course, shake off this superstitution but it takes courage of a rare sort to do it when you are surrounded by pagan relatives watching every minute for the worst to happen.

The orphanage had only packing boxes for beds until Miss Edith J. Fuller, R. N., of Kansas City, Missouri, brought back with her from furlough eight little white cribs given with blankeets and nighties by American Christians. Now these tiny waifs, hostages to a most unkind fortune, are tucked snugly in at night. One of them, the nurses believe, may very well be a future African Booker T. Washington.

Mrs. Curtis is the daughter of Mrs. Annie F. Williams of College Station, Pullman, Washington, and the sister of Urban Williams, 610 Central Bank Building Boulevard, Dallas, Texas, and Mrs. Henry DeYoung, Enumclaw, Washington. She was born in Franklin, Arkansas, but when she was quite young her parents moved to Washington. She is a graduate of Washington State College and taught high school before her marriage and subsequent departure for Africa. She has three children, Elton Samuel, 9; Jeanne Elizabeth, 6; and Geraldine Louise, 1. Her husband's parents, Mrs. and Mrs. A. M. Curtis, live in Winlook, Washington.

The Curtises are the special representatives in Africa of the Second Congregational Church of New London, Connecticut.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

MUD-HOLES AND MOUNTAIN-TOPS.

"Say, I thought we never were going to make it. Mud, boy, oh boy! You could hardly tell which was car and which was mud. But when we got through the mudholes, and to the top of the mountain, what a view! It seemed as if we could see half around the world. Of course we could not, but it certainly was a grand sight and made us forget the mud we had come through to get there."

Mud! and Mountaintops! Too bad one must so many times wade through the mud to reach the mountain top, but the beautiful thing about the young adventures whose words are repeated above, is that they did not allow the mud to turn them back. They pressed on, and the view from the mountain more than repaid them for the struggle to reach it.

Mud—that is all around us. Every rain brings us mud. Some of us never get away from it in our thinking. It is either the mud we have had, the mud we now have, or the mud we will have, engrosses all our minds.

There is a challenge and a thrill in the mountain top which is worth more than all the mud in the world. To be sure you may never stand on a mountain but once. But you will never forget that once; it will color all of your thinking for the rest of your lives. Jesus and His disciples never stood upon the Mount of Transfiguration but once. Yet, long years afterwards, John remembered when "We beheld his glory, the glory as of the only begotten of the father, full of grace and truth," and Peter remembered, "This voice which came from heaven we heard when we were with him in the holy mount." Did they sit and sigh for another mountain top experience? No doubt they desired it, but there was too much to be done for any sitting and sighing. No, they knew that, as someone has said, "Mountain tops are for vision, but the corn is grown in the valleys." Yes, mud grows crops, and men work in mud that they may have time and opportunity for mountain top experience, and also because they have had the mountain top experience, and through it are called to service.

There is another type of mud, however, which must be left behind ere the mountain top is ours. Bunyan told of it in his "Pilgrim's Progress." Christian, you will remember, on his way to the small wicket gate with the pack on his back, fell into the Slough of Despond because he had wandered from the path. Mud, and slime, filth and dirt were his. He could scarce, he tells us, ever have dragged himself from that viscous mud had not Evangelist come to his aid. This mud, the Slough of Despond, the filth of the world, flows ever so near to every one's path of life. So easy to take a step aside, so easy to fall in, and even if one crawls out, how the filth sticks; the odor remains, the weight of the remains clinging to our garments galls.

Then comes the Little Wicket Gate, and the cleansing bath; then comes the cross where the burden falls off. And then comes the House Beautiful at the top of the Hill of Difficulty, and the vision of the Delectable Mountains.

Who that has caught this vision would ever again fall into the Slough of Despond! Who that has heard the Voice from the holy Mount would ever lose its ringing echo. Mud? No! The Delectable Mountains are before us; in the hills is our strength, the everlasting hills of God, our place of vision, the hill country of the soul.

MRS. MAY E. BULLOCK.

EASTERN VIRGINIA YOUTH FELLOWSHIP TO MEET.

Young people in Eastern Virginia please note that the Youth Fellowship will meet at Suffolk Christian Church at two o'clock in the afternoon, February 13, 1937 Registration and fellowship supper is only 35c. Rev. Paul K. Buckles, pastor of Hampton Presbyterian Church, will be the guest speaker for the fellowship supper. Goals for the coming year will be presented in dramatic skits. There will be open forums and a closing upper-room service. Be sure to be there.

HOW IS THE BIBLE HELPING US IN EVERYDAY LIFE?

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 14, 1937.

SCRIPTURE TEXT: Josh. 1:1-8.

Daily Scripture Readings—

Mon.—Warning and Example. I Cor. 10.
Tues.—Help in Darkness. Psa 23: 1-6.
Wed.—Help in Discouragement. Psa 42.
Thurs.—Glorious Promises. Isa. 40: 1-11.
Fri.—Listening to Jesus' Teaching. Luke 10: 28-42.
Sat.—The Bible and the Future. Rev. 22: 1-5.

A Tribute to the Bible—

"This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. It contains light to direct you, food to support you, and joy to comfort you. Read it to be wise, believe it to be safe, and practice it to be holy. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Christ is its theme, our good its aim, and the glory of God its end. Read it slowly, frequently, and prayerfully. It should fill the memory, rule the heart, and direct the steps. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given to us in life, will be opened at the judgment, and remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its contents."

"Christian Youth Rebuilding the World" is the banner of today. The Bible is the chest where the tools are kept for this great task. We cannot change the world unless we read our Bible. Each day thousands of young people observe the Quiet Hour. Some period of each day is set apart for private devotions. At which time the individual reads the Bible, has quiet meditation, and through prayer has dirct communion with God.

For Discussion—

1. What are some of the benefits to be derived from daily Bible-study?
2. Is it important that we read the Bible daily if we wish to become better acquainted with Him who is our Lord and Savior?
3. Can the personal and social problems of our day be solved without a constant study of the life of Jesus?
4. Each person present should tell:
   (1) Whether or not Bible study has ever helped him solve a problem in his daily life?
   (2) What passages in the Bible have helped most?
5. how may your society establish a Quiet Hour Bible-Study Group?

Suggested Hymns—

"Break Thou the Bread of Life," "Wonderful Words of Life," "Tell Me the Old, Old Story."

S. E. MADREN.

Sunday School

By Rev. H. S. Hardcastle

JESUS, THE LIGHT OF THE WORLD.

Lesson VI—February 7, 1937.

Golden Text: *I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.*—John 8:12.

Lesson: John 7:1-9:41.

Today's lesson covers a great deal of material—Jesus' visit to Jerusalem for the Feast of the Tabernacles, His temple addresses, His discussion with His critics, His experience with the Pharisees and the woman taken in adultery, and the miracle of healing on the man born blind. Manifestly all of these incidents cannot be covered in the brief compass of these notes, which will consider only Christ's reference to himself as the Light of the World, and the incident of the healing of the man born blind.

Christ, the Light of the World.

"I am the light of the world"—there is perhaps no other instance in which Jesus includes in a few words such a comprehensive summary of His mission in the world. Consider these words:

Light Cheers. Sunshine after a spell of rainy or cloudy weather brightens up everything and everybody. There is something cheery about an openfire place with a fire burning cheerily upon it. Thus would Jesus call atention to the fact that he is the joy of the loving hearts, a cheering, encouraging influence in life.

Light warms. The sun's rays bring warmth. The glow of the fire gives warmth. Jesus warms the human heart, His spirit kindles a fire within, and stimulates the spirit of friendship which warms the lives of others.

Light guides. Light-houses are essential to safe navigation. Lights on motor cars are indispensable. In a hundred ways we use light for finding our way around and for guiding our feet in the paths of night. Jesus is the Unfailing Guide. He that follows Jesus shall not walk in darkness but shall have the light of life.

Light heals. We are just beginning to understand the curative properties of light, of sunlight itself and of artificial light as well. Light is a great healer. Just so Jesus is the Great Physician, the One Who can heal not only body, but mind and heart.

Light cleanses. It is antiseptic and cleansing. Expose things to the sunlight and purify them. Turn on the light and expose the works of darkness and thus clean up things. Jesus cleanses the inner life, He purifies eveerything that is subjected to the influence of His spirit.

Light vitalizes. Or to put it another way, light gives life. Ultimately there can be no life without light. John expressed in simple language an eternal truth when he said, "In him was life and the life was the light of men," and it would have been just as true, if he had turned it around. Jesus is the Life. Jesus gives life. He himself said, "He that hath the Son hath life." Apart from Him who is the light of the world there is no true life.

The Man Born Blind.

"Master who did sin, this man, or his parents, that he was born blind?" The disciples, like many people today, thought that all suffering was caused by sin, the sin of the person who suffered. Of course all sin causes suffering, but not all suffering is caused by sin, except of course, in the sense that all suffering results from the fallen conditions of the human race. Suffering is an integral part of life. Jesus himself was made perfect through suffering.

"That the works of God should be made manifest in him"—not a general rule, but very often true. Every form of suffering, every handicap, every temptation offers an opportunity to work the works of God, to glorify Him. And every sufferer presents a challenge to others to minister as far as possible to his needs.

"He made clay of the spittle, and he anointed the eyes of the blind man with the clay." Saliva was supposed to have a medicinal value especially for all disorders of the eye. Furthermore there is value in visible aids to faith, or material symbols of spiritual processes and truths. It was an aid to faith, it used such faith as the man had as a means of increasing his faith. Modern physicians and psychiatrists know the value of the power of suggestion, of imagination, and of external and visible aids to faith as a means of healing.

"Go wash in the pool of Siloam." There was something for the man to do, something in his power to do. It is always thus. God will not do for us what we can do for ourselves. Obedience is the organ of spiritual insight. Obedience is the key to the blessing.

"He went his way, therefore, and washed, and came seeing." It must have seemed like such a simple thing to do—to wash; he had washed his eyes hundreds of times before this. But he obeyed, he did the best he knew, he followed the light he had. And he received his sight. Faith may be crude and incomplete, but if it is coupled with a willingness to obey, it gets the blessing.

"I am he." The blind man's neighbors could not believe that it was he. The same man, but different. How often people under the touch of Christ have been so completely changed that they hardly seem to be the same person. If any man be in Christ Jesus, he is a new creature; old things are passed away, behold, all things are become new.

"I went and washed, and I received my sight." It was simple testimony. But it was eloquent. And it was irrefutable. There was no final argument against the man's testimony. He himself was the stubborn fact which the carping critics could not carp away. It is thus today. There are those who can out-argue us concerning religion. But if we live Christ-like lives, that argument cannot be refuted. "Ye are my witnesses" said Christ. We are to tell in simple, straight-forward language what He has done for us, what He means to us. And more. We are to show by our lives that there is reality behind our profession.

"Whether he be sinner or no, I know not; one thing I know, that whereas I was blind, now I see." We may not be able to explain to others, or even to understand personally all that Christ is. But if we have an experience of him, a first-hand experience these things will take proper place. The trouble with so many people is that they are trying to understand Christ with their heads without letting Him into their hearts. Receive Him first, try to explain Him afterwards.

HE THAT WINNETH SOULS IS WISE.

Lent, and Easter are coming. In one sense, the Lenten and Easter Seasons are the high points of the year, religiously. It is particularly an appropriate time for the evangelistic emphasis and appeal. And the evangelistic harvest. What are you going to do about it personally? There is, undoubtly, someone whom you can win to Christ and the Church. Why not consecrate yourselves to this high mission during these next few weeks? Why not seek by the help of God to make this a happy Easter season by knowing that you have won a companion, a member of your class, a neighbor, some one, to personal discipleship to Jesus. You can, if you will. He that winneth souls is wise.

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

False Witness.

"Thou shalt not bear false witness against thy neighbor."—Ex. 20:16.

This is the ninth commandment, and how easily it is to be broken! If penalty is certain for bearing false witness, we are apt to tell the truth, but in many different ways in which we think we may escape the penalty, we may be false. In private conversation, in exagerated representations, or the reverse, by a little ridicule, by underrating, by carrying gossip, by the lift of the eyebrow or the shrug of the shoulders, and frequently, one of the meanest, by a silence that is damning, by self-estimates. One said the other day, "The commonest of false witnesses is with ourselves, when we deem ourselves eminently just and yet lack the spirit of love.

Let us remember that all false witnesses though possibly concealed from both ourselves and from others, are sure to come to the surface somewhere, and to work irreparable injury.

Prayer—Be Thou our witness, O Lord, and bless us with the loving spirit and we shall not err in witnessing. May we be eager to believe men and may it be so that they can believe us. *Amen.*

TUESDAY.

"Let the Seed Alone."

"Doth he that ploweth to sow, plow continually? Doth he continually open and harrow his ground?" —Isa. 28:24. (Read to 29.)

Are we not often too impatient with our religious experiences? Do we not expect to see rsults of our service too soon? And are we not proned to give up when we do not see results?

It is a foolish gardener who, having sown seed, is constantly digging into the soil to see if the seed have germinated. That he should do so shows his distrust in nature to bring forth.

Frequently it is so in our religious experience and in our service for the Master. We do not trust enough. We are not willing to wait His time. Let the truth take care of itself. Read the Bible and pray over it and then allow it to have its way. Sow the seed of service and then leave it with God. He will bring forth in His time and will give the increase according to His pleasure.

Prayer—Father, our time is Thy time. Thou art the Gardener of our souls. We yield ourselves to Thee this day. O Thou Most High, make us as fruitful as a watered garden. *Amen.*

WEDNESDAY.

"Whither Shall We Go?"

"Then Simon Peter answered him, Lord, to whom shall we go?. Thou hast the words of eternal life."—Jno. 6:68.

Many are the times in life do we experience utter helplessness. And so often it is that in that hour we fail to call upon the source that supplies the need, and so failing, the future becomes uncertain and we become unhappy. It is the repetition of the uselessness of life without Christ.

Peter realized what we so often do not. The most of us like the other apostles who said, "We go a fishing." If we remember that Peter's acknowledgement of Jesus as the only source of contentment and happiness made him satisfied, life will be much sweeter to us.

Prayer—Dear Father, in thee we live and move and have our being. We pray for Thy spirit to strive with us till we shall lean on thee always. *Amen.*

THURSDAY.

Be Reliable.

"When thou vowest a vow, defer not to pay it."—Ecl. 5:4.

"Search thine own heart--what paineth thee
In others, in thyself may be.
All dust is frail, all flesh is weak,
Be thou the true man thou dost seek."—*Lowell.*

Sir Wilfried Grenfeld said. "Just to realize that there are friends in the world who care is a great help." It was Henry Van Dyke who said that honest toil is a trust, and it is a holy service to be faithful to it. Faithfulness even in the smallest things is praise and prayer.

Prayer—Our Father, forgive us our failure to keep trust, and help us to develop the quality of integrity that we may always be found loyal today and every day in all our relationships. *Amen.*

FRIDAY.

Choose!

"Choose ye this day whom ye will serve"—Joshua 24:15.

Life is a succession of choices, and the character of life, its successes and failures, depends on these choices. Every choice, however insignificant, is momentous.

One of the chief functions of Christianity is to give man discriminating power in spiritual values, that he may make choices that will lead him out right. Jesus taught this very emphatically in the parable of the merchantman who sought goodly pearls, who, when he found a pearl of great price, sold all that he had and bought the best.

The greatest choice of life is allegiance to God. Shall we live for this world, or the next? Shall we live for good or evil? Shall we live for God or His Adversary? Blunt as it may seem, this is the real issue of life.

Prayer—O God, today, if we hear Thy voice, forbid that we shall harden our hearts. Enable us to go forward into the duties of today gladly and wholeheartedly accepting Thy call. *Amen.*

SATURDAY.

"What Is Heaven?"

"And there shall be no curse any more."—Rev. 22:3.

This text is one of the answers to the question, "What is heaven?" Can we imagine a world with all the curse taken out of it? If so, we can see that our happiest dream of heaven will be fulfilled.

Amos R. Wells said before he died that the chief curse of the world is sin, and that the promise that there shall be no curse any more is the promise that there shall be no sin any more.

Heaven is also described as being the completion of God's righteousness which is begun here in the heart of man. It is something within that works to the without, that leavens the whole lump. So, a part of heaven is here, and its beginning is just where we begin to remove the accursed things of life and to fill the life with blessed things. We do not have to wait for the next world. Here and now, we take Jesus who is able to do this for us, and we shall know that as certain as there is no curse in His life, neither will there be any in ours.

Prayer—O blessed Redeemer, free us from worldiness, sin and shame. Sincerely we ask it. *Amen.*

SUNDAY.

An Honest Seeker.

"Do I now persuade men, or God? or do I seek to please men? For if I yet please men, I should not be the servant of Christ."—Gal. 1:10.

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

MAKING A PLACE.

By REV. VICTOR B. CHICOINE.

"And the sons of the prophets said to Elisha, Behold now, the place where we dwell with thee is too strait for us, Let us go, we pray thee unto Jordan, and take thence every man a beam, and let us make a place where we may dwell."—II. Kings 6:1-2.

This brief but startling speech by one of the sons of the prophets was not thought out at just that particular moment. It had been in the minds of one or more of the men before this time. They had met in small groups and discussed the question of crowded quarters, and the urgent need of a new and more commodious location. Then one day, with little regard for the past associations of the old place, but with great concern for the future, this text is spoken.

This is always the sort of thinking and speech that goes on before a revolution of any kind breaks out. It was in the thinking of the Pilgrims. They had come to the deep belief that the place where they were dwelling was too strait for them and their children, so they moved to a larger place. John Wesley found the Church of England too strait for him. It had been large enough for his father, but is was not built to match his great passion for the souls of all men everywhere. Then in turn William Booth found the Methodist Church too strait for him, and one day in compassion for the needy sons and daughters of God, he and his wife moved out to new places!

There is need, however, for caution on the part of the sons of the prophets, and for patience from the descendants of Elisha. Young folk often say: "Father, this place where we dwell together is too small for me. I must go elsewhere, and live, and build something commensurate with my ambitions and my genius." They go elsewhere, take beams of a kind, and often blunder very badly. Sometimes the sons of the prophets, deep down, have little to warrant their pushing out and far away from the home-folk!

I know of a home where the mother insisted that her son dwell within her small area of ideas, and who brought pressure to bear upon him to keep him by her side. One day this young man of intelligence and integrity came to me and talked about going to college. As I outlined a course of studies in my own college he paid little attention to me. When I had finished he said: "I have not come here to ask you which college to attend, for my mother has said that she does not want me to attend any college. I have just about enough money of my own to go to college, and I can go in the face of my mother's opposition if I use this money. And now that I have told you all, I want to know if you will tell me to go!" I told him to go to college! He took some beams, I mean great and deep purposes, went out unto his Jordan, and has builded and dwelled in a larger place!

There is the story of Zacchaeus. We can easily imagine, rich man that he was, that as his wealth increased, he had built for himself one house after another, and that finally he had built the grandest dwelling of them all on the choicest location he could find.

Then one day, on a dusty road this little man and Jesus met, and came to grips with each other and with life. Zacchaeus had met the One who was to cause people everywhere, and down through the ages, to move on and on, and to build larger and larger homes!

Jesus entered into this last house that the tax collector had erected on the spacious site that he was sure would satisfy him as long as he lived. We know that Jesus and Zacchaeus together studied over the problem of bringing new ideas into this new dwelling—and that they met many difficulties. Carefully they looked over the exterior of the building—paced off the size of the lot—and talked about still another building that Zacchaeus could build on and another lot over by the Jordan!

And now we know that it came about that the new plans and location as suggested by the Contractor from Nazareth to Zacchaeus, the Publican, appealed to the latter. For the record tells us that at once Zacchaeus began to move toward the Jordan which Jesus pointed out to him!

"And the sons of the prophets said to Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go we pray thee unto Jordan, and take thence every man a beam, and let us make a place where we may dwell." Somebody in this group of young prophets, some driving, leading spirit, started this restlessness. All of us are able to recall some one of our teachers of a bye gone day, or some book, or poem, that caused us to push out in our thought and say: "This place where I am now dwelling is too strait."

In his day, Jesus was, and still is the Person, the Book, the Poem who maintains the kind of restlessness that never will cease until there is a building over by some Jordan large enough, adequate enough, for all of mankind!

ANOTHER DISEASE.

Sponsoritis—This disease, though not quite so common, can do more to impair the real service of a Christian Endeavor Society than anything else. This term is used to describe the condition found mostly in small churches where graded C. E. is not practical, wherein five or six of the members are older and more familar with the fundamentals and wider connections of Christian Endeavor than the others. These few then find that the entire activity of the society is left in their hands. This group does ninety per cent or more of the leading. If there is an open discussion these members do all the talking, at a business meeting they make all the suggestions, and at County District, or State affairs, it is this group which represents the society.

To an outside observer, this society is active and wide awake, its meetings are well attended and it always has good representatives at rallies, yet the greatest fundamental purpose of Christian Endeavor is being neglected—that of training for Christian service. The younger people soon develope an inferiority complex or else become indifferent to the planning of the societie's activities. The older people perhaps realize the seriousness of the situation, yet are at a loss as to the way to remedy it They cannot refuse to take part, and many times when they attempt to share the work with others they find them unwilling or unable to accept; if they refuse to suggest outside activities, the work of the society lags and there is no initiative among the younger group to plan for themselves.

The ultimate "cure," of course, is to get the younger members to realize their responsibilities, and to take an active part in the work of the society, yet the accomplishment of this result will require much hard work and even ingenuity by those in charge.

WOODROW J. HALSTEAD.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

"Every rose has its thorn." There is some thick shrubbery at my office window. The little birds often come and sit in the shrubbery and chirp. The writer came to the conclusion that if he would feed the birds that it would attract more birds and we began to scatter little crumbs and some crushed grain in the shrubbery. It was interesting to see how they increased in number from day to day.

It was interesting to watch them from the office window as they fed on the little crumbs in such harmony and peace. No jealousy seemed to be in their breasts. They sought the food and ate in peace.

Last Saturday morning, there seemed to be more birds than usual and they seemed to be enjoying their morning meal more than ever;but to spoil our real joy with the little birds, a hawk darted down into the shrubbery and all the little visitors flew for dear life. The birds were the roses, but the hawk was the thorn.

The writer is fond of birds, as well as children. The birds remind him of the children at the Orphanage. The children play together in peace and harmony. They are happy. If the weather is good, they get out on the lawn, if they are not busy, and have a good time jumping rope, skating on the sidewalk and other games.

It really would surprise you to know how little friction there is among our group of children, to be so many together. They learn to give and take, and live with each other in peace and harmony.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 4, 1937.

Amount brought forward.		$ 583.52
Sunday School Offerings.		
N. C. & Va. Conference:		
Greensboro, First		7.88
Eastern N. C. Conference:		
Henderson	4.39	
Wake Chapel	4.65	
New Elam, 4th quar. 1936	3.57	
		12.61
Western N. C. Conference:		
Big Oak	2.00	
Hank's Chapel	2.59	
Smithwood	37	
		4.96
Eastern Va. Conference:		
Holy Neck		5.67
Valley Va. Central Conference		
Linville	5.44	
Mayland	1.00	
Winchester	4.30	
Timber Ridge	2.06	
		12.80
Alabama Conference:		
New Hope		1.66
Special Offerings.		
Mr. May, support of children	5.00	
Mrs. Mesly, support of R. A. Hines, Jr.	18.00	
Jr. Philathea Class, Suffolk Va, support of Martha Lee Whitten ..	2.50	
Fidelity Bank	12.50	
Eddie R. Hayes, interest .	50.00	
		88.00
Total for week		$ 133.58
Grand total		$ 717.10

FAMILY ALTAR.

(Contined from page 12.)

(Moffatt version) *"Am I now seeking the favor of men, or of God? or am I stirving to please men? If I were still pleasing men, I should not be a servant of Christ."*

"Woe unto you," said Christ, "when all men speak well of you." There is a way to please men which is unto life. On the other hand, there is a way to please men which is to death and destruction. We read that even Christ did not please Himself. It was the Father He must please. It is the approval of God, and His approval only that is worth while.

Prayer—God grant us to know the value of pleasing God rather than man. Put far from us the desire for popularity. Hold us steadfastly to Thy pleasure in eternal life. *Amen.*

MINISTERIAL RELIEF OFFERINGS.

WEEK ENDING JANUARY 30, 1937.

Mt. Auburn, Manson, N. C.	$ 5.20
Eastern Ministers' Association .	10.00
Holy Neck, Holland, Va.	5.00
Lebanon, Semora, N. C.	3.00
Franklin Church, Franklin, Va.	6.95
Fuller's Chapel, Henderson, N. C.	5.25
New Elam, Flint Hill, N. C.	1.85
Holland Church, Holland, Va. ..	35.00
	$ 72.25
Previously acknowledged	849.32
Total to date	$ 921.57

J. O. ATKINSON,
Secretary.

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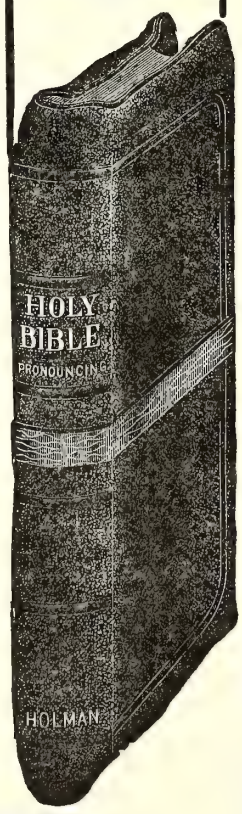

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UNTO the angel of the church of [a] Ĕph'ĕ-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; CHAP. 2.

[a] Acts 19. 1; [b] ch. 1. 16; [c] Ps. 1. 6.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

DUNLAP.

Miss Elizabeth M. Dunlap, age 87 years, perhaps the oldest member of Timber Ridge Congregational-Christian Church, died at the home of her half-sister, Miss Susan Dunlap, December 22, 1936.

Miss Dunlap spent the larger part of her later life in Washington, D C., with relatives with whom she made her home. Her body was interred in the City Cemetery, Winchester, Virginia, following burial services conducted by the writer, December 24, 1936.

ROBERT A WHITTEN,

WELCH.

Mr. Cary Welch, a member of the New Hill Christian Church, departed this life on the 9th of January, 1937, at the age of 67 years. He had been a member of the church some sixteen years and loved it, to which he gave freely. He had been a merchant for several years.

He leaves a wife and one brother and several nephews and neices to mourn his going. He had a host of friends.

He was buried January the eleventh, in the church yard. The Lord's will be done. Funeral by the writer, assisted by Rev. Seymour.

J. S. CARDEN.

PARKS.

John W. Parks, aged 59, member of Mount Olivet Christian Church, Timber Mountain, and a faithful Christian, died at his home on January 18th, 1937. Interment was in the Lovett Cemetery, Parks Valley.

Brother Parks is survived by two brothers and two sisters. One brother lives at Broadway, Virginia. The other brother and sister live at the home place in Park's Valley.

ROBERT A. WHITTEN.

WILSON.

Lois Wilson, daughter of Brother and Sister Asa Wilson of Christie, Va., died on January 14, 1937, at the age of nine and one half years. Lois had a bright mind, but was frail in body. She never was able to walk. Her devoted parents did all possible for her, making great sacrifices, that she might have done for her all possible to enable her to walk. She was greatly loved both in the home and by other relatives and by the people of the community. The funeral and burial were at the Virgilina Cemetery on the afternoon of January 15th.

The parents, sisters, and brother are deeply grieved that Lois has left them and she is greatly missed; yet they are comforted by the assurance that daughter and sister is where there can be no more suffering in the body, but only joy supreme.

C. E. NEWMAN.

MORGAN.

Mrs. Eva Holland Morgan died at her home near Holland, Va., January 20, 1937, aged 73 years. The funeral services were conducted at Holy Neck Christian Church by the writer assisted by Dr. J. G. Truitt. Burial was in the church cemetery. Mrs. Morgan leaves a husband, W. F. Morgan, one daughter, Mrs. Leonard Smith of Suffolk, one son, Clifford Morgan, Route 4, Suffolk, one sister, Mrs. Nina Cobb, Franklin; four brothers, T. J. Holland, Douglas, Ga., W. J. Holland, of Holland; Samuel Holland, Cypress Chapel; Harvey Holland, Norfolk; nine grandchildren, and one great grandchild. Mrs. Morgan had been a member of Holy Neck since childhood. She was a faithful loving wife and mother, a kind and generous neighbor, and a true Christian.

N. G. NEWMAN.

PASCHAL.

On November 17, 1936, God saw fit to call from our midst, one of our beloved members, Mr. W. A. Paschal. He was a member of Bethlehem Christian Church and Ladies' Aid Society.

The members of the Ladies' Aid Society tender the following resolutions:

1. That in the death of Mr. Paschal, we have lost a faithful member.
2. That we extend to the family, our sincere sympathy and pray that God will bless and comfort them.
3. That a copy of these resolutions be placed on the records of our Society, a copy sent the "The Christian Sun" for publication, and to the family of the deceased.

Respectfully submitted,
Mrs. C. L. SIMPSON,
Mrs. JIM WILKINS,
Mrs. ROY KERNODLE.

HINSHAW.

The city of Greensboro, North Carolina, received a terrible shock on Saturday morning, November 28, 1936, when it was announced that Jacob Trustan Hinshaw had died suddenly while at his work.

Brother Hinshaw was born July 25, 1868, and was 68 years old. On August 25, 1892, he was happily united in marriage to Miss Martha L. Millikan and to this union were born seven children—three girls and four boys.

He is survived by his widow, four sons, two daughters, twelve grandchildren, and two brothers.

Twenty years ago he united with Palm Street Christian Church and remained a member until the end and to its principles he was ever true, and to its every need he has been loyal.

The funeral services were conducted from his church, November 29th, by the writer, assisted by Revs. M. T. Sorrell and J. L. Neese, in the presence of a great host of his friends, and interment made in Forest Lawn Cemetery.

For twenty-nine years, he had lived in this community and was loved greatly by the people of his city. To know him was a rare privilege, to be his pastor, an honor, and to lose him, a great loss.

God bless those who mourn.

C. E. GERRINGER.

RICH.

A beautiful life was taken from us on Sunday morning, December 6, 1936, when God saw fit to remove from our midst, Mrs. Naoma Carden Rich, daughter of Rev. and Mrs. J. S. Carden of Durham, North Carolina. She was 26 years of age. When a little girl she became a member of the Congregational-Christian Church of Durham, and was active in the church work, especially in the choir until her health gave way.

On December 25, 1928, she was married to Curtis A Rich of Durham. Fourteen months later he departed this life. She contracted tuberculosis and was confined to her bed four and one half years. Even though she was bedfast, she brought sunshine into the home, and those who visited her were made stronger by doing so, as she bore her sickness and suffering so patiently. She was the baby and known by her family as "Tootsie."

Funeral service was conducted by her pastor, Dr. Stanley C. Harrell, on Tuesday afternoon at 2:30 at the Congregational-Christian Church, and she was laid to rest in Maplewood Cemetery by the side of her husband.

The many people who attended her funeral and the beautiful floral offerings attested the love and respect held for her.
And though she is sadly missed

We know that she has gone
To the beautiful isle of somewhere
Where sorrow and cares are unknown;
To the land of sunshine and flowers
The spirit of our loved one has flown.
She was ready when the Master called,
And peacefully set her sail
To the beautiful isle of somewhere
Beyond life's stormy gale.

A SISTER.
Pastor.

Stand with anybody that stands right, stand with him while he is right and part with him when he goes wrong.—*Abraham Lincoln.*

God has given us tongues that we may say something pleasant to fellow-men.—*Heinrick Heine.*

Nature's Tragedies and Religion.

Recent floods and storms in America and Europe raise questions in the field of religion. The sad facts concerning death and destruction wrought by nature are made known by the daily papers and the radio, and need not be related here. When nature drives people from their homes or drowns them in a sea of turbulent waters, questions arise in the minds of the thoughtful, and the heart hungers for a fuller knowledge of God and His world. Certain things we may surely believe, regardless of nature's tragedies, and among them are these.

I.—Storms are Caused by Natural Laws.

A Christian need not quarrel with the scientist about the cause of rain or drought. Nature works according to well-established laws. This is fine, for then man can understand something of what happens and can prepare to overcome difficulties. If there were no natural laws, one could not depend upon day and night, rain or sunshine. He could not build houses in which to live, or dykes to carry the currents of streams. God's laws can be discovered by man to the great advantage of the human race.

II.—God Is Master of All Things.

We worship a living God. He has made His world, but He has not deserted it. His laws work unrelentingly, but His breath can turn the currents of the wind. Water runs down hill always, but the sun takes it back up again. Behind the rushing waters may still be heard "the still small voice" stretched out to rescue drowning man, but that hand looks much like the hand stretched out to rescue downing man, but that hand looks much like the hand of a man now, as it did when Simon Peter said, "Help, Lord, or I perish." God could save all men from nature's tragedies, but His wisdom leads in another way. Who knows but what His heart hurts as much as ours because of these tragedies?

III.—Hardships Develop Strength.

Without struggle, there is no progress. Difficulties do not deaden, but make alive. Hardships develop strength when used in the right way. Babies become men because they fight against weakness. Men become righteous by overcoming sin. Nature's tragedies test the quality of soul. Courage that dares to keep on in the midst of danger, faith that believes when the way is dark, self-control that lasts when friends are gone, these are God's rich gifts which come to man through enduring hardships as a good soldier of Jesus Christ.

IV.—Trust in God Triumphs Over Tragedies.

When cattle and property go swirling down with the turbulent waters, the souls of men rise high to God. When troubles overwhelm us, then can we trust in God and be at peace. Only in Him can we find peace. Only through Him can one triumph. Think of Daniel in the lion's den, of the Hebrew children in a fiery furnace, of the disciples on the Sea of Galilee, of Paul on the Mediterranean, and of the thousands of Christian martyrs who witness to the Divine Presence in the midst of storms. God was no closer to them than He is to us who trust Him today.

Nature's tragedies are far less than those of men who fail in the inner chambers of the soul. When the tides are down and the rainbow is in the sky again, will there be any triumph? Will men look up and smile into the face of the Father? If so, the tragedies of nature will have become the triumphs of man.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN
REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity
VOLUME LXXXIX. RICHMOND, VA., THURSDAY, FEBUARY 11, 1937. NUMBER 6.

Henry W. Grady's Denunciation of Whiskey.

Tonight it enters an humble home to strike the roses from a woman's cheek and tomorrow it challenges this republic in the halls of congress.

Today it strikes a crust from the lips of a starving child and tomorrow levies tribute from the government itself.

There is no cottage humble enough to escape it, no palace strong enough to shut it out.

It defies the law when it cannot coerce suffrage.

It is flexible to cajole, but merciless in victory.

It is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshrived to judgment than all pestilences that have wasted life since God sent the plagues to Egypt and all the wars since Joshua stood beyond Jericho.

It comes to ruin, and it shall profit mainly by the ruin of your sons and mine.

It comes to mislead human souls and to crush human hearts under the rumbling wheels.

It comes to bring gray-haired mothers down in shame and sorrow to their graves.

It comes to change the wife's love into despair and her pride into shame.

It comes to still the laughter on the lips of little children.

It comes to stifle all the music of the home and still it with silence and desolation.

It comes to ruin your body and mind, to wreck your home, and it knows it must measure its prosperity by the swiftness and certainty with which it wrecks this world.

PERSONALS
News from the Churches

Our Richmond, Virginia, Church is joining with the Disciples of Christ in a Leadership Training School to be held February 21- 26th. Rev. F. C. Lester is to be one of the five teachers.

The Henderson, N. C. Church Bulletin for January 24th, last, says that "Twenty-three people gave $24.10 through the envelopes last Sunday." Not a bad record. It is the regular giver that keeps the church going.

The date suggested for the Elon Summer School of Leadership Training is June 21-27, 1937. If this is not a suitable date, please write the Board of Christian Education, 505 S. Main Street, Norfolk, Va., at once.

Thanks to the Woman's Missionary Society of Roanoke, Alabama, for sending in a list of subscribers equal to 10 per cent of their membership. The Sun is glad for the society to receive the 25 per cent commission. This is mutual help. Thanks.

Rev. P. H. Brown of Chicago was a welcomed speaker in the First Chris-Christian Churches of Portsmouth and Norfolk, Virginia, last Sunday. He was once assistant to Rev. H. C. Caviness in Portmouth and was pastor for two years in Norfolk. His many friends were glad to see him, and wish him a very pleasant trip to Florida.

Miss Alice True of No. 23 Mafston Avenue, Portmouth, New Hampshire, is eager to secure "I Will Repay," a story by Eldridge, son of a Christian minister, "One Christmas," by Miss Mary Hitchcock and "A History of the Christian Church," by Dr. Morrill. Anyone having copies of these that they are willing to sell will do Miss True a favor by writing her.

Miss Grace Hitchcock died suddly during the Christmas season at Binghamton, New York, as she was preparing to return with her sister, Miss Mary Hitchcock to Durban, Africa., She had worked with the Zulus, East Indians, Eurasians and Europeans of South Africa at times in cooperation with the South Africa General Mission. The Christian Church of Binghamston has largely supported her. Miss Mary Hitchcock, author of "Our Christmas," "The Holy Spirit," etc., plans to return to Africa in February.

Rev. A. R. Flowers, who is well known in sections of this and many other states for the excellent work that he has been doing among the girls and boys of limited means in helping them find their way into institutions of learning and into positions for developing themselves into useful men and women for service in the world, closed another six weeks service in and around Rocky Mount, North Carolina, January 30th.

Officers for our Winston-Salem Church for this year include: Pastor, Rev. W. M. Jay; President of Cor., J. A. May; Secretary, J. A. Woster; Treasurer, M. R. Ivie; Financial Secretary, E. C. Kamerer; Deacons, J. A. May, Luther Crim, Russell Klapp; Deaconess, Mrs. Kate Thompson; S. S. Superintendent, W. L. Padgett; Asst. supt., S. L. Mauldin; Official Board, R. V. Haizlip, W. G. Pipkin, Mrs. M. R. Ivie, Mrs. R. V. Haizlip, Miss Claudia Pegram, Foy Matlock, Maynie Neale, and Harry McCall; Pianist, Mrs. R. V. Haizlip; Choir director, Mrs. W. M. Jay; Ushers, Luther Crim, Chief, W. L. Padgett, Roy Cann, J. A. Fair, Dennis Gordy.

IMPORTANT NOTICE.

"Please be sure to get THIS in this week's issue," is the notation frequently found at the head of articles sent to the office of publication. Quite often the article arrives after the type for the issue is set and something else has to be left out to make room. Sometimes an aritcle arrives AFTER the paper has been printed, and in all probability it should have gone in the current issue.

It is to the advantage of the writer, as well as the printer, if the article reaches Richmond not later than the Friday before publication. If it is later than Monday, it just has to take its chances of going in. Will you not cooperate?

EASTERN VIRGINIA ALUMNI CLUB.

Dear Elonites:

Our Eastern Virginia Club will hold its eleventh banquet meeting in the Hotel Elliott, Suffolk, Virginia, Friday evening, February 19th, at eight o'clock. I wish to send forth a warm welcome to each of you who still like to join your friends, college chums and those you have not seen for many years, at this annual fellowship meeting. Bring your wives, sweethearts, and friends. Those interested in you will be deeply interested in your loved ones and your alma mater. Our program will be made very attractive and not very long. It will consist of music, both instrumental and vocal, talks and humorous speeches. For the main speaker, we are proud to announce one of our Elon boys, Oscar Atkinson, attorney-at-law, Greensboro, N. C. Oscar is president of our Elon Alumni Association and has kept in close contact with the college for many years. We would like to see every member of the Eastern Virginia Alumni Club present at this banquet, and Alumnae outside of the Eastern Virginia District will be cordially welcomed. All who are planning to attend our banquet, please notify our secretary, Mrs. Annie Staley Calhoun, Suffolk, Virginia.

Darden W. Jones,
President.

ALAMANCE CHURCHES FORM ORGANIZATION.

A group of delegated representatives from twelve Congregational-Christian churches met at Providence Memorial Church here Sunday afternoon and formed an organization for the purpose of promoting good fellowship and Christian education.

Rev. G. C. Crutchfield presided over the meeting. Rev. J. H. Lightbourne, pastor of the Burlington Church, stated the object of the meetings and discussed plans for the organization.

The following officers were elected: Rev. W. M. Stevens, president; Robert Walker, vice-president; Miss Fonville, of the Bethlehem Church, secretary-treasurer; and Herman Truitt, assistant secretary.

The twelve churches of Alamance county were all represented: Burlington, Graham, Berea, Bethlehem, Elon College, Union, Shallow Ford, Hopedale, Carolina, Long's Chapel, Haw River and Providence Memorial.

—From *Alamance Gleaner,* February 4, 1937.

LENTEN SERIES AT LAGRANGE.

Beginning Sunday, February 7th, Rev. John H. Knight, minister of the United Congregational - Christian Church, LaGrange, Georgia, commenced a series of Lenten sermons based on the Life of Christ. The subjects are announced as follows:

Feb. 7th: "Appreciating the Liturgical Year."

Feb. 14th: "What Is the Meaning of Lent?"

Feb. 21st: "Facing the Cross."

Feb. 28th: "The Inter Life of Our Lord."

Mar. 7th: Sacramental Meditation —"Atonement."

Mar. 14th: Passion Sunday—"Man of Sorrows."

Mar. 21st: Palm Sunday—"Blessed Is He."

Mar. 28th: Easter Sunday—"If There Were No Easter Story."

A LETTER TO PRESIDENTS.

February 6, 1937.

To the Presidents of
Women's Missionary Societies
of The Southern Convention.

Dear Presidents:

I want to inform you of actions taken at our recent Convention Woman's Board meeting relative to our Silver Anniversary celebration:

Place: Suffolk Christian Church, Suffolk, Virginia.

Time: Thursday, May 13, 1937:
2:30 P. M., Special features.
6:30, Silver Anniversary Dinner, 50 cents.
8:00, Concluding Service, in auditorium.

The Silver Anniversary Offering: "All moneys raised in connection with the Silver Anniversary shall be raised for Missions, as a Missionary Memorial to the late Rev. W. W. Staley, D. D., details of the Missionary Memorial to be decided when a larger consensus of opinion can be ascertained, and when the amount of the money is known."

It was decided that gifts to the Silver Anniversary Offering should be: (1) Special gifts in any amounts from $1.00 up, and from anybody desiring to have a part in this special celebration of the Twenty-Five years of work which our women have done; (2) A gift of $1 from every member of the Woman's Missionary Societies; (3) A gift of 50c from each member of the Young People's Societies; (4) A gift of Twenty-Five cents from each member of the Junior Societies; and (5) A gift of Ten Cents from each member of the Cradle Rolls.

Goal: To have a representative from every Woman's Missionary Society in the Southern Convention present to present at the Silver Anniversary Service the money from the Societies of her Church. This is very important because the name of every Church in the Convention having a Missionary Society will be called, and a representative should be present to present their money, and to witness the lighting of the candle which represents her Church. This service will be at 8:00 o'clock.

The Autograph Book: Every Local Society will receive pages from a large loose-leaf book from your Conference President. On the pages sent you have every member of the Woman's Society who contributes $1.00 autograph the page; every member of the Young People contributing 50 cents autograph the page (each group using consecutive sections of the page or pages); and Juniors, and Cradle Roll members having names entered when specified amounts are contributed.

A Suggestion: In some Societies there will be a few members who will not feel able to contribute the specified amount, will not the presidents of all such Societies raise in some way they may think wise enough to help any such member with the needed amount.

We are all hoping and praying that this will be the most largely attended, and the most enthusiastic and inspiring meeting the Woman's Convention has had in its twenty-five years of history. We desire delegations from every Church, and pastors and friends of every congregation to be present.

Most sincerely yours,
MRS. JOHN G. TRUITT,
President.

OUR NAVY CHAPLAIN.

The report of our Navy chaplain, Lieutenant Commander H. E. Rountree, to the Secretary of the Navy, of work which he did last year is quite interesting to those who are ministers and those who are interested in naval activities. Chaplain Rountree is a member of the Eastern Virginia Conference. From his report I glean the following facts:

On April 20, 1936, he left the U. S. S. Whitney, and on the 30th of May reported to the U. S. S. Rigel for duty. On October 19th, he was given additional duties at the U. S. Naval Hospital in San Diego, California, and reported for duty the same date.

Tabulated figures for the year are as follows: Divine services held, 91: attendance, 5,714; Holy Communion services, 2, with 52 communicants; Military services other than own ship or station, 9, with an attendance of 1,352; Civilian services and addresses, 3, with an attendance of 805; received into the church, 22; baptisms, 5; marriages, 8; funerals, 2; song fests and choir rehearsals, 17, with an attendance of 4,825; addresses to civilian groups, 6, with an attendance of 725; entertainments other than movies, 20, attendance, 4,025; sightseeing parties conducted (picnics, 2; attendance, 620; men visited in hospital, sick bay, and prison or brig, 406; letters written for men, 111; navy relief cases, 65; interviews, religious and social service, 357; visits to homes, 33.

Special services were held at New Year's Palm Sunday, Easter, Mother's Day, Thanksgiving and Christmas. The Christmas program included devotions, the baptism of an infant, an original Christmas play rendered by the children, and the distribution of gifts to the children.

Chaplain Rountree comments that "The year's work has been fairly satisfactory. It is gratifying that occasionally a young man dedicated his life to God. A very large per cent of the personnel is Christian and are members of churches both non-resident and locally."

The good wishes of his many friends will go to Chaplain Rountree as he tries to bring the Christian message into the every day experience of the men in the navy.

THE EDITOR ABSENT.

That Is An Event.

[Note: This is an editorial in the "Alamance Gleaner," Graham, N. C., for February 4, 1937. Mr. J. D. Kernodle is the uncle of Mr. John T. Kernodle, printer of "The Christian Sun."—Ed.]

These columns of the Gleaner have been nobly filled, without a break, for the past fifty-six years by the editor, J. D. Kernodle.

He has in the past covered a wide and varied field, at home and abroad. Memorable events, now history, of Kings and Queens, wars and peace, panic and prosperity, the election of numerous presidents, assassinations, floods, droughts, fires, tornadoes, torrid and frigid weather and the events of the day from here, there and everywhere, all have been related in his own individual style.

Throughout these many years, the Editor has been very fair in expressing his views. He has not added thorns where roses should be, nor has the toe of the shoe been used instead of a helping hand.

ELON CLUB ORGANIZED.

The Elon College Club of the First Christian Church, Portmouth, was organized on January 16th, at the home of Mr. C. W. Parker. The following officers were elected: Miss Dorothy Edwards, President; Miss Doris Newbold, Vice-President; Chas. Parker, Secretary; Mrs. R. L. House, Treasurer. Thirteen members were enrolled. One other meeting has been held to complete the organization. At this time a constitution and by-laws were drawn up and adopted. Plans were made for very definite work in the interest of the College.

This enthusiastic group constitutes a vital unit in our church. We would like very much to see an Elon College Club in every church and are eager to be of any possiblet service in their organization.

R. L. HOUSE.

You can never lead unless you lift.
—*Edward Everett Hale.*

EDITORIAL

EDITOR

F. C. LESTER,

505 S. Main St., Norfolk, Va.

ASSOCIATE EDITOR

E. C. Gillette

CONTRIBUTING EDITORS

I. W. Johnson Elisha A. King

J. O. Atkinson Geo. N. Edwards

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SHOP TALK.

This item is intended for those who are especially interested in The Christian Sun. Others will find it more interesting to pass on to the next article without reading this. But those who are really interested in the continuation of The Christian Sun are invited not only to read the article but to give serious thought to the problems raised and to express their opinion, with suggestions as to how to meet the situation.

The Southern Convention elected the present editor to begin work July 1, 1936, and he agreed to accept the responsibility up to March 1, 1937. Mr. John T. Kernodle promised to print and mail papers for that length of time. The Convention agreed to pay a specified sum, both to the editor and to the printer, for their expenses. It appears that the Convention has not been able to make good on its obligation, and there is a very serious question as to how long the editor and printer can continue to do their work without payment of the specified sums. There may be others who are able and willing to render this service to the Church without payment, but those now at work at the task are doubtful that they can continue long.

There are at present about 1,200 paid subscribers. Some of them are far behind, while others are paid in advance. The past six months have shown a notable increase in paid up subscriptions, but it is far from sufficient to meet the expense of publication. To supplement this, the Southern Convention asks a payment of $500.00 annually from Elon College, the Christian Orphanage, and the Board of Missions, and a payment of $250.00 annually from the Board of Christian Education. Apparently, this will still lack some $2,000.00 or $2,500.00 of being sufficient to publish The Christian Sun in its present form. The Southern Convention funds are not sufficient to meet this deficit. From whence can the money come.

Another question that must be seriously considered is why do we have so few subscribers? Is it because wo do not publish the right type of paper? Are our people not able to subscribe? Are we not interested in church publications? What is the difficulty? At one time it took 3,100 copies of the paper to supply the demands? We boast more members now than we did then. What is the cause for the change? Answers to these questions will be appreciated by the editor and the Board of Publications over which Dr. N. G. Newman of Holland, Virginia, presides. Suggestions concerning methods of procedure will be seriously considered when the Board meets at Elon College on Tuesday, February 16th. We seek for guidance. We want to know the way to serve.

Has the time come when the last of our weekly church papers must be discontinued? Is there a need in our church homes for The Christian Sun? Are there methods by which sufficent funds can be secured to assure the future of the paper? By what process can we induce members of the Church to subscribe for and to read The Christian Sun? These are urgent questions that need solution in the immediate future.

If you are seriously interested in the progress of your Church, please do not leave this important matter to a committee of five who receive no salary for their services, but offer to them your wisdom and your help. Immediate action is imperative!

F. C. L.

OBSERVING LENT.

The observance of Lent has been left largely to the liturgical churches, while most of Protestanism has thought but little about it until rerent years. Now many churches are considering these forty days before Easter as the proper time for emphasis not only on devotional life but on Christian activity, especially evangelism. As the Methodist *Protestant-Recorder* well says, "Our sign of the beginning of Lent is not ashes on the forehead but an acceleration in service."

Lent begins this year on Wednesday, February 17th. During the forty days from then until Easter, is an excellent time for our churches to emphasize stewardship in the sense of giving both money and talent to Christian service. During the last forty days of Jesus' earthly life He was busy. The magnetism of His Spirit, the urgency of His business, the devotion of life which He manifested and the sacrificial forgetfulness with which he worked, drew men to Him whether He was in the temple, on the mountain side, or on the Cross. We can do no better than to draw near to the Master and seek in our humble way to bring others into His fellowship.

Some of our Youth Fellowships have set as a goal: "Every young person winning another young person." Why shouldn't every Christian have the same goal? What better gift could one bring to the Easter service than a new life consecrated to the Master who shed His blood for the remission of sin and rose from the dead to reveal the beauty of life eternal? Surely if any church organization could stand at the altar at Easter time with an equal number of new recruits, the Easter hallelujah chorus would have a new meaning, and the joy of human hearts would resound in the heart of the Master in whose honor Christians throughout the world observe Lent.

To some of us, it seems a bit silly to rush through dances, parties, etc., in preparation for Lent and then break out with them immediately after Easter as if that were a thing particularly pleasing to the Saviour of mankind. But surely self denial, larger giving, more Christian activity and the definite endeavor to win lost people to a saving Christ will bring happiness to the heart of the Master Himself. With the reading of the Scriptures, a search for right living, and an honest effort to win converts, let us this year in our churches observe Lent.

F. C. L.

THE GREATEST NEED OF THE CHURCH TODAY.

By Charles S. Bates.

[Editor's Note: The author of this article is a layman and manufacturer of Exeter, N. H., who has backed up his belief in personal evangelism by devoting much of his resources to the support of native pastors and evangelists in various lands. In the hope that its earnest plea may lose nothing in individuality, we have retained the author's emphasis in capitalization and italics. It is a direct, uncensored and unedited challenge from a layman of liberal spirit who is deeply aroused about the chief business of the church.]

The greatest need of every church today, I believe, is an organized group of members who will actively serve as Personal Witnesses for Christ, by word, to Individuals. The Pastor should be the leader, and the group made up of consecrated, spiritually-minded, devout Christians who believe this personal witnessing and personal way of making Christ known to individuals is vital and God's plan for the spreading of His gospel to those whom Jesus came to seek and to save.

It is an intimate, personal service, and the group should be organized and all the services rendered in a quiet, unostentatious manner, with no outside talk or advertising.

God so loved the world that he gave His only begotten Son, that whosoever believeth in Him *should not perish*. God's Son, a gift to those who believe in Him to save them from perishing. Jesus said He came to seek and to save the lost. Who are these lost and perishing but those who *do not believe* in the *Son* which *God gave* because of His great infinite love for them. "If the Gospel (good news) is hid, it is hid to them who are lost," in whom the god of this world (the devil) has blinded the minds of them who believe not.

"The Gospel is the power of God unto salvation to them that believe." Where are these people who are lost? Are they in the mission fields of the world? Yes, for the whole world is a mission field. But they are not only among the heathen across the seas, but are right here among us walking our streets, sharing all the benefits of a Christian civilization. They are our relatives, neighbors, friends, acquaintances; and these are the people to whom these personal witnessing groups in the Churches should witness for Christ, should tell them what Christ has done, is doing and all that He means to them.

And isn't this *our duty* as well as *privilege* when we understand that as disciples of our risen Lord, we come under His command and promise made just before His ascension to the disciples on that occasion. "Go and make disciples. Ye are my witnesses. All power is given unto me in Heaven and Earth, and I am with you always." What a glorious command to take our part in making God's love known to the world, to individuals one by one, with the promise of His presence with power, "all power," in our faithful obedience.

Faith and obedience go hand in hand in the fulfilling of God's will for each one who serves.

The main business of the church is to win souls to Jesus Christ. We have the regular organizations and are always working to make them more effective; but when we are faced as we were at the National Council Meeting at Holyoke with the facts that over 40 per cent of our churches had no admissions on confession during the 1934 year, there seems to be not only a need of more efficiency in present organizations, but the vital need of adding to our other groups a group of "Personal Witnesses for Christ by word to Individuals," in loving obedience to our Lord's last command.

This service will reach those who attend no church, or only occasionally, who seldom if ever read the Bible, who take but little interest, if any, in any organization of the church except when marriage and death or sickness unto death touches their lives.

No preaching or teaching can reach them, only personal witnessing by one who cares, who under the guidance and inspiration of the Holy Spirit can carry our heavenly Father's message of love to them. Are we willing to do it? It's delegated to us, our duty and privilege, and unless we do it, it will not be done. "It's not the will of God that any should perish."

The infinite depth and riches of the Glory of God's love is beyond the comprehension of our finite minds. But to us who believe, it is given to know that His love is real, genuine, true, divinely pure and merciful, just and holy as revealed by Him in His Gospel of Redemption centered around His sacrificial gift of His beloved Son, our Lord and Saviour Jesus Christ that whosoever believeth in Him shall not perish but have everlasting life.

These facts imply an infinite value of the soul of which the possessors thereof have little or no conception. Jesus gives us some idea of the fabulous value of a soul when He said. "What shall it profit a man if he gain the whole world and lose his soul"; and again when He said that "There is joy among the angels of God over one sinner that repenteth."

Only Jesus could say these words, for He only knows the value of a living soul and what joy among the angels of God is like.

As disciples of Christ, we are called to witness for Him to unbelievers, to those whose minds are blinded by the temptations of the world, the flesh and the devil so that they have little or no spiritual vision.

If there was ever a situation where "Words fitly spoken are like apples of gold in pictures of silver," we will be in just that situation when, as members of our church's Personal Witnessing Group, we humbly and prayerfully voice our testimony to another person, of all it means to us to have accepted Jesus Christ as our Lord and Savious, and the Liberty wherewith Christ has made us free from the law of sin and death, the penalty—power and guilt of sin and the comfort and rest of soul and serenity of life which is ours because of our faith and trust in Him.

This Personal Witnessing has been the way of making Christ known from the beginning. It is a practicable, spiritual, resultful service, a God commanded and a God powered way of Christian service. The need for this service is tremendous, vital. The time is ripe. Action, *immediate action*, is the call of the hour. The organization is easily made, no financing needed. I am fully convinced that every church that organizes this group of active workers will greatly deepen its spiritual life and increase its membership.

I quote from one letter received from the Pastor of a church having this group of Personal Witnesses: "Our personal workers organization has been working some twelve years. There is rarely a Sunday when they have not brought one or more before the session for church membership. The group surely enjoys its work. There are about twenty members. The group is our most valued organization."

Shall we determine, in the words of St. Paul, to press towards the mark for the prize of the high calling of God in Christ Jesus? Can there be a higher calling for us laymen and laywomen and ministers than that of personally witnessing for our Lord and Saviour to those for whom He came to bring life and immortality to light?—From January *Advance*.

Patrons of wine and liquor stores in Delaware find this warning prominently placed in the drinking places of the State: "If you drink, don't drive; if you drive, don't drink." Other States might copy with profit.

CONTRIBUTIONS

SUFFOLK LETTER.

Last Sunday, (January 31st) we attended the First Methodist Church in St. Petersburg, Florida. Rev. John L. Horton is the pastor. The church building is new and the main auditorium has a seating capacity of 2,500. Adequate facilities are provided for a large and efficient Sunday School. Sunday School meets at 9:-30 A. M. Morning worship begins at 10:45 A. M. Sunday School closes at 10:30 A. M., and announcement is made that those who wish to attend the service in the main auditorium should not delay. We hurried and found the seats all filled on the first floor. The gallery seats about 1,000 and every available seat was soon filled. The church was taxed to its capacity and many were turned away. People in Florida attend church on Sunday. The rich and the poor were there. Tourists and native residents sat side by side in the Lord's house.

But that is only a part of the story. The papers and church bulletin carried the announcement that Bishop Frank Smith would preach on the topic: "The Warm Heart." It was one of many services promoting the "Bishops' Crusade." Sunday morning at 8:30 a telephone call announced to the pastor: "The Bishop is sick and will not be able to preach for you." The pastor appeared before the congregation with a look of disappointment upon his face. He explained the situation. He is a man apparently in his thirties. He caught the sympathy and goodwill of the congregation. After the great choir sang the anthem: "The Heavens Are Telling (from Creation)" by Hadyn. The pastor asked the congregation to pray for him in their disappointment and in his trying hour. He preached from the text: "He that winneth souls is wise." (Prov. 11:30). It was a great sermon. He poured out his heart to the congregation as one whose soul was deeply stirred by the Spirit of God. He made no attempt to display his scholarship, but his sermon bore evidence of careful preparation. The Gospel of Jesus Christ was the great center of his thought and appeal. This young man, who was a country boy in his youth, made a good impression upon that great congregation.

Now this experience has been carefully studied during the past week. There are several interesting questions suggested. Why do tourists in St. Petersburg attend church, while many people in Virginia use Sunday as a day for touring the State? Why are the churches in St. Petersburg, in some cases, compelled to hold two services in the morning to accomodate the people who wish to attend church, while many of the large churches in Virginia are only half filled at the same hour? There must be some reason for this condition. The ministers should know the answer to these questions. The preaching in Florida is not superior to the preaching in Virginia. Evidently public sentiment is more favorable to church attendance in that state. If St. Petersburg is representative of the whole state, other sections of our country may learn a lesson, in church attendance, by a personal observation.

Sooner or later the people of this country must return to the house of God, if this land is to be saved from decay and spiritual death. Money cannot save any nation. Legislation cannot take the place of education and spiritual worship. Spiritual power must radiate from the pulpit. Prayerful worship must be evident in the attitude of the pew. Preachers must ascend to their places in the pulpit conscious of the presence and inspiration of a divine power. And people must humbly take their places in the pew, hungry for the bread of life. It will be a great day for our churches when they are crowded with anxious people who seek to find God and walk in the way of spiritual fellowship.

I. W. JOHNSON.

THE BOARD OF TRUSTEES OF ELON COLLEGE.

The Southern Convention of Congregational and Christian Churches in its regular biennial sessions, nominates men and women from the church at large to serve as Trustees of the college. The Trustees in turn elect members from the nominees to fill any vacancy that may have occurred on the Board. The charter of the college requires that members of the Board be members of the Congregational and Christian Churches. This rule has never been violated. There are supposed to be 36 members of the Board. At present there are only 28. We have recently lost seven members of the Board by death, resignation, or failure to attend the meetings of the Board. The Trustees are supposed to be the custodians of the institution; that is, they are to look after the welfare of the college from every conceivable standpoint. The faculty recommends through the president certain policies for the institution. The Board either accepts or rejects such policies. The faculty is elected by the Board. The budget for the college is determined by the Board. The Board elects the President of the institution and its own officials.

Elon College is perhaps the largest and the most inclusive agency of the United Church in the Southeast. Its property values, real and otherwise, including endowment, amount to considerably more than $1,250,000. To be charged with the responsibility of supporting and directing an institution of this type is no small task, particularly when it is constantly faced with serious and intricate problems. Our greatest problem at present is financial. The college has a total debt of approximately $155,000. Its annual budget is $82,000. We are obligated to pay 4 per cent interest on our loan which amounts to $5,760 a year. (A small part of our debt is not interest bearing.) This makes a total of $87,760 to be raised annually. Under the authorization and direction of the Board of Trustees, we are conducting at present, a campaign for $250,000 with which we propose to pay our indebtness, pay the expenses of the campaign, and supplement our current budget. On this basis, 60 per cent of the money raised will be required to pay the debt and 40 per cent to take care of expenses and supplement the current budget. To date, we have a total of approximately $80,000 subscribed on the campaign. $22,000 has been paid in in cash. We have a long way to go to clear the college of its debts. However, I am convinced that the $250,000 can and will be raised, which will take care of our debt and make our current fund sufficient to meet demands.

By vote of the convention, the churches of the several conferences are asked to contribute through the apportionment plan $12,500 to the college for current expenses. The convention has obligated itself in this particular by giving its note in the amount of $250,000 with interest at 4 per cent per annum. The Trustees are in a position to urge the various churches to raise the amount apportioned for the college in full, that the college may be able to balance its budget annually.

I sincerely wish that something could be done that would impress the Board of Trustees with the honor that the church has conferred upon them in entrusting in their hands the

conduct of the college; also that they might realize fully the responsibilities that are theirs in being assigned the duty of shaping the policies and directing the affairs of the college. No one individual or group of individuals in our entire church has been more highly favored or assigned more important responsibilities than have the members of the Board of Trustees of Elon College.

The Board meets in mid-year session in the President's office at Elon College, February 16th, at ten o'clock A. M. This will be a most important meeting and every member should count it a privilege to be present and have a share in the discussions and the actions that will determine the policies of the college for the ensuing year. Any member of the church or friend of the college is not only invited but urged to forward opinions, criticisms, suggestions, etc., for the Board's consideration. The present administration recognizes fully that the institution belongs to the church. The voice of the church in behalf of the college will be given serious and favorable consideration.

L. E. Smith.

THE WEEPING COMMITTEE.

Some of the newer sects and denominations of Christendom have shown a peculiar attitude in the developing of novel and unique methods for missionary promotion. Inspired by the idea that they have a distinctive message for the world, their zeal seems to far surpass that of the older and long-established churches.

The Church of God, a small body with headquarters in Tennessee, is second to none when it comes to missionary enthusiasm. At the Annual Assembly, held this fall in Chattanooga, a great missionary offering was made as a part of their official program.

At the appointed time, all of the State Conference Superintendents, or Overseers as they call them, were lined up on one side of the building. At his official desk was the Assembly Clerk, who was to read off the names of the states. On the farther side of the building stood the Missionary Committee of the church.

As the Clerk read off the names of the states, the Overseer for that state would bring forward the State's Missionary Offering and present it to the Missionary Committee. Then the members of this Committee would do a peculiar thing. If they felt that the offering was insufficient for any particular state, they would hang their heads in shame and humiliation and would weep as though their hearts would break. If the Missionary Committee felt that any state had done well, and was bringing an offering which represented Christian sacrifice and devotion, the Committee would burst into an exuberance of joyous shouting.

I am wondering how long it has been since any emotion has been shown in connection with the missionary giving of our older denominations? We perhaps rather pride ourselves that we have risen above that stage!

But I am also beginning to feel that perhaps the very thing we need is a few tears falling in behalf of our great missionary cause. Perhaps we need to throw aside our inhibitions and our restraint, and show some strong emotion in the interests of the spread of the Gospel message. Perhaps we too need a Weeping Missionary Committee.

At any rate, we evidently have something to learn from our younger sister denomination, which in forty minutes was able to raise $1,100.00 in behalf of missions at their Annual Assembly.

John H. Knight,
LaGrange, Georgia.

BEREA NORFOLK.

This church has had a feast of great pleasure. It came about in this way. On Sunday morning, October 11, 1936, Rev. Mrs. May E. Bullock, in company with Rev. Joe French and his good wife, came to our church. Mrs. Bullock, by request, assumed the privilege of presiding. She at once announced that our pastor, Rev. Joe French, and his wife were desirous of becoming members of our church, and that they wished to unite with us this morning, and they wished to know what was the pleasure of the brotherhood. Well, the announcement was so unexpected and startling that it jarred our equilibrium, and it was quite a while before any one could command the poise sufficient to say, I move they be received. But having a well balanced, composed leader, we got through after awhile. And Rev. Joe French and his fine wife have become members of our church.

I am sure that many who read these lines have had the pleasure of their pastor becoming a member of their church. If so, you know at first what a sensation it awakens, or arouses, but a little while after that, a pleasure awakens throughout the whole church. Somehow it seems that our pastor joining with us just puts him on a level with us, and that we can accept him and use him just as we do one another. We can nudge him in the side or shake him a little and he will have to take it just like all the rest of us have to do. Then on the next Sunday morning, he will go up in the pulpit and tell us how to behave ourselves and how we must conduct our lives if we hope to be acceptable followers of our Lord and Master. And we are going to have just enough common sense, loyalty and faith to believe it, accept it, and be profited by it.

Our church, through Rev. French's leadership, seems to be doing pleasingly well. We have responded in some way to every call presented unto us last year. We paid twenty-five dollars more on our apportionments last year than we have for any of the past five years. We are hoping that this relationship between pastor and his parishioners may prove to be profitable, pleasant, and permanent.

M. W. Hollowell,
Secretary.

A MESSAGE FROM WINSTON-SALEM.

Dr. James R. Clinton, pastor of the Central Congregational-Christian Church, Philadelphia, Pa., will be in a three day Preaching Mission Service at the United Congregational-Christian Church, Winston-Salem, N. C., February 14-16. Dr. Clinton will speak twice on Sunday and hold a workers' council; also on Monday and Tuesday nights. At one of theses services, he will give his famous dramatic recital, "His Mother's Sermon."

Dr. Clinton is speaking under the auspices of the Church Extension Boards and is at present on a tour throughout the South covering a period beginning January 24th and including March 17th. He will visit the Mission Churches in particular, and other points as his time will permit. Dr. Clinton has just been through a Preaching Mission in Philadephia, and took an active part in the same. His work among the churches will be after the order of the Preaching Mission.

On Monday, February 15th, it will be my privilege to take Dr. Clinton to Elon College where he will address the Piedmont Ministerial Association in a forenoon and afternoon session The forenoon session begins at 10:00 o'clock, and the afternoon session will convene about 2:00 o'clock. A cordial invitation is extended to ministers and interested laymen to attend one or both of these sessions. Every minister of the Association should make a special effort to be present. Rev. S. M. Penn is the president of the Association.

W. M. Jay.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

THINKING BIG.

(A Correspondence.)

Florida Sanitarium, Orlando, Fla., February 6, 1937.

We will have to revise and greatly enlarge our thinking. Everything now is done on such a huge proportion that we can't grasp them. Things have grown faster and larger than has our ability to even imagine, much less comprehend them. When the writer was a lad, he heard of a merchant prince in New York who was reputed to be worth a million dollars. So far as facts were then known and published, this great merchant was the only man in New York, or the nation, that was reputed to have made a million dollars in a lifetime trading, and was still at it. My youthful mind staggered at the thought of a man worth a million—a millionaire. And now we have with us men who a few years ago were in obscurity, working away at their tasks, now reputed to be worth a hundred million, five hundred million—we know not many millions or hundreds of millions, for the human mind can't grasp the enormity of a hundred million—can't conceive of what it would look like heaped up in a pile of gold or silver. Some one has computed that if Adam, the first, walking in the garden of Eden six thousand years ago, had picked up and laid aside, one hundred dollars a day, over and above all he spent, from that first day to this, he would not have, by a long sight, what Henry Ford, or Rockefeller has now, and in fact would not have one half as much as Rockefeller has given away to philanthrophy and benevolence. But the big things do not startle or amaze or amuse us any more. This for the reason that our minds, our capacity to grow and grasp mentally, have not grown as things of our making, or of God's abundance have grown.

How many of us knew, till a recent magazine article told us of it, or can grasp now that we are told, that on this day and at this very hour, our Uncle Sam is building a concrete dam out in the State of Washington which is the most elaborate and expensive feat of engineering and building that any Government in history has ever undertaken? When digging the Panama Canal bankrupted the French Government and our Government took up the incomprehensible task, the world looked on in bewildered astonishment. Yet this one dam, that of the Grand Culee (and it is only one of some ten or fifteen others of immeasurable magnitude, our Government is now building) will cost approximately $25,000,000.00 more than it cost to dig the Panama Canal, and when finished will be more massive than the Great Pyramid of the Pharaohs in Egypt. We will henceforth have to talk of the eight, instead of the Seven Wonders of the World—whatever they are. This the greatest structure in stone and concrete ever undertaken by man is to cost $404,633,000.00 and beside it, the great Boulder Dam of Colorado and the six dams of the Tennessee Valley, are small in comparison, and while its chief object is irrigation, it will be the world's largest supply of electric energy. When ready, it will irrigate a tract of land twice the size of the State of Rhode Island, which tract is now said to be the largest compact body "of undeveloped land remaining in the United States and the most fertile." It is all inconceivable—2,500 men with great machinery going 24 hours of the day—from four to six years, maybe more Right here in our own United States—and oh! well we are no longer amazed or bewildered at big things. Our Government now spends money in terms of billions. The human mind can't grasp a billion. It is beyond our mental reach.

And yet how small, how insignificant are all these big, mighty things of man when compared to the might, majesty and magnitude of God's hand and works. He opens a window in the heavens, and mighty floods of waters rush forth and make all the irrigation projects of man seem like child's play in comparison. God spoke and mountains were piled up in huge and endless ranges that make all that man and man's machines have piled up look puny and insignificant indeed.

In such contemplation one can but sing with the Psalmist: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him? And the son of man that thou visitest him?"

We are living in a great land, and a wonderful time—the most wonderful of all time so far.

While we here in Florida read and hear of rain and flood and cold and snow and ice, it is indeed good to go out and look at the groves of orange trees about us, now at their very best. It is full spring time here. The orange and grapefruit trees, many of them still loaded down with their rich, ripe, yellow fruit to be gathered, they are at the same time in full blossom. There you have a perfect picture, deep green foliage now thrilled with the life and flow of spring, the yellow fruit, luscious and golden in the glowing sun, and all studded and bedecked, and delightfully perfumed with the most fragrant of white blossoms. Florida is now at its best, and hundreds, yes, thousands of worn and weary, frail and feeble bodies, or other thousands on pleasure bent, come here to get health and happiness from God's richly bountiful land.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 6, 1937.

Sunday Schools.

Union (Va), Virgilina, Va.	$ 5.00
Shiloh, Ramseur, N. C.	2.00
Whistler's Chapel, Mt. Jackson, Va.	.81
Hopewell, Va.	1.00
Henderson, N. C.	3.85
First, Portsmouth, Va.	4.73
Beulah, Wake Forest, N. C. ...	1.80
Oakland, Suffolk, Va.	10.00
Total for week ending Feb. 6, 1937.	$ 29.19
Previously acknowledged	9,466.69
Total since Sept. 1, 1936 .. .	$9,495.88

J. O. Atkinson,
Secretary.

OUT! OUT! CURSED SPORT!

We are told that when Generalissimo Chiang Kai-shek took control one of the first things he did was to abolish the great gambling business. At the same time he destroyed some thirty million dollars of revenue annually. But it had to go, for gambling is entirely out of line with the New Life Movement. Arthur C. Rinden of Foochow writes that, "I understand that the largest gambling establishment, valued at half a million dollars is now to be made into a free public school."

THE BIBLE IN TURKISH.

After seven years of intensive work the world's "Best Seller," the Holy Bible, has been translated into modern Turkish by Dr. F. W. MacCallum of Istanbul. He is retiring now, after remaining in Turkey nearly four years beyond the usual age for retirement in order to complete his task of translation. Now it is done and after 47 years in the Near East, Dr. MacCallum regards this final literary service the crowning achievement of his fruitful years over there.

MOODY AND MISSIONS.

By Carl Heath Kopf.

[February 5, 1937, was the 100th birthday of D. L. Moody, and was generally celebrated througout the United States.]

The general impression is that D. L. Moody cared very little about foreign missions and did less. That idea is about as true as the rumor that he cared very little about social action. The point is that Moody didn't fuss about names; the rose was as sweet.

I have before me as I write, an invitation from the British Isles containing 2,500 names of men like Henry Drummond, George Adam Smith, pleading with Moody to come to Britain, "and help us."

He went, he preached, he changed lives, he awakened dead churches and ministers. On the way back his ship, the *Spree,* tossed in the sea for seven days, helpless to move under its own power after striking a rock.

Now what is foreign missionary work if it is not getting up out of a comfortable place and going to another country to preach the Good News? Perhaps Moody talked very little about foreign missions. The fact remains he was himself a foreign missionary.

He led a campaign for funds for a shelter for dock workers in Liverpool. He preached temperance day in and day out. Now what is social action if that is not it? I know a great many people who talk more about missions and social action than Moody did. But they do a lot less.

The Student Volunteer Movement had its origin at Mount Hermon, the School for Boys which Moody founded in 1881. Indirectly, then, God's layman is responsible for the group which has been the source of our modern Saint Pauls.

It is true that Moody never endorsed the idea of pledging one's self to go to the mission field, come what may. He preferred that men and women should keep the channels of possibility open to God's guidance. I think Moody was right.

A girl went to a Student Volunteer Convention in Princeton in 1921 as a delegate from Wilson College. She was sure she wanted to go to India as a missionary. Something changed her mind and she is now living with me at 490 Beacon Street, Boston. I am glad her decision could be changed. I thing Moody was right.

It is a fair venture that more young men and women have become missionaries after graduating from Mount Hermon or Northfield than from any other preparatory schools in America. And let us not forget that the

(Continued on poge 15.)

SOME INTERESTING FINDINGS.

It seems that for some reason, a copy of the Constitution of our first Woman's Missionary Convention has not been preserved with the records of the Convention. I feel reasonably sure that a copy could be found in the files of The Christian Sun of twenty-five years ago and, accordingly, went to the college and asked to see the files. I not only found a copy of the Constitution there, but many other interesting facts about our Women's missionary activities of twenty-five years ago. I found that the first society organized, was on January 24, 1913, in the Greensboro Church, with five charter members: Mrs. L. E. Smith, President; Mrs. S. A. Caviness, Vice-President; Mrs. W. A. Williams, Secretary; Mrs. Arthur Pierce, Treasurer; Mrs. L. M. Clymer, Cradle Roll Superintendent. Mrs. Smith wrote an interesting report of the meeting and reported that at the next meeting they had twelve members and four honorary members.

It seems that the first society in the Eastern Virginia Conference was at Franklin with twelve members. (The Memorial Temple and Rosemont organized about the same time and it may be that there had been others a little prior to this time. If so, I would like to be corrected.) Suffolk has the distinction of organizing on February 19, 1913, with one hundred charter members, and the first Young People's Society to be organized in the Southern Christian Convention was in this church, but one year later.

The very first Conference Board meeting in the Convention was held in Suffolk, Virginia, in December, 1911. The Board having been appointed by Rev. N. G. Newman, President of the Eastern Virginia Conference, at the Conference held in the same church a month previous. The Board consisted of Mrs. W. H. Dick, Miss Margaret Brickhouse and the writer. Dr .Atkinson met with us, and at this time we worked out a constitution for local societies and one for the Conference Board. As yet no move had been made by the Convention Board which had been appointed by Dr. W. W. Staley at the Suffolk Convention in 1910 because, as Dr. Atkinson points out, Mrs. Howsare, the chairman, had moved out of the bounds of the Convention. In January, 1912, I was elected to fill that vacancy. Colonel E. E. Holland, a member of the Executive Committee of the Convention, was at that time a member of the Congress of the United States, and I remember that Dr. Staley said to me, "You have been elected by the vote of a congressman." That committee met in Raleigh in May, following, and formulated a constitution to govern that Board, and at Dr. Atkinson's request, consented to edit a page in The Christian Sun in the interest of our women's work. I am amazed at myself to think that I did undertake all these weighty responsibilities at a time when we not only had three small girls in the home, but an invalid mother, which latter strain we were to carry for 13 years. The only excuse I can conceive for my doing it is the feeling of the need for some organized effort among our women.

When I was in college in 1896, the Convention met in Burlington. A Board was appointed and I was interested and hoped that something would be done then, but nothing materialized. When I became a pastor's wife, I felt the need for some such work for our own women as the women of other churches had, and as no one else was willing to undertake this, I dared to step into the breach. No one is more conscious than I how poor my efforts have been, yet the hearty cooperation, the sympathetic support, made it a comparatively easy task. The time was ripe, and a hearty response was given. Our women have stood loyally during the years, and I consider it a great privilege to have had some share in this united effort.

I cannot bring this to a close without saying a word in behalf of our library at Elon College. But for the information obtained there, much of our history of those early years would have been lost. It shows again the value of our College. Mrs. C. C. Johnson is most anxious to have any records that we wish to have preserved placed in the library. We should make the College the store house of our interesting and valuable history.

Mrs. C. H. Rowland.

MADE HEADLINES IN INDIA.

When during a three days communal riot the regular city cleaning service was stopped in Bombay, India, and filth and smell because unbearable, Dr. Clifford G. Manshardt, head of Nagpada Neighborhood house gathered young Jews, Hindus, Muslims and Christians in his school for social work and went into the streets with brooms and dump carts to clean the place up. Menial work done by young men of all castes and creeds was an astounding thing. It was a dramatic lesson in community spirit. The next day the Municipality began work again with street cleaners in that section! And the press of India put it in as front page news.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

FIFTH ANNUAL CONFERENCE OF EASTERN VIRGINIA YOUTH FELLOWSHIP.

SUFFOLK CHRISTIAN CHURCH
FEBRUARY 13, 1937.

THEME—*"Our Goals."*

Afternoon Session.

Registrations:

2:30—Call to order—W. B. Williams, President.

Song Service—Conducted by Rev. J. F. Morgan.

Worship Service—Young People of Damascus Christian Church.

Dramatization—Mrs. Robert L. House, Devotional Life Supt, assisted by Young People of First Christian Church, Portsmouth.

Special Music.

"Leadership Training"—Miss Lottie May Cross, Supt. Leadership Training.

"Skit and Sales Talk"—Miss Roberta Wright, Publication Supt.

"Service Department"—Conference—"Mission Projects" Miss Caroline Gort.

Hymn—

"Moral Standards Department"—Speaker, Miss Theodocia Beacham

Our New Youth Fellowship Booklet.

Announcement—Special Missionary Project.

5:15—Adjournment with prayer.

6:00—Fellowship Supper.

Songs—Fellowship.

Announcements:

Southeast Youth Fellowship Meeting at Jacksonville.

Elon Summer School of Leadership Training.

Virginia State Christian Endeavor Convention.

Special Music.

Address—"The Upward Look"—Dr. Paul K. Buckles, pastor of Hampton Presbyterian Church.

Evening Session.

7:15—Hymn.

Prayer.

"Material Conference"—Rev. F. C. Lester.

Open Forum—"Have you a problem?"

Business Session.

8:30—Upper Room Service—Conducted by Mrs. W. B. Williams.

Adjournment.

HAVE YOU READ?

"Singers in the Dawn"—A Brief Anthology of American Negro Poetry, compiled by Robert B. Eleazer. This booklet contains many examples of lovely and typical negro poetry, with brief sketches concerning the poets. It may be secured for ten cents from Conference on Education and Race Relations, 710 Standard Bldg., Atlanta, Ga.

INTER-RACIAL SUNDAY.

Next Sunday, February 14, has been designated as Inter-Racial Sunday. With the new emphasis which our mission study subject has placed for us upon the Negro here in America, and in Africa, we have a background for such a service. Perhaps this year it can come to mean more than ever before—we can bring it home to ourselves and translate our interest into definite action for better understanding between the races.

As young people, our meetings on February 14 should have this emphasis—perhaps a background of Negro spirituals, a reminder of the artistic triumphs of the Negro in poetry and painting, perhaps a resume of the the lives of some outstanding Negroes, and then definite plans for doing something which will help the Negro in our own community.

NEGRO PROJECT IN ST. PETERSBURG.

The young people of the Congregational-Christian Church in St. Petersburg, Florida, have just completed a Negro Project. Aided by Miss Pattie Lee Cogbill, they set out to get definite information concerning the Negroes in their city, so that they would have a basis upon which to lay plans for helping them.

From a report given in their paper, "The Keyhole," they have not only secured much valuable information, but they have also received a great deal personally from the contacts they have made. First, they decided upon certain things about which they needed information of a reliable kind; then each one was given a particular phase of the investigation for his work.

(Continued on page 15.)

SCIENCE AND OUR GROWING APPRECIATION OF GOD.

CHRISTIAN ENDEAVOR TOPIC
FOR FEBRUARY 21, 1937.

SCRIPTURE: I. Tim. 6:20-21; Isa. 45:9, 12.

Daily Scripture Readings—

Monday—When God is Discarded. Romans 1:18-25.

Tuesday—Ignorant and Blind. Eph. 4:17-21.

Wednesday—Science Shows God's Greatness. Ps. 19:1-6.

Thursday—Who made the Universe? Isa. 42:5-9.

Friday—God in Human Form. Phil. 2:5-11.

Saturday—Jesus' Definition. John 4:24.

Both science and religion are searching for the ultimate truth. Science is searching for truth about the material universe, the world in which we live. Religion is searching for spiritual truth. Science helps us discover the laws which govern the universe, but it does not limit God. It enlarges our idea of God, yet one cannot discover God merely by studying science.

Religion and science both agree that there is order in the world. With people who are truly thoughtful the scientific spirit does not interfere with the spirit of worship. The psalmist stood in awe before God as he looked into the heavens. Man may look through the telescope and see much more than did the psalmist: If he is thoughtful, does he not stand in wonder? A life that is complete seeks truth through science; yet it worships, is grateful for the bounty of life, and seeks to respond to the will of God.

For Discussion—

1. Why is it impossible for science to discover God? (See Cor. 1:18-28.)

2. What can science do to enlarge one's conception of God?

3. Can a scientist believe in a Personal God?

4. Do the findings of true science weaken the faith of a Christian in the great facts of the Bible?

5. Is it easier to believe in science or in God?

6. Can one be a scientist and a Christian?

Suggested Hymns—

"Nearer My God, to Thee," "This Is My Father's World," "God Will Take Care of You."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

JESUS, THE GOOD SHEPHERD.

Golden Text: *I am the good shepherd; the good Shepherd layeth down his life for the sheep.*—John 10:10.

Lesson: John 10:1-42.

The common people heard Jesus gladly—He spoke in a language that they could understand. When He put the relationship which He bore to them in terms of shepherds and sheep they knew what He was talking about, He had a point of contact with them. They were familiar with the custom of shepherds in taking care of their sheep. How at night they would lead them into an inclosure with only one door or gate which was guarded by a "porter" who would allow only a shepherd to come in or to go out; how the shepherds would call their sheep by name and the sheep would recognize the voice of the shepherd, and his voice only; how the shepherd would lead his sheep forth into green pastures and beside deep waters; how he would care for those who were sick and seek those who went astray; how he would protect them from wild animals or thieves. They were familiar, too, with the attempts of thieves and robbers to climb over the wall or the fence to steal the sheep. It was all familiar language and tender imagery to them. And when we understand the customs of that day, it is tender imagery to us today.

The Shepherd of the Sheep.

"He that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice and he calleth his own sheep by name, and leadeth them out. When he hath put forth his own he goeth before them, and the sheep follow him; for they know his voice. And a stranger they will not follow, but will flee from him; for they know not the voice of strangers." It was all literally true. The shepherd knew his sheep by name, even if he had a large flock—they were individuals to him; the sheep knew his voice—they could not understand the words but they understood his care; he led them forth to pasture and to water; and they followed him—they had confidence in him.

The Door of the Sheep.

"I am the door of the sheep." "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and shall find pasture." Jesus is the door, the entrance, the way, to life that is life indeed. Through Him one comes to God—He is the Way. And when one comes to God through Jesus he becomes "saved"—this is life eternal to know God through Jesus Christ. He that hath the Son hath life. And he shall have liberty—"he shall go in and out."—there is liberty in Jesus Christ, not liberty in the sense of doing what one wants, everything one wants to do, but liberty in the sense of having power to do what one ought to do. Liberty, not in the sense of license, but in the sense of inner freedom, liberty through law. By a strange paradox of life, one finds more freedom as he becomes the bond-servant of Christ. And a man "shall find pasture"—Jesus is the Bread and the Water of life. He satisfies. There is no lack of inner reserves to those who go in and out through Christ the door. He shall find life, richer, fuller, more abundant life. "I came that they may have life, and may have it more abundantly." In Him was life, and through Him men find life more abundant. This life is not primarily a matter of length of days or number of things, but essentially a matter of quality and spirit. A man may have it in poverty, or lack it in wealth. But material things may contribute to it. When the Gospel of Christ finds a more comprehensive social expression much of the world's poverty and squalor and ignorance and disease will be wiped out.

The Good Shepherd.

"I am the Good Shepherd." The Christian Church has had many names for its leaders, ministers, preachers, rectors, priests, parsons, vicars, etc, but the word that Jesus chose as a symbol of His ministry to men was that of shepherd, from which we get our word "pastor." "I am the Good Pastor," said Jesus. There is something intimate, personal, warm, about the word.

"The Good Shepherd layeth down his life for the sheep." That was literally true—the shepherd did not hold his own life dear unto himself when the life of his sheep was in danger. And Jesus the Good Shepherd, laid down His life for us the sheep.

There have been, and are many theories or views of the Cross, but somehow or other humanity cannot get away from the idea that whatever else it was, it was the fulfilment of Jesus' own words, "I lay down my life for the sheep." Jesus loved us and gave Himself for us.

"I am the Good Shepherd; and I know mine own, and mine own know me." As individuals, we are not lost in the multitudes. Jesus thinks of us as individuals. He cares for every one of us as if there were only one of us. A Christian can very humbly but very boldly say "God loves me as a person." The Good Shepherd knows us, He understands us, therefore He can help us. And the true sheep know Him. They may not know all about Him—the Christian experience is a growing experience—but there is the witness of His spirit within, it bears witness without spirit that we are His and He is ours.

"And I lay down my life for the sheep." Jesus repeats the thought perhaps for emphasis. The secret of His death as well as of His life was compassion and love for people. His death was a voluntary offering—no man took it from Him. Only one compulsion entered into it, the compulsion of love. No wonder His beloved disciple said we should love Him because He first loved us.

Other Sheep.

"And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." Other sheep I have—not simply the inner circle of disciples, not simply the Jews the chosen people, not simply the white race, but the whole world, the people of all nations and of all time, they were His flock. The Good Shepherd is color blind, there are no white and black and red and yellow and brown sheep—they are all simply His sheep. "I must bring them."—there is a note of urgency, of compulsion in the words. "They shall hear my voice"—each in his own tongue and language, each in his own way, but Jesus was confident that His Gospel was for the whole world.

"And they shall become one flock, one shepherd." One flock—those words ought to be blazoned in letters of fire in the sky in these days when there are so many forces making for division between nations and races. Alas for those who think of God as the white man's God. Alas for those who put the negro in another division of humanity. One flock, black, white, red, yellow, brown peoples, all one flock, and all with only one Shepherd. Christ the Good Shepherd is the Shepherd of all. He died for all. He prayed that they all might be one

---

"Each is given a box of tools,
A shapeless mass and a book of rules,
And each must fashion ere life be flown
A stumbling block or a stepping stone."

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

HIS RULE OF CONTACT.

"His delight is in the law of the Lord, and in his law doth he meditate day and night."—Ps. 1:2.

Here is a man who will not walk with the ungodly and he purposes never to be caught in company that might have the appearance of evil. To him God is a delight, duty is a privilege, His word is a song, and all men are brothers.

So determined is he in this course, and so much has he participated in these rules in his life that to do the will of the Lord is a subconscious reaction, not merely now and then, but always, "day and night."

The Lord knoweth the way of such a man and such a man knoweth the way of the Lord. Each will keep faith with the other, and happiness crowns the man for ever.

Prayer—Dear Father, we thank Thee for Thy law and we pray that it may be an increasing delight to us. In His name we ask it. *Amen.*

TUESDAY.

SPIRITUAL PREPAREDNESS.

"I store thy word within my heart to keep myself from sinning against Thee."—Ps. 119:11.

The storing of the truths of the Bible is the greatest fortress against temptation and troubles. It is a fortress not only because God has said it and given His strength to it, but because it is the truth. We are told that the most forceful and convincing lawyers at the bar are those who have their hearts stored with the Word of God and are able to apply its truths to conduct.

We must have moral and spiritual power to go forward with high vision and moral concern to a worthwhile goal.

Prayer — Our Father, we give Thee thanks that in Jesus we may turn daily experiences into moral and spiritual resources for living. Grant us this through Jesus Christ. In His name we ask it. Amen.

WEDNESDAY.

THE LORD CLOTHING HIMSELF.

"But the spirit of the eternal took hold of Gideon."—Judges 6:34.

Marginal notes interpret this passage as, "The Lord clothed himself with Gideon." There are other great ones with whom God clothed himself. Paul said, "It is no longer I who live, but Christ who lives in me." And who shall we name like Paul? Martin Luther, John Wesley, John Henry Jowett, D. L. Moody, and every person who has been the expression of God in the world. It has been through human agencies that the transforming power of God has flowed and changed communities and nations. What if He were permitted to clothe himself with you and me fully? What if He were permitted to clothe himself with the millions of church members in the world?

Prayer—O Our Father, Give us a perfect union with Thee today and enrich our experience for the good of others. This we ask for Jesus sake. *Amen.*

THURSDAY.

CAREFUL SPEECH.

"Let your speech be always with grace, seasoned with salt that ye may know ye ought to answer every man." —Col. 4:6.

It has been said sarcasm is the most dangerous kind of speech. It is a weapon too sharp to be used by unskilled persons, and the best trained Christians need to be careful. Sarcasm has been known to do good, but those who can use it are rare.

It is a two-edged weapon, and it nearly always cuts back on the one who uses it. It is a poisonous weapon. Infection sets in the wounds it makes and it takes a long time to heal. Think before you make a cutting remark, for you may hurt some one. Make it a motto to say those things only which you would be pleased to hear repeated.

Prayer—O Lord fill our hearts with Thy love, direct our minds with Thy spirit, so that we may speak the refrain of Thy will and speak healing words, rather than wounding ones. In His name we ask it. *Amen.*

FRIDAY.

THE PRICE OF CHRISTIAN EXPERIENCE.

"Sell all that thou hast and give to the poor and come and follow me." —Luke 18:22.

This is a picture of a wonderful man, from a fine family, and with a fine background. He wanted to be a Christian, but he was not willing to pay the price. If he could be a Christian, retain what he had and go on his way, like so many thousands have done, well and good. But the requirements were beyond his wildest dreams and heaven was a long way off. He turned and went away. As he disappeared down the road around the bend, Jesus said, "How hardly shall a rich man enter the kingdom of heaven." That young man was never heard from again. In whose place would you rather be, his or, say, Matthew's, who left all and followed Him?

The pitcher who pitches a "No hit" game so easily, in the eyes of the crowd, is just naturally "a lucky guy." Not so, it has taken him years to learn how to do that. To be able to do that he has given of his mind, body and heart. So it must be with us if Christianity is going to mean anything.

Prayer—Dear Lord, make us willing to pay the price, whatever it may be to be heirs to the throne of the everlasting Lord. *Amen.*

SATURDAY.

THE KEY TO HEAVEN.

"Be thou faithful unto death and I will give thee a crown of life."—Rev. 2:10.

There you are. Take it and unlock every compartment of His kingdom. What kind of friend are you? What kind of employee are you? How trustworthy are you? How much of a light is His law to you? Take love, joy, peace, longsuffering, gentleness, church, worship, the Bible, personel, etc; will your faithfulness warrant the 'well done?' It has been said, "To be faithless is to fail, whatever the apparent success. To be faithful is to succeed, whatever the apparent failure."

Prayer—Dear Father, we wish to be known as "good and faithful servants." Help us to be so until the end and be found worthy of Thy "well done." *Amen.*

SUNDAY.

BEHIND THE DIM UNKNOWN.

We glory in tribulations; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." —Rom. 5:3-5.

". . .behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."

There is a certain victory with Christians and the fact of trouble does not conflict with that statement.

What a comforting assurance! It has been well said, "As soil is broken, pulverized and stirred for the better

(Continued on poge 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE DAILY ADVENTURE OF THE SOUL.

By REV. JOHN CHAPMAN, *Asheville, North Carolina.*

It is altogether too easy to make of life a dull existence when God has given us the privilege of true adventure. And whosoever shall compel thee to go one mile, go with him two. That first mile of life is one of bare necessity—what we must do to get along. The second mile consists entirely of the added opportunity to all who will seek and find.

Let us speak of that first mile. We are compelled by life to provide food, drink, and shelter. We are entitled to earn the bread of life. We had better do some serious thinking about that before going on to the second. Man cannot live by bread alone yet it is beside the point to preach to men of spiritual things when they ask for bread and we give them stone. The earth still yields abundantly of her increase and it is our spiritual thinking and living which fails to consecrate God's materal wealth to the highest use for His children. The walls of our narrow thought may have been the best that we knew in the past but now that we know better there is no reason for continuing in the same fashion. God calls us to more intelligent living. This first mile of life will not become a reality with the program of any new "ism" but with the daily consecration of material facts to serve spiritual purpose. Let us not forget the basic problems facing the world today compelling us to go that one mile and to do it in a nobler fashion than we have been and are doing right now. But what doth it profit a man to go the first mile which has to be travelled anyway? Why stop there? Why eat, drink, sleep, and have possessions if we see no purpose beyond mere existence? There be some whose visions reach only to the gospel of the soup kitchen. They demand bread and forget who eats the bread and who is the giver of all bread. We dwell in the solemn realization of the need that a good first mile or there will be little room for the daily adventure of the soul upon the second.

What of this second mile? It is a privilege and not a hard-hearted obligation. We need to live it for there are too many dry as dust lives and long faces. Why be good if it results in being good for nothing? The world will best stop doing what is wrong when it learns to love what is right. Why toe the mark and be told what not to do if it leads to no lasting joy? Oh, if only the good were clever and the clever good. Henry Drummonnd said, "Souls are made sweet not by taking the acid fluids out, but by putting something in—a great love, a new Spirit, the Spirit of God." Life such as this, is daily adventure, not perpetual monotony.

How, then can the soul live with adventure? It must cease forever to be interested in itself for its own sake. The same is true of the Church. If the church is so much concerned with organization and attendance that it fails to make godly lives and serve the community, it has no excuse for being.

Again we must sease taking people and situations for granted. If the quality of life does not grow with the passing of time that every life itself becomes an impossible rut. How many a man accepts himself and his own mode of life. He is bound to be shaken from such a deep dream of peace when he begins to criticize another and then suddenly wonders what he would have done in the same situation. Perhaps he goes further to find himself less courageous than his neighbor whom he blamed. If we are going to be hard on anyone, let us be hard on ourselves and easy on others. It is even more common place to take another for granted. Be it friendship, marriage, or family life, there must be constant growth in deeper understanding and expression in actual daily accomplishment if we would escape the tyranny of getting nowheree and becoming nobody. There is no position. Either the soul grows daily in the adventure of life or it withers up. You may wonder at such a statement. To hit the truth from another angle—when life ceases to be more broadminded and deeply sacred the eternal soul God gave us dies from lack of spiritual food.

Also we must look deeper than the petty morality of man to live the goodness of God. How many of us call it a religious principle when it is nothing but a group of our pet prejudices. An Isrealite once said, "Lord, speak, for thy servant heareth." Too often we cry, "Lord, hear, for thy servant speaketh." A life with no adventure lives in a narrow groove with a mind saturated with trival thoughts and denying attitudes. Who are we to stand around measuring the neighbors by our own standards. "Let us never be that kind of a person." We condemn some outward act as wrong when our own heart, in making such a pronouncement, is a thousand times worse. Emerson said in effect, that some people pin me to the wall and others lift me to the stars. It is positive moral slavery to indulge in petty authority. The authority of God is the light of truth. It is the strength of the eternal, not some fly-by-night remedy of man. It is the answer of a life not the meaningless repetition of words in parrot-like fashion. It is coming out in the open and facing the needs of a twentieth century and not crawling into a dark room to wish for the good old days. Despite all of the hardship and notwithstanding the pressure now, these are the good old days. They are here and ours to live. Let us not run from life as it is but go into the midst of it upheld by God's spirit. And whosoever shall compel thee to go one mile, go with him two. Man has to go that first mile. God also gave us the privilege of the second. This message is a call to see beyond ourselves, not to take life for granted, and to grow in the lasting joy of life and nothing less. No matter who we are or what our limitations, God calls us to such a way of living.

CORRECTIONS.

There were two bad mistakes in the last issue. In the first editorial, the founder of Christian Endeavor was called Parker rather than Clarke. The editor really knows who started this great movement, even if it did not seem so.

On the last page, which was an editorial, two lines of type got mixed so that the meaning was lost. The sentences should have read: "Behind the rushing waters may still be heard 'the still small voice' that speaks to the heart of man. The hand of the Good Master is still stretched out to rescue drowning man, but that hand looks much like the hand of a man now as it did when Simon Peter said, 'Help, Lord, or I perish.' "

We regret all mistakes, but especially those that give false information or fail to make the meaning clear. Please pardon us, and believe that we, the editors and printers, try to do our best, even though we may not succeed.

F. C. L.

Some defeats are installments of victory.—*Jacob A. Riis.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DANIEL MAY.

Dear Friends:

The above picture shows the latest addition to the Christian Orphanage family—little Daniel May from Gibsonville, N. C.

Daniel's mother is dead, and it was impossible for his father to keep the children together, and little Daniel was sent to us. He is a very sweet little fellow, and when you look at his sweet innocent face, it makes you appreciate an opportunity to do something to help him. We trust that Daniel will always retain the sweet disposition he now has and grow and develop into a fine young man. He may be a senator or perhaps a president at some future time.

One of the most interesting phases of the orphanage work is to watch children develop and grow from childhood to young manhood and womanhood as the years go by.

The need for care and training of the fatherless and dependent children offers a great opportunity for the Congregational-Christian Denomination to render a real humane service. Five institutions in North Carolina spent more than $100,000 each in this kind of work last year—a half million dollars. They think it a wise investment.

CHARLES D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 11, 1937.

Amount brought forward		$ 717.10
N. C. & Va. Conference:		
New Lebanon	$ 8.45	
Burlington, W. K. Holt, Jr., on Thanksgiving pledge	25.00	
Union, Va., Dec. & Jan.	5.00	
Lynchburg	13.45	
Apples Chapel	2.66	
		54.56
Eastern Va. Conference:		
Old Zion	5.00	
Bethlehem	3.45	
		8.45
Ala. Conference:		
Pisgah, Jan.	1.32	
Lowell Woman's Missionary Society	1.00	
		2.32
Special Offerings.		
Rents	5.00	
Mr. May, support of children	5.00	
Mrs. Lasher, support of child	20.00	
Mr. Stout, support of child	18.00	
W. P. Perry, for Billy ..	10.00	
Refund on gasoline	30.35	
		88.35
Total for week		$ 153.68
Grand total		$ 870.78

"While Shakespeare is the greatest of all writers outside of the Bible, the Bible is so superior to Shakespeare, from a merely literary point of view; so superior to Shakespeare in beauty and splendor of poetry, richness of prose, in knowledge of human nature, that there is no comparison at all. That is generally believed today by all shades of people, whether they are hostile to religion or not."

—*Exchange.*

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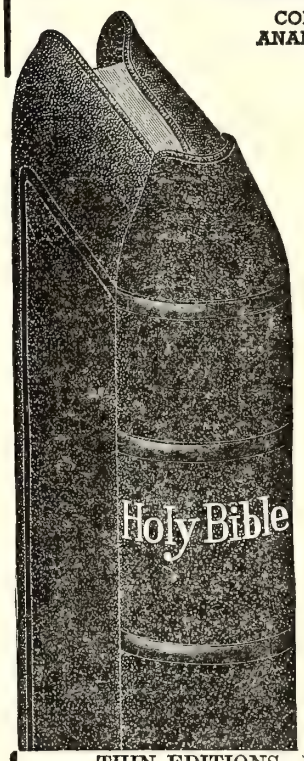
REV. F. N. PELOUBET, D.D.
Author of Select Notes on the International Lessons, etc.



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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, [i]*even* all her living.

A. D. 33.

[i] 1 John 3. 17.

[a] Matt. 24. 1.
[b] Luke 19. 44.
[c] Luke 21. 7.
[p] Deut. 28. 15.

18 And pray ye that your flight be not in the winter.
19 [p] For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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In Memoriam

BOYD.

Mrs. W. P. Boyd, daughter of the late Alfred Apple Elliott and Nannie Tuck Elliott, was born August 2, 1875 and died January 30, 1937. On November 7, 1894, she married William Patrick Boyd of Virgilina, Va., who survives her. There were five children and only one survives, Patrick Newman Boyd, of Virgilina.

Sister Boyd united with Union Church early in life and was known by all as an excellent Christian Woman. She was a great sufferer for years from rheumatism, yet, under great physical handicaps, she continued her work in her home almost to the very end. On the day before her death she began to suffer more than usual, but no one thought the end was near until on Saturday at 12:40 she quietly passed away to the spirit land.

The funeral was at her church on Sunday afternoon, January 31, and burial was in the town cemetery. Although the day was disagreeable a large number of people were present to give evidence of their appreciation for the life of this good woman.

C. E. NEWMAN.

PRE-EASTER MATERIALS.

Our Commission on Evangelism and Devotional Life at No. 287 Fourth Avenue, New York City, has a fine supply of materials which are helpful in developing personal and church life. It is not the custom in our Southern churches to observe Lent like the Episcopalians and others do, but we will certainly find it very valuable to emphasize the devotional life during the period that leads up to Easter. Select from the following list the things you need for yourself, or for your church, and order from the Commission as stated above:

"The Pastor's Class," 24pp. 10c; "The Meaning of Church Services," 48pp., 15c; "Seven Keys to the Castle of Living," 32pp., 15c; "We Believe," 16pp., 3c; "Conversations with the Training Class," 28pp., 5c; "A Brief Text Book," 16pp., 3c; "The Society of the Friends of Jesus," 24pp., 5c; "Jesus and the Christian Life," 16pp., 5c; "A Guide for the Christian Year," 64pp., 15c; "The Handbook for 1937," 64pp., 3c; "What It Means to be a Church Member," 12pp., 1c; "Church Membership," 8pp., 1c; "The Fellowship of Prayer for 1937," 40pp., 2c; "The Place of Lent in Modern Life," 4pp., 2 for 1c; "The Practical Uses of Lent," 4pp., 2 for 1c; "The Gospel Story," 32pp., 5c; "The Story of Holy Week," 32pp., 5c; "A Service for Thursday of Holy Week," 1c; "A Service for Good Friday," 1c; "The Seminar Quarterly," (Annual subscription), 25c.

NEGRO PROJECT.

(Continued from page 10.)

Negro ministers were interviewed for information concerning the types of services they held and the particular problems they have to face. They would like more cooperation between the white and colored ministers of the city.

The schools for Negroes were investigated. It was discovered that every teacher in the Senior High School has an A. B. and two have M. A. Degrees —this is the highest standard of teachers in the whole country! The principal of this high school has prepared a course in Negro history, called "Negroes, Makers ofHistory," for presentation in his classes. The equipment of the Negro schools is inferior to that found in other schools of the city.

Professional men among the Negro race were interviewed. The situation regarding Negroes voting in the city was investigated—one half of one per cent of the Negro population voted at the last election. The conditions of unemployment and poverty were investigated and it was found that many of the Negroes lived in wretched conditions. The recreational facilities for Negroes were found to be very scanty—their library even being closed because of non-payment of taxes—and a white woman donated this property to the Negroes on the condition that the city would pay the taxes on it.

This survey of conditions as they exist today in one of our southern cities has proven very worth while. We commend the St. Petersburg group of young people upon their thoroughness and upon the splendid amountof valuable data they accumulated.

FAMILY ALTAR.

(Continued from page 12.)

crops, or as petals are crushed for the perfume, so afflictions and trials prepare the soul for its best." How well we know, that "all things work together for good to them that love God."

Prayer—God grant unto us the unsearchable riches of Christ, who hath borne all for us, that we through Him might be rich. This we ask for His sake. *Amen.*

MOODY AND MISSIONS.

(Continued from page 9.)

Student Volunteer Movement for Foreign Missions was the direct outgrowth of Moody's first student conference in 1886.

D. L. Moody viewed the so-called faith missions with misgivings. Once his friend, Dr. A. T. Pierson, sought to establish an independent mission boards by raising funds on the spot at a Northfield conference. Moody called a halt, named the leaders of the established agencies, Robert E. Speer, James L. Barton, and said, "We want to uphold their hands and not embarrass them."

A missionary from Africa was once telling his thrilling story at the Conference and as he finished the assembly broke out into applause. Moody jumped to his feet.

"If you want to cheer this man you can do it better by supporting a lot of those men on thirty dollars a year. I am going to support one. Mr. Sankey will take one. Messrs. A., B., and C., are going to take one each." In a short time one hundred pledges were recorded.

Moody did not believe in foreign missions? Then let us have more of his unbelief, at thirty dollars per year each.

Chesterton says that a saint is one who exaggerates what the world neglects, and needs. That is the definition of a missionary at his best, too. He gives a sleeping church a punch in the ribs. That is what it needs.

—*Missionary Herald.*

No Other Cloud Could Have Done It.

It was a preacher who urged me to complete the country school and then go to the high school in town. It was a preacher who inspired me to go to college when I finished high school. It was a preacher at the time of my graduation who insisted I should continue my work at the university.

It was a preacher who said the words at high noon which made my boyhood sweetheart my wife. It was a preacher who first came into our home after the doctor was gone, after the birth of our first-born. He prayed God's blessings upon us and upon the child. As each of our children have grown old enough, some wise preacher has taken her good confession and led her gently through the waters of baptism.

Some years ago my aged father was called to his reward. He had been a pioneer farmer on the plains of Nebraska and a charter member of the little church planted on those western praries long before the railroad came. As we stood beside the open grave in the little country cemetery on a cold March day, it was a strong gray-haired preacher who read these great words, "I am the resurrection and the life. He that believeth on me, though he were dead, shall he live."

When my oldest daughter had finished college and completed one year of teaching, she came one day to the marriage altar. In our home, surrounded by our friends, a preacher of the gospel arose and said the words which united the lives of two young people in holy wedlock.

At every important step in my life it has been a preacher who has inspired; at every crisis in my life, it has been a preacher who counseled and who helped to show the way.

The minister deals in the intangible realities. He builds faith and hope and love in the hearts of men. He causes young men to see visions and old men to dream dreams. In his eyes he sees unfolding the Kingdom of God on earth. His faith is fixed in that matchless Leader who is the same yesterday, today and forever—No other man could have done what the minister has done.

—Bert Wilson,
In World Call.

HISTORICAL SOCIETY. 1936.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, FEBRUARY 18, 1937. NUMBER 7.

Psalm of Life.

Tell me not in mournful numbers
"Life is but an empty dream,"
For the soul is dead that slumbers,
And things are not what they seem.
Life is real! and life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow
Is our destined end or way;
But to act, that each tomorrow
Finds us farther than today.
Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time.

Footprints, that perhaps another
Sailing o'er life's solemn main—
A forlorn and shipwrecked brother,
Seeing, shall take heart again.
Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor, and to wait.

—Longfellow.

LET THERE BE LIGHT

PERSONALS

News from the Churches

The Ocean View and other Norfolk churches are to have the pleasure of hearing Dr. James R. Clinton from February 21 to March 5. He will go from there to Richmond, Virginia, for a week with our Richmond Church.

Dr. Warren H. Denison, assistant secretary of the General Council of Congregational and Christian Churches, will be in Eastern Virginia, from March 28 to April 2 to hold institutes on stewardship. This will be a fine opportunity for churches, for Dr. Denison is an expert in this field.

Rev. H. S. Hardcastle, pastor of the Christian Temple, Norfolk, Va., recently had the Boy Scouts of his church as guests of honor for the morning church service. He is offering a prize to the child ten years of age or, under, who will do the best job of reproducing the story of one of the children's sermons which he preached during February.

The churches of Windsor, Virginia, pastorate, which include Windsor, Antioch, Isle of Wight and Mt. Carmel, joined in an Elon College Day program on Sunday morning, January 31, with Dr. J. E. Rawls, a trustee of the college as speaker. The churches expect to raise their quota for Elon this year. The pastor, Rev. H. E. Crutchfield, says that he is enjoying working with these churches and that the people are very generous in their gifts for his pantry.

At a meeting of the United Christian Church of Lynchburg, Virginia, on February 3 the name of the Church was changed to Congregational-Christian Church. Reports showed the church to be in good condition. Vesper services are being held Sunday afternoons at 5 o'clock instead of the regular 7:30 service during February and March. The new pastor, Rev. J. Howard Smith, promises to send in subscriptions to The Christian Sun and to write an article for publication. Thanks.

IMPORTANT CORRECTION.

Elon College alumni in eastern Virginia will please note that their banquet at the Elliot Hotel in Suffolk, will be held at seven o'clock, Friday evening of this week and not at eight o'clock as announced last week.

SILVER ANNIVERSARY.

Woman's Missionary Society, Mrs. John King, President, Suffolk Christian Church, Suffolk, Virginia.

Piano Prelude, Mrs. W. A. Daughtrey.
Call to Worship, Mrs. John King, President.
Theme, That Thy Name May Be Known In All the Earth.
Text, "Thou shalt remember the way which the Lord, thy God, hath led thee." (Deut. 8:2.)
Hymn 57, "Lead On, O King Eternal."
Scripture Lesson, Psalm 67, Mrs. C. C. Lilly.
Prayer, Mrs. I. W. Johnson.
Reading, "Forward Through the Ages," Mrs. J. E. Rawls.
Presentation of the President of the Woman's Board of the Southern Convention, Col. J. E. West.
Response by Mrs. John G. Truitt.
Presentation of Guests, Mrs. John King.
Twenty-five Years of Growth and Service, Mrs. W. V. Leathers.
Opening the Book of Remembrances, Mrs. W. H. Andrews.
Lighting the Candles, and Reading, Mary Burchett.
Cutting the Anniversary Cake, Mrs. Emily Crocker.
Hymn, "All Hail the Power of Jesus Name," chorus of 25 voices led by Revs. J. F. Morgan and O. D. Poythress.
Hymn, "Old Ship of Zion," (chorus) representing different nations each carrying a lighted candle.
Hymn, "Blest Be the Tie That Binds," (all joining hands).
Benediction, Rev. J. G. Truitt, pastor.

MT. OLIVET (G).

Following Sunday School, February 7th, a special program was given at Mt. Olivet, Green County, Virginia, to impress upon the minds of our congregation, that February 12th was a day set apart for missionary prayers.

The committee planned an interesting program on *"Missions Through Prayer."* It was opened with a most reverent and impressive worship program which was followed by mission poems by the children of the Sunday School. The main feature of the program was a very interesting talk on "The Value of Prayer in Missions" which was delivered, in a very direct but entertaining way, by Mrs. W. F. Morris, a local leader in the Church of the Brethren.

It was decided, after a welcomed suggestion, that the church stay open and heated all day Friday for those who wanted to come and worship in that way. We feel the program aroused much interest and was quite worthwhile.

Our Sunday School is always larger when we put forth a little more effort and time, for "Variety is the spice of life."

Thelma Morris.

CIRCULAR CHURCH.

Perhaps you would like a bit of news from Charleston, S. C., and the Circular Church. We rather felt that we had come out of the financial depression when we closed 1935 with a deficit so small as to be almost negligible and with the apportionment overpaid by $15.00. The subscription for 1937 will meet the needs of the year and we hope to come out with the apportionment twenty per cent over last year's, as has been requested of the churches for the present year.

We are now more concerned with the spiritual depression. We feel the need of a revival of the church. We are to have in February, a preaching mission in our own church in which we will be assisted by five of the prominent ministers of the city representing as many different denominations. We are happy indeed to have these men preach for us on the evenings of the week beginning February 14th. The speakers and their topics are as follows:

Rev. A. R. Stuart, "The Challenge of Christian Discipleship;" Rev. Henry F. Collins, "Following Jesus Afar Off;" Rev. C. K. Derrick, "Finding the Fountain of Joy;" Rev. John N. Thomas, "The Lost Sense of Sin;" Rev. W. R. Pettigrew, "Getting Men to Christ—Demonstrated."

Personally, I have had quite a good deal to do in the recent months in holding two meetings under the auspices of the Emergency Peace Campaign, one in November and one in January. The first was addressed by Professor William Morse of the Universary of South Carolina, the other by Dean Elbert Russell and Bishop Edgar Blake of Detroit. They were all very fine speakers. They stirred up some opposition from military and naval men even before they arrived, but they had a very fine hearing from the representative people of the city and more meetings of this very informing nature are asked for. The meetings were held in large rooms of each of the two largest hotels. I presided at the first and secured a very well known former mayor of Charleston to preside at the second.

George N. Edwards.

AS A YOUNG MINISTER SEES IT.

One of the characteristics of our age is the expression of youth. To some it may seem a bit presumptious on the part of a young minister to criticize the policies and practices of our church which has existed for over a century and a quarter. Be this as it may, there are others who share the convictions of the writer. All agree that there is a need for unity of purpose and a deeper loyalty within the bounds of our fellowship.

However, there are certain facts that must be faced. We can never be a *great church* until *a change is affected in our system of calling a minister.* It is fatal to the best interest of both church and ministers. Each year many of our churches face the possibility of a split over either retaining the present pastor, or securing a new one, some favoring one, some another. A few of our churches have remedied this situation by calling a minister for an infinite period (and these are the churches that seem to be making the most progress). How unjust this old system is to those men who have given their best years to the churches they have served! Yet the denomination has not provided for them in any satisfactory way—Oh yes, I know we have a Ministerial Relief Fund to provide for them but it is too meager and inadequate. Such men cannot compete with the younger men fresh from seminary with enthusiasm and a modern viewpoint. Many of the older ministers, who have been either too busy or else too prejudiced to keep abreast of the times, must then be placed on the shelf—just when many of them are best prepared to preach. And under such a system it is quite possible for a man who is incompetent and untrained to retard the progress of a church before it finds him out. How long must we wait before we realize that the way to secure the best pastors is by their past records and on the basis of merit rather than through political pull? Unless a man is successful in the small pastorate, there is small prospect of his making good in the larger pastorates. Such a system allows churches to enter into the field of bidding for a man's services—(and sometimes, not infrequently, some preachers are so unethical that they underbid their fellow ministers in order to secure another church to add to their parish. God forbid that such a practice shall continue!). Lets change our system in order to secure a more efficient ministry.

And if we are to be a *great church* we not only need to change our system *of calling a minister,* but we must change the *scale of salaries.* What a disgrace to our denomination that there are salaries that range all the way from $50.00 per annum to $3,600.00 per annum. We seem sometimes to forget that a minister is to care for the spiritual things of his congregation while they are to provide for the necessities of life for the minister. Our Southern Convention ought to keep step with other denominations and appoint a commission to try to create pastorates that would furnish a parsonage and a living salary to the men who serve in these fields. If we ran our business like we run our churches, we would have long ago been in bankruptcy. The creation of such pastorates would save many a weak church that has been forced to close its doors because they were unable to secure a minister. Our churches are largely rural. There is a new day dawning for rural churches if we will only take advantage of our opportunity.

Our church will never be a great church until *we have some kind of a supervisor or superintendent,* who shall act in the capacity of an advisor. Of course, such a one must be a man of wisdom and experience. He would be in position to help create our policies and advise churches in calling pastors. I am not pleading for a bishop. I remember the story of the young minister who in the early days of our movement could not preach a sermon save he took a tirade at the bishop. His congregation grew tired of it and some of the deacons framed him by choosing his text for him one Sunday. As he walked into the pulpit they gave him a slip of paper with the text John 1:1 written on it. The young man read his text, explained that he didn't know just why the request to preach on that text had come to him. He then quoted the words of the beloved disciple: "In the Beginning was the Word and the Word was with God and the Word was God." And thank heaven there were no bishops there." I find myself in sentiment with the young man—but if there was once too much control, now we know too much freedom, and one cannot help but wonder if such freedom has not proved a curse rather than a blessing. And the new generation is finding no place for the quarterly conference and few of the adults attend it. It seems as though it will eventually be abandoned in favor of the official board and congregational meetings. A superintendent could oftime save a situation if he had the opportunity.

That such a church is needed no one can deny. And that such a church can be brought out of the present crisis is entirely possible. So as a young minister, I pray that the day may speedily come when these things shall come to pass and our church may come into its rightful place. God grant that it may be so.

F. Ervin Hyde.

IF PEOPLE ARE FOR LIQUOR, WHY NOT FOR GENERAL ELECTION?

Bishop Edwin D. Mouzon several days ago in an address in Charlotte, N. C., among other things said: "We would remind members of the General Assembly that they are not our masters, but our representatives, and that they should do the will of the people of North Carolina. The time has come for a state-wide referendum on the liquor problem and the people invite it."

We commend this timely utterance to the attention of the legislators assembed at Raleigh and urge that they respect the will of the people. If a majority of the people of North Carolina desire the legal sale of liquor in our state, why should the wet members of the legislature be opposed to a submission of the question to a vote of the people? The fact is they are afraid of the results of such an election and they hope to thwart the will of the people by taking the liquor legislation out of their hands as if they were the masters of the people rather than their representatives.

The wets do not want an election because they fear, we repeat, the results. These men know no self-respecting North Carolinian will go before the people of this state and campaign for liquor. Furthermore, no measure can win with the citizens of North Carolina when even its friends admit that it is the enemy of everything that is good. And to this all agree.

For these reasons, the liquor folks are unwilling to risk their measure with the voters. Hence it is now proposed that the members of the General Assembly shall vote out what the people have voted in. In two elections the people have registered their votes against the legal sale of liquor in 1908 by a majority of 44,000 and in 1933 by a majority of 184,600. Yet these liquor people are urging the legislature of North Carolina to license public enemy number one to carry on his hellish work in our good state by entrenching this public enemy at certain vantage points in North Carolina where it can curse and damn the whole state. How long, oh, how long must the people be subjected to the dictates of greed and appetite!—*N. C. Christian Advocate.*

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FLOODS AND RELIEF.

It is almost impossible for those of us who are out of the flood areas to know anything of the terror, suffering and distress caused by the recent floods in the Ohio and Mississippi valleys. It was equally impossible for those who cleared the timber land and cultivated the soil, for the year's ration which could be obtained from it, to realize that in the years to come, their method of securing wealth would cause untold suffering and grief. Nature's way to preserve water in the soil is to keep the land covered with trees and forest leaves. But man's method seems to be to take from the soil all that he can get without restoring anything in return. Reforestation is a comparatively new word in our national language, but is one that must become more familiar as the years pass.

The destruction of property in the flood area is terrific. It will take years to restore that which is gone, and many of the citizens will probably never be able to live normal lives again. Hundreds have been drowned or killed. The human side of the tradegy is by far worse than the material, for a life that is destroyed, can not be restored, and the child who is left homeless and fails in its educational development must be a cripple for life.

Neighbors, and in fact all America has responded to this calamity in a magnificent fashion. The first call that came to Norfolk was for $4,000. This was raised to $20,000. Apparently the contribution will be $35,000 besides a number of men and women who have gone to aid in the relief work. Norfolk is far removed from the center of distress, but it has had its storms and knows something of terror. Sympathy and help have gone from many people across the Nation as an immediate response to the call of human distress.

But the greater relief must needs come through the longer process of reforestation and the conservation of soil. Perhaps certain areas will be found uninhabitable, and cities may need to be built on a hill. Wisdom must go into the long time relief program which will assure the coming generation more of safety than this one has known.

LIVES OF GREAT MEN REMIND US.

Two legal holidays in the month of February stand as a memorial to great men who have made American history. George Washington was the first president of the United tSates of America, and in spite of all the debunkers have been able to do, his memory still gives courage to those who hold high ideals and struggle for the welfare of humanity. His sacrifice and loyalty which went into the founding of the nation made him one of the greatest men America has yet produced.

The first American president was Abraham Lincoln. He was the first president born of American parentage and in a very real sense represents the American type of life. Coming from poverty and struggling through hardships, he made of himself the kind of man many another has wanted to be. Boys and girls may well follow his ideal of making preparation now with the belief that the opportunity will come later.

Another great American whose centenary is being observed this year, born February 5, 1837, was Dwight L. Moody, a Congregational layman evangelist, whose influence reached beyond the borders of his native land. without education himself, he built institutions that still stand and will for years to come. With a heart full of compassion, he sought diligently to bring men into the Kingdom of God.

As the great poet, Longfellow, so well said, "Lives of great men all remind us we can make our lives sublime and departing leave behind us footprints on the sands of time." So may it be.

F. C. L.

THE SOUTHEAST CONVENTION.

Plans are progressing well for the program of the Southeast Convention, which will be held in conjunction with the Florida State Conference at Jacksonville, April 20-22. Among the speakers already secured for the meeting are Dr. Wm. F. Frazier, Executive Vice-President of the Home Boards; Dean Vaughn Dabney, of the Andover Newton Theological Seminary, who is also Chairman of the General Council Commission on Evangelism and Devotional Life; President Judson L. Cross, of Tougaloo College, formerly, for several years, Secretary of the New England Regional Committee; and it is expected that one of the strongest missionary speakers of the American Board will also be present and on the program. It is expected, also, that Dr. Arthur Raper, Professor at Agnes Scott College and an authority on farm tenantry and on interracial problems, and one of the most interesting speakers on these subjects in the south, will be on the program.

Rev. Orvis T. Anderson, pastor of the church at Fort Myers, Florida, will preach the sermon, in view of his election as preacher for the Florida Conference. The forenoon of the 21st will be given to our educational and other institutions, with short reports from all institutions, with an address on the Negro schools and colleges by President Judson L. Cross; an address on "The Church in a College Community' by Rev. William A. Keith, pastor of the Collegeside Church in Nashville; and an address on "Educational Objectives" by Dr. H. Shelton Smith. At this session, also, there will be presentation of the orphanage, The Christian Sun, and other publications; and also presentation of the West Tampa Mission. The afternoon session, aside from the business period, there will be a discussion of "The Social Problems We Face," with the discussion of such topics as "Interracial Understanding," Rural Needs and the Rural Church," and "The Church and Social Justice."

During this afternoon, there will also be a session under the Youth Fellowship, with the program and speak-

ers yet to be announced. This will be followed by the Youth Fellowship Supper. At the evening session, there will be an address by the visiting missionary, and also by Dr. William F. Frazier. At the forenoon session on Thursday, it is planned to have a missionary address by Dr. J. O. Atkinson, also a further address by Dr. Frazier, and then there will be sessions for women, for laymen and for ministers. Plans for the Woman's Session are in charge of Mrs. Robert G. Williams, President of the Florida Federation; and Mrs. John G. Truitt, President of the Woman's Missionary Convention of the Southern Convention. The Laymen's Session is being planned for by Mrs. Robert G. Williams, who heads the Florida Laymen's Committee. At the Ministers' Session it is expected that Dr. Vaughan Dabney will speak and lead a seminar. The closing address will be given by Dr. Stanley Harrell, President of the Southern Convention.

It is hoped that representatives from all the states in the southeast will be present in goodly numbers, and now is the time to begin to make plans for this interesting trip to Florida and for this vital meeting of our southeast fellowship.

E. C. G.

MID-WINTER MEETINGS.

The annual Mid-Winter Meetings of the Missions Council and all the members and officials of the Mission Boards, as well as of the Executive Committee of the General Council, was held in Evanston, Illinois, January 25-28. This Mid-Winter Meeting has come to be an important institution in our denominational life. Here are discussed problems of organization, and reports are given covering all phases of our denominational service to the Kingdom.

In recent sessions, there has been a great deal of discussion concerning matters of strategy and organization, but this year in view of the adoption of all these plans by the General Council at Mt. Holyoke, the decks were cleared, as it were, and all were able to devote themselves to the challenging problems of our missionary undertakings.

The reports indicated only a very slight change for the better in the giving of our churches toward our state, national and foreign work, but it was gratifying that the corner had been turned, however. There was a great emphasis upon spiritual values and upon courageous and hopeful facing of the future. The whole tone of this Mid-Winter Meeting was finer than any for a number of years.

An important meeting which was held in conjunction with the Missions Council was the annual meeting of the woman's state presidents, with delegates present from all over the country. Among those present were Mrs. John Truitt of Suffolk, Mrs. Fred P. Ensminger of Birmingham, and Mrs. Charles F. Rush of Charlotte, N. C. Several members of the Boards from the southeast were unable to be present. Among those attending were Dr. Fred P. Ensminger, Rev. William T. Scott, Rev. Henry S. Barnwell, Rev. C. S. Ledbetter and Rev. E. C. Gillette. E. C. G.

EMANCIPATION FROM A SECOND SLAVERY.

By C. B. R.

When Abraham Lincoln boldly declared for human freedom in the South little did he realize that there was being born, not because of his emancipation of slaves, but because of an inevitable development due to our social and economic set-up, a new and enlarged slavery . . . a second slavery not for the South alone but for the whole Nation.

Out of the human equation of large plantation owners in the South, captains of industry in the North and East, and the barons of expansion in the West came this new slavery, and for years was accepted as ethical and as law and as order. While the colored race of the South was freed from the principle and practice of human ownership, it joined the white man in the lower ranks of society in becoming bondsman and slave to low wages dictated by employers ,and the sharing of crops with landlords on terms which workers had no voice and no choice as to division of the fruits of their labors. Terms meted out to them to provide for the necessaries of life made millions, colored and white, subservient to the will of others. Theirs was a new slavery.

The North and East established industries, promulaged long hours and dictated for workers a pauper's pay. The rapidly expanding West found gentleman farmer and progressive miner saying, "This is the wage, take it or leave it." Perpetual poverty had marked its millions. Little wonder that in fifty years we have filled our almshouses, our institutions for the insane, our houses of correction and jails. Disease, due to poor living conditions, has given us stunted manhood and womanhood, and their marrying and begetting more diseased children to die in povety has been the inescapable result.

The man of prestige and power has been able lawfully and with social approval to create the forgotten man. Out of this human bondage came the spirit of hate, not the hate of revenge, but the hate of a system that numbered its paupers in millions. Out of this unrest and spirit of "bossism" came the spirit of resentment, not a resentment akin to jealousy, but a resentment against a system where the mighty became mightier, the rich richer, at the expense of toiling millions who labored without reward save their daily bread.

In the clutches of this new slavery were millions of small investors and more millions who were looking toward life's rapidly drawing curtain with no hope for succor in their declining days. Added to this horde of depressed and oppressed society were owners of small farms, and though on their own, they have not had until recently a voice in the control of markets and market places.

The farm hand, the share-cropper, and the owner of the small farm is each coming into a new light, a new day and into a new society where human rights are recognized without the pull of power, stamp of prestige or ancestral certification.

Investors, large and small, are being freed from a financial non-control that once jeopardized their lifes savings.

The aged and infirm are being surrounded by protection that gladdens their hearts and anchors their hope in something more tangible than maudlin sympathy.

Other millions have found new hope, new courage and a quickened spirit sufficient to push them forward, hopefully, into an era of wider brotherhood and greater security because of the kindling of new hopes in the human heart, of new fires on hearthstones of American homes.

More than fasting, yea, and more than prayer,
Lent should mean much more to us than these,
More than a table set with meager fare;
More than long hours spent upon our knees;
Truly it should be kept with prayer and praise,
Truly we should walk humbly, should abstain
From wordliness, recalling his last days,
The cross He bore, His agony and pain.

But remembering the quiet way He went
About His Father's business, so should we
Move out to serve Him, willing to be spent,
Giving our hearts in love and sympathy
To the heavy burdened, "to the least of these."
More than partaking of the sacrament,
Or prayer or fasting, I think we would please
The lowly Christ in thus observing Lent.

—Grace Noll Crowell.

CONTRIBUTIONS

SUFFOLK LETTER.

The announcement of the State Liquor Board putting a ban on the sale of wine and beer on Sunday has provoked a strong objection on the part of some of the daily newspapers in Virginia. The contention of the newspapers is: that the people should have the right to buy wine and beer on Sunday, if they wish to do so; and that if the legal sale of these drinks is prohibited, the blind tiger will take over this Sunday business. In other words public opinion should be the determining factor.

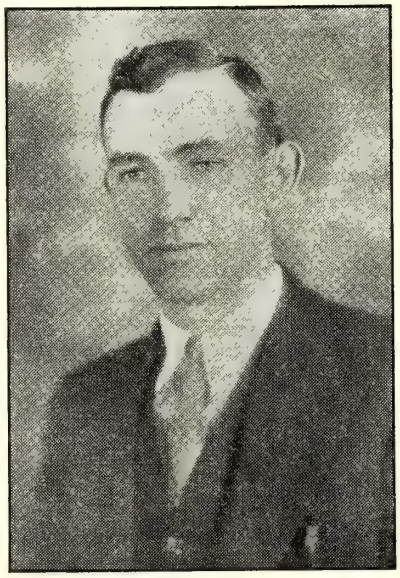
What is public opinion? What agency is a fair representative of public opinion? How far can the state go safely in permitting people to have what they want and do as they please? If a majority of people in a community agree upon some objective, is that the voice of public opinion? If public opinion is to become the guide, in moral and civic matters, does lynching become justifiable when a majority of people in a community seek this method of punishment?

Public opinion is a variable quality. It shifts as rapidly as the wind and tide. Much of the stuff paraded as public opinion is formulated in committee rooms and sent out by private and public propagandists to create a favorable atmosphere for personal profit. Why are the wholesale and retail manufacturers of wine, beer and stronger alcoholic liquors, so much interested in temperance and so deeply aroused over the bootlegger and the blind tiger? Why are they so anxious to continue the legal sale of alcoholic drinks on Sunday? Sunday is the best day of the week to supply the tourists with drink. If every filling station throughout the state has the privilege of selling these beverages, it is reasonable to expect that the Sunday trade will be larger than any other day in the week. Sunday sales mean greater profits for the wholesalers and retailers. That is the motive and the chief reason for desiring to sell on Sunday.

The question of Sunday selling cannot be settled on the basis of public opinion. Local courts and local juries cannot take the place of the Word of God. Sunday observance, in recreation, in labor on farm and in factory, working in store or in office, must be determined by a law higher than any legislature and more fundamental than the opinion of any biased group of paid propagandists and self centered so-called business leaders. Where did the idea of rest on Sunday have its origin? Why did man begin to rest one day in seven? Who passed the first law against working on the Sabbath?

Sunday is the Lord's Day. He has given a specific commandment against working on the Sabbath. Call it narrowness if you please. Bring out the old hot adjectives in the dictionary and spread them over the preachers and church leaders who believe God is alive, and that the Bible is a sufficient rule of faith and practice. Let the guns belch forth a smoke screen and shoot the gas bombs all you please. An infant can destroy the morning sun as easily as all the hostile forces can destroy the law of God. Sunday was made for man. It was not made for business. It was not made for drunkenness. It was not made for intemperance. Man finds himself—and comes to his best—when he uses Sunday to worship and rest. If man must buy drink—there are six other days in the week for wine, beer and whiskey—if these drinks are to be sold. The liquor dealers will help their cause by standing for strict obesrvance of Sunday as a day of rest. And the state will honor itself by seeking to require men in every walk of life to abstain from unnecessary labor.

I. W. JOHNSON.



Rev. S. E. MADREN.

REV. S. E. MADREN, PASTORATE, GOES OVER THE TOP.

Rev. S. E. Madren was born August 3, 1902, in Alamance County. He graduated from Elon College in 1929. He was ordained to the gospel ministry by the North Carolina and Virginia Conference in 1929. His first pastorate was held under the auspices of the Mission Board of the Southern Convention of Congregational and Christian Churches at Fancy Gap, Carroll County, Virginia. He served this field for four and one half years. He was called to the pastorate of Liberty Church in Vance County in 1931. He served this church, together with other churches including Henderson Church, until this year when the Henderson Church went on full time. Mr. Madren's present field is Liberty Vance, Pope's Chapel, Mt. Carmel, Oak Level, and Mt. Gillead. Mr. Madren is one of our strongest ministers. He is doing a very splendid work, his people are fond of him, and his churches usually advance under his leadership.

At the annual session of the Eastern North Carolina Conference, definite steps were taken to see that the churches of that conference subscribed and paid their quotas to the campaign for $250,000 for the college. The quota for the conference was $20,522. This amount was apportioned to the churches on the basis of membership, value of church property, and the amount paid for all purposes in 1935-36. In the early spring, the Williams Company which was employed by the college to conduct the campaign, set up an organization for the Eastern Conference. Mr. Madren was one of the conference chairman. He did good work in cooperation with the Williams Company. However, very little was accomplished. In the reorganization for the campaign, Mr. Madren thought that it was best for someone else to act as conference chairman. Rev. J. Everette Neese was elected to this position. However, Mr. Madren volunteered his services to see that his churches raised the full quota assigned them as follows:

Liberty, $1,898; Pope's Chapel, $196; Oak Level, $353; Mt. Carmel, $231; Mt. Gillead, $195.

I had the privilege and pleasure of spending a part of two weeks with Mr. Madren in making his canvass in his churches. It was certainly a pleasure to work with him. He was full of faith and determination. Nothing seemed to disturb him or to shake his confidence in the success of the campaign. We went into practically every home represented in his five churches. Everywhere, we were received gladly and found a real interest in the church and in the college in particular. This was delightfully refreshing. Usually Mr. Ma-

dren informed the prospect as to our business, the purpose of our visit, and what we would like for him to give. In very few instances did we find outright refusals. Occasionally, we found a member who was not willing to sign a pledge but who was willing to give. However, in every church, a sufficient number of definite and signed pledges were made to warrant the full quota as follows:

Liberty, $1,898; Pope's Chapel, $356; Oak Level, $444; Mt. Carmel, $242; Mt. Gillead, $252. Total amount raised, $3,192.

The total quota was $2,973, making $219 subscribed beyond the quota. This is a fine record, and Mr. Madren is to be congratulated. It is hoped that every other pastor will be encouraged by the successes in Mr. Madren's field.

It certainly was a pleasure to have the privilege of calling personally at the home of the membership of our people in the above churches, to meet the members themselves, and to talk with them about the program for the whole church and the college in particular.

It is my plan, with the cooperation of the pastors, to make the canvass in every church in the convention. This is a great undertaking and it will perhaps require two years, but I hope and pray that I may have the sympathetic and whole-hearted cooperation on the part of every pastor as I have found in working with Mr. Madren in his field.

L. E. Smith.

THANKS FROM THE MOUNTAINS.

I want to express the appreciation of our mountain people to the following givers, making it possible for us to show them the Christmas cheer and joy. Each and every member of our Elk Spur, Rocky Ford and Ivy Hill Churches and Sunday Schools (Carroll County, Va.), received a treat and a present. The cash sent me was used to purchase the Christmas treat and needful things for our less fortunate members.

I am deeply grateful to the following contributors:

The Durham Christian Church and Sunday chool, 3 boxes of presents and $3.75 in cash; The Carolina Christian Church, $8.71; The Carolina W. M. U., $2.25; The Men's Bible Class of Burlington Christian Church, $10.00; Hopedale Christian Church, $11.50; The O'Kelley Bible Class of the Greensboro Christian Church, $8.00; Mrs. Foster's Class of the Greensboro Church, 1 box of presents; The Neese Baraca Class of Reidsville Church, 30 lbs. candy; Southern Silk Mills, Kernersville, N. C., 1 bundle remnants; The First Christian Church, Norfolk, Va., 1 box presents and clothing; Rosemont Christian Church, Norfolk, Va., 1 box presents and clothing.

O. A. Elmore.

EASTERN N. C. AND ELON COLLEGE.

We, of the Eastern North Carolina Conference, are in the midst of a campaign to assist in getting Elon College out of debt. It has seemed all the time that it would be a great undertaking. Now, that word "great" would not, in my own mind, mean that I felt that it could not be done. But, truly it is a *great* undertaking. Great in two ways. In the first, it will save the institution. And, the other is, it will get the college into the hearts of our people. It is apparent that the people know that the other departments of the church can not accomplish in their several fields without the college what they have and will accomplish with it. They are saying, "Surely we must save the college."

It is wonderful how the people are responding to the opportunity in this campaign. Practically every church where the campaign has been put on, has raised their quota, some have gone over. It will take a long time, at the present rate, to finish the work, but it is progressing in a fine way. President Smith is thoroughly enjoying the work and the people are meeting him happily. Let us hope that the churches will continue to respond and that the Eastern Conference will show to the others that it can be done. That is what Dr. L. E. Smith says: "It can be done!"

E. M. Carter.

THE LENTEN SEASON.

All of us need to develop our own personal religion. No matter how effective we may think it is in our own life, still there are vast fields yet unexplored by us along this line. The Lenten period offers us an opportunity to deepen our own religious thinking and should result in a real reconsecration of our lives as Christians.

Some feel that they can best enter into the spirit of Lent by denying themselves something. There is only caution to be noted here—don't "give up" something which really means practically nothing in your life. Make it a real sacrifice on your part, or the meaning is spoiled.

Others feel that during Lenten season they can best get its full meaning by a period of daily devotions. If you do not already practice this, Lent is certainly a splendid time to begin. If you feel the need of guidance in your daily devotions, there are several pamphlets which may be secured to aid you. Don't let your meditation stop, however, by merely reading a few lines from a book. In order to get the full benefit of such a period, you must really enter into it yourself, and personalize it.

The Lenten period preceding Easter, should be a time for discovering and satisfying our personal religious needs. Let us each, in our own way, make some definite plans for carrying out this idea in our own idea in our own lives.

LENTEN SUGGESTIONS.

So many young people do not know the meaning of special terms used in connection with Lent, such as "Ash Friday." Most young people's groups could very profitably spend one meeting in learning about such Lenten terms. Your minister can give you help in planning this program. You will find "The Story of Holy Week" furnished by the Commission on Evangelism, 287 Fourth Ave., New York, for five cents, very helpful, too.

During Lent, you may have a series of discussion meetings, using "What It Means To Be a Christian" by Edward Bosworth, as a basis. This can be secured from Pilgrim Press, 14 Beacon St., Boston, Mass., for twenty-five cents.

Religious drama always has a part in pre-Easter services. Suggestions are given in the Pilgrim Highroad for appropriate plays. In the February issue of the International Journal of Religious Education, there is a copy of a Lenten play of peace entitled "The Things That Are Caesar's" by Dorothy Clarke Wilson. The magazine may be secured for fiifteen cents from 203 North Wabash Ave., Chicago, if no one in your community subscribes to it. "The Terrible Meek" (35c per copy) or "Dust of the Road" (50c per copy) are fine for play readings. They may be secured from Walter H. Baker Co., 178 Tremont St., Boston, Mass.

A very helpful worship guide for young people is "Follow Me" published by the Westminister Press, 150 Fourth Ave., N., Nashville, Tennessee, for 10c. This is especially useful as a daily devotional guide.

Help thy brother's boat across, and lo! thine own hath reached the shore.—*Hindu Proverb.*

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

FRIENDS.

(A Correspondence.)

Florida Sanitarium, Orlando, Florida, February 13, 1937.

Last Saturday afternoon while on a leisurely stroll along the shore of our placid sanitarium lake, here I was startled, and then more than delighted, to find myself confronted by a long time true friend, Brother J. M. Darden of Suffolk, Virginia. Learning that I was here, and had been advised not to talk above a whisper, he had driven over from Miami, 260 odd miles away, to pay me a friendly visit and see what is was all about. Fact is I can talk as distinctly as I ever could but my good physician here, and a throat specialist also whom he called in, advised that my vocal chords had been strained, and now to get to normal, they should have rest and relaxation from talking—'just a plain case of too much talk, so stop it.' Well. But back to my friend and his all too brief visit. He is himself quite unwell, though he says he is very much improved since coming to Florida in early January, and came over to see me, in the watchful and professional care of a nurse and a careful chauffeur. He must needs do me a special favor of friendship, as is his nature, and so stopped down town, went out to a lake to see if he could catch a bass or two for my delectation. A friendly boatman soon had him and his party in the midst of more thrills and excitement than was anticipated. His nurse, and others had to "pull in" his catch, sixteen large bass, ranging from three pounds to nine and three-quarters pounds each. Dr. W. W. Staley used to say that when you went fishing and afterwards said you had caught a fish weighing about nine pounds when in reality it possibly weighed only five, you had not told a falsehood, you were only trying to paint a picture of how you felt as you hooked and landed that fish. But Brother Darden to make sure had the largest one his party caught weighed and so he did not have to paint a picture. Well here comes my good friend radiant and happy with a real fish for me to have prepared and served for my supper here. Then it was to laugh! The cooks and physicians in this place of treatment and recovery neither prepare nor allow fish, flesh or fowl to be served or eaten here. Strictly vegetarian. Nothing on your table or to tempt your appetite that has had red corpuscles circulating through its system. So my dear friend goes to his hotel down town, has that fresh bass baked to the king's taste—and did we have a friendly hour together, he and his efficient nurse in great glee over their great catch, and this fine favor to me, I with pencil and pad, to keep up my side of the conversation, equally happy in recognition of favors, and marks of friendship that I never deserved. One of the most amazing, and ever increasing surprises of my life has been the marks and expressions of friendship which I could never explain, but of which I know full well I had never in the least deserved.

As the years accumulate to our account maybe one is more sensitive, as well as appreciative, to the expressions and gestures of friendship. One wonders if after all this is not the very best, and most delectable, of life—to find and to have friends we had never anticipated, and in no manner had ever deserved. And there are more friendly people in the world, and most of us have more real friends, than we suspect. There is no worse feeling, and none more depressing and heart breaking, than to fell that our friends have "turned their backs on us," and their faces from us. Wasn't it this that broke our Saviour's heart on the Cross—the feeling that His friends and those He loved had forsaken Him? And then in His hour of piercing pain and gloom, He looked for the face of the Father whom He had served with such singleness of devotion, and not finding that face of Love, cried out in His great grief and agony, "My God, my God, why hast *Thou* forsaken Me?" No wonder He gave up the ghost then and quickly breathed out His suffering—His last and His one best friend had seemingly forsaken Him. On the other hand there is no more bracing encouraging, heartening feeling, one that brings more real strength, joy, vim and life, than that of being assured that we have friends—real friends who share our misfortunes, and are blind to our weaknesses and our failures and our defects. Just to feel that somewhere there are friends who care!

The writer recalls reading, some years ago, a great book entitled, "The Making of an American." It was the autobiography of one whom President Theodore Roosevelt at the time said was the most useful and influential private citizen in our nation. Well that man, awhile after landing on our shores, decided he hadn't a friend on earth and went down to a convenient jumping-off place on a water front to end it all. Just before taking what he planned to be his fatal plunge, a lean, lank, hungry dog, his only companion, cast a longing eye, and rubbed his head in friendly token, against his master's leg. "Do you actually care for me, old pal?" and when I am gone, who will be your friend and companion?"

That token, and mark of concern for his master, saved his master's life—and gave to us and to the word, a truly great man.

These lines have led the writer on far beyond what he set out to write. Maybe our friends do that for us—lead us out and beyond ourselves to limits we had not anticipated. So many friendly letters have come from those who read Dr. Johnson's Suffolk Letter talking of his visited here—his friendly visit, God bless him and the other friends who came with him,—and that I was now on "a whispering diet"—so many letters have come, expressing concern for my condition and welfare that I am in high glee and my pen is beyond control. This "whispering diet" really means that my good physician wants me to give the other fellow a chance to get in his word now—as I have already afflicted by friends and audiences—and readers, with too much talk on friends, and when you catch up with the amount of it I have done, maybe I can and will then come back to you with rested and retired vocal chords.

J. O. Atkinson.

FIRST THERE IS GOD!

The spiritual strength and life of a church are marked and measured by its zeal for missions. In other enterprises, we put God first. For it is only because of the love of God, and in obedience to the command of His Son, that we have missions, give to missions, carry on missions. Not man first, or the love of man, but God first, and the love of God—there is your foundation, and dynamic, of missions. The opening paragraph in *The Missionary Review of the World* for February, reads:

"The reason for Christian missions and all the abiding results are due to the fact that God calls us into partnership with Him. Missionary enterprises are successful in proportion as they work in recognition of that partnership."

And then follows this statement:

"From January 6-8 some three

hundred representatives of sixty-six boards and societies met at Asbury Park, N. J., to confer in the annual meeting of the Foreign Missions Conference of North America. The discussions and spirit gave one a sense of the depth and strength and spiritual vitality of the missionary movement in the United States and Canada. Though budgets may be low, a movement that holds the support in prayer and personnel of so large and widespread a group as that represented at the conference must play a great part in the life of the world.

Dr. Robert E. Speer, the chairman, is entering his last year of service as a mission board administrator. From his youth, for forty-five years, Dr. Speer has served the missionary movement and his keynote speech to this conference, of which he was one of the founders, summed up his penetrating judgment. He rebuked those who care only for the present and future, and the critics who think that a man is out of date because he is most deeply concerned with what happened in Judea and Galilee over nineteen hundred years ago. These things deal with the timeless and eternal. There are many things that change. Within the memory of living missionaries, a great Church has grown up Korea, built up through the years of national trial. At the end of fifty years of mission work there are more Christians in Korea than there were in all the Roman Empire at the end of the first Christian century. So the past fifty years have been a period of great change all over the world. But there is the changeless also. "First there is God," Dr. Speer said, and those words seem to stand out as the token and symbol of a Christian's whole life. That was the heart of the message to the conference and to men everywhere. First there is God. In the world around us we see going on a struggle between the forces of light and the forces of darkness. God is calling us to take our part in that struggle. This is a challenge to carry on the great work of Christ's Kingdom around the world.

The program of the conference was divided into two major topics: (1) Has progress been made in carrying into effect the Jerusalem program for rural missions such as to deserve the confidence of Christians deeply concerned about the world's economic, social and spiritual needs? (2) Does the foreign mission movement have an essential part in making real the ideal of a Christian world community? If so, how can this fact be made clear to the young men and women of the churches in North America? There was a general feeling that we are entering into a period of renewed dedication to the Christian ideals of a world Christian community; this calls for new methods and should lead to new discoveries of the value of the Christian faith and the richness of God's provision."

Only the non-missionary churches, pastors and churches indifferent to missions are lagging or dying. The churches that put missions first are growing for the simple reason that they see and feel with the great and noble missionary enthusiast, Robert E. Speer, "*First there is God.*" He is abiding. He stands unmoved, ready to go with the people and the church who put Him first and keep Him there.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING FERUARY 13, 1937.

Sunday Schools.

Wakefield, Va.	$ 1.90
Turner's Chapel, Sanford, N. C.	2.50
Franklin, Va.	9.00
Winchester, Va.	4.10
Ramseur, N. C.	5.37
Newport, Shenandoah, Va.	2.69
Suffolk, Va.	25.00
Antioch, Harrisonburg, Va.	3.22
Linville, Va.	6.16
	$ 59.94

Individuals and Churches.

Reidsville, N. C.	$ 5.97
Hank's Chapel, Pittsboro, N. C.	1.83
Sanford, N. C.	1.00
	$ 8.80

Cent-a-meal Boxes.

Franklin, Va.	$ 27.00
Total for week ending February 13, 1937	$ 95.74
Previously acknowledged	9,495.88
Total since September 1, 1936	$9,591.62

J. O. Atkinson,
Secretary.

TO THE WOMEN OF THE SOUTHERN CONVENTION.

The twenty-fifth anniversary of the Women's Home and Foreign Missionary Societies of the Southern Convention of Congregational and Christian Churches will be celebrated at a meeting to be held in the Suffolk Christian Church, May 13, 1937. The Silver Jubilee meeting will have two sessions, one beginning at 2:30 P. M. and one beginnning at 7:30 P. M. A supper will be served at the church at a reasonable price for those attending both sessions.

The plan for raising a memorial fund by accepting silver offerings in each individual society at their regular monthly meeting during January, February, or March should be stressed. It was voted by the Conference that each adult member be asked to contribute not less than one silver dollar, each young person a half dollar, each member of Willing Worker groups a quarter of a dollar and each Cradle Roll baby a dime. All of these offerings were to be over their regular contributions to their societies.

At the meeting in Suffolk each church of the Convention, through the president of the local Missionary Society, will have the opportunity of presenting their Jubilee offering. A very impressive service will be arranged, and it is the hope of the officials who are planning this Jubilee Service that when the churches are called that someone will be there to represent them. Begin now to get some member of your organization to plan to be in Suffolk, May 13, 1937, at 2:30 P M.

At a recent meeting of the Board of the Southern Convention of Congregational and Christian Churches it was voted unanimously to use this fund raised at our Silver Jubilee as a memorial to the late Dr. W. W. Staley who started the woman's work twenty-five years ago. This does not mean a monument, but in some useful, practical way for some particular work, the same to be decided by a committee selected from the different conferences.

Further details concerning the meeting and program will be furnished The Christian Sun at intervals.

Mrs J. Monroe Harris,
Chairman Publicity Committee.

AMERICAN NEGROES OF THE VIRGIN ISLANDS.

By Matthew J. W. White, M. D.

My wife and I are the only representatives of the Congregational-Christian Churches of the Virgin Islands, now belonging to the United States. Our work is among the Negroes who form ninety per cent of the population and I am connected with the hospital in Christiansted, Island of St. Croix, make outside calls, and find the people very appreciative.

These islands—St. Croix, St. John, and St. Thomas—taken over by the United States from Denmark in 1917, were discovered by Columbus on his second voyage to the New World, and were settled by the English in 1600.

Later they were taken and retaken by the Dutch, French, Spanish and English, each invader driving away its predecessor.

The Danes found the Islands abandoned and uninhabited, settled here, established their State Church (Lutheran), formed the Danish West

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

'I HATE TO SAY NO.'

More than 900 young people in high school and college have just participated in a poll—the Allied Youth Alcohol Inquiry that has aroused great interest among youth leaders and adult counsellors.

Here are some of the revelations:

389 think drinking by young people has increased since repeal. 196 see no change, 92 think drinking has decreased.

324 of those replying admit that they themselves drink.

Nearly two-thirds of the replies indicate that there is no personal objection felt to youth's drinking.

The majority that replied seem to believe that beer is not intoxicating.

Only 137 would refrain from patronizing places of amusement where alcoholic drinks are sold or served.

586 oppose (for themselves at least) the signing of a total abstinence pledge.

In view of the foregoing, this is the surprise, the thrill, contained in the first 900 replies to the Allied Youth Alcohol Inquiry:

Half of these young people say they will join an organization that teaches the effects of alcohol!

The poll goes far to show:

Why young people drink today. "Social pressure" and "drinking by friends" were given as the major factor influencing young people to drink. "Hating to say 'No'" was the manner in which the same factor was commonly described.

Young people know less than many adults suppose concerning the real nature of beverage alcohol. Almost everyone who has seen these returns in the few days elapsing before they are published has commented on the poor understanding youth has of the potency of beer as an intoxicant. *The Allied Youth* promises you more beer articles—and urges you to see that the paper regularly reaches many scores and hundreds of high school and young people with whom you have standing and influence!

Few young people receive instruction on the effects of alcohol. 218 of the more than 900 stated that they receive such instruction. This gives added support to an article circulated in January by the National Conference of Jews and Christians news service, to the effect that in New York State "few schools are carrying out the program of instruction required by the Education Law."

These are young people's answers, briefly interpreted by Allied Youth Staff members, to a question that simmers down to: "Is there an alcohol problem among high school young people, which more adequate alcohol education will help to solve?" Not only has the Inquiry to date answered a firm "Yes" to this question, but the interest of 450 young people in 900 (approximately) in an unnamed, undescribed organization teaching the effects of alcohol to youth is particularly significant.

Those who replied to the questions are *not* Allied Youth members. They should be. As a direct result of these findings, in many schools the way will be opened that they will be.

Today's need in alcohol education, as revealed by this Inquiry and by many other evidences:

A program that substitutes wholesome recreational standards for the drinking situations that face students.

A plan integrated with classroom teaching that will direct student investigations, laboratory practice, and supplementary work in social studies.

A service designed to aid teachers and school officials in keeping abreast of new helps and methods in the field of alcohol education.

And this—is Allied Youth! It is built to order, to deal with the needs that this Inquiry shows and that the scores of school administrators clearly confirm through their reports and suggestions to our Executive Secretary.

REASONS FOR PRAYING.

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 28, 1937.

SCRIPTURE—Matt. 26:41: Luke 18:1-8.

Daily Readings—

Monday—One reason for praying—Matt. 8:1-4.

Tuesday—Prayer of thankfulness—Psa. 103:1-13.

Wednesday—Prayer connects us with God—Eph. 2:18-22.

Thursday—Prayer brings light—Acts 1:12-26.

Friday—Prayer in great need—Acts 12:1-9.

Saturday—Prayer when in perplexity—Psa. 73:1-17.

Prayer is essential. Without it we cannot be Christians. Real prayer usually begins in a sense of gratitude. A person who truly prays, does not do so because he feels that he has to, but because his heart is full of gratitude for life and love.

Jesus gave us an example of a life of prayer. His recorded prayers are not long, but many were the times He went to the mountain to pray. He prayed all night before He chose His disciples. Jesus prayed in the desert when He needed strength. At the tomb He prayed for power. He prayed that Peter's faith would not fail. In the garden Jesus prayed for courage. On the cross He prayed for the forgiveness of His enemies. The reasons for which Jesus prayed should call us to an humble prayer life.

The Quiet Hour should be a part of each individual's daily life. If you have not done so already, go from this meeting with the determination to give God a few minutes each day. Talk to Him about your present personal problems as you would to a friends. God can understand.

A PRAYER PURPOSE.

The camel at the close of day
  Kneels down upon the sandy plain
To have his burden lifted off,
  And rest to gain.

Else how cans't thou tomorrow meet,
  With all tomorrow's work to do,
If thou thy burden all the night
  Dost carry through?

The camel kneels at the break of day
  To have his guide replace his load,
Then rises up anew to take
  The desert road.

For thou shoulds't kneel at morning dawn,
  That God may give thee daily care,
Assured that he no load too great
  Will make thee bear.

Selected.

Suggested Hymns—

"Sweet Hour of Prayer," "Open My Eyes That I May See," "Jesus, Savior, Pilot Me."

S. E. MADREN.

FOR YOU TO READ.

"Lenten Devotions for Young People" by Paul Simpson McElroy. Order from The Commission on Evangelism and Devotional Life, 287 Fourth Ave., New York, N. Y. Price five cents. This contains a scripture lesson, some comments, and a prayer for each day during Lent. As its author says, "This booklet is an attempt to help you discover the powers within you . . . At best these sections can only suggest to you resources which you have, and which only you can use. Let this material serve as a challenge"

Sunday School

By Rev. H. S. Hardcastle

THE POWER OF JESUS OVER DEATH.

Lesson VIII—February 21, 1937.

Golden Text: *"I am the resurrection and the life."*—John 11:25.

Lesson: John 11:1-12:11.

Lazarus was dead. There was no question about that. Indeed he had been dead for four days when Jesus finally arrived on the scene. To suggest as some skeptics do that he feigned death, or simply swooned, is to make hollow mockery out of one of the most impressive historical documents in the world. It needs to be repeated. Lazarus was dead.

And there was desolation and despair in the Bethany home, the home of Mary and Martha and Lazarus. The death angel casts a shadow over the home when he comes and takes away a loved one. While Lazarus was sick the two sisters instinctively had turned to Jesus and had sent for him. Jesus had been their guest in the home again and again and there was a strong, sweet tie of friendship between Him and them. Surely Jesus would come at once in response to their summons. But to their surprise and undoubtedly to their dismay the Master did not come. "He abode two days still in the same place where he was." It is an illustration of God's seeming delays. He does not always answer immediately. He cannot always give us immediately what we want. Sometimes He cannot give it to us at all. But He is never deaf to our sincere call, nor does He ever turn us away unanswered, although the answer does not always come in the way that we expect it. We must not mistake God's delays for indifference. Nor must we give up praying because we do not always get what we want when we want it.

Jesus frankly told His disciples that Lazarus was dead. He also told them that this seeming disaster was simply an opportunity to show forth the glory of God. Indeed every seeming disaster is just that. Our God is able to supply all our need according to His riches in glory by Jesus Christ, and as Christians, we are to glorify God when the way is dark and the going hard.

Although the Jews had lately sought to stone Jesus, He said, "Let us go into Judea again." Danger never turned Him aside from duty. And we have an interesting insight into the character of Thomas, the Doubter, too, for he said, "Let us go also, that we may die with him." Thomas had spunk even if he did not have faith. There was a blind loyalty that had a value.

The Master found confusion when He reached Bethany. Martha, true to her character, when she heard that He was coming, went forth to meet Him. And she greeted Him with what seems like a rebuke—she frankly said, "Lord, if thou hadst been here my brother had not died." But if it was a rebuke, it was tempered by a statement of faith—"But I know that even now, whatsoever thou askest of God, He will give it to thee." In reply to His statement, "Thy brother shall rise again," she replied that she knew he would rise at the general resurrection. And then Jesus uttered those immortal words that have been the source of inspiration and strength to men and women of all classes and creeds: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Here is the answer to the age-old question, "If a man die, shall he live again?" Here is the guarantee of continued, conscious, personal existence. Here is the pledge of personal immortality—the sentence is full of personal pronouns. Death has no final power over those who believe in and live in Jesus Christ. He lives—that fact has been indisputably verified. And because He lives, we too shall live. Personally the writer of these notes believes that he shall find conscious, continued personal existence through Jesus Christ, who shall change the body which he now has and shall fashion it like unto his own glorious body according to the working whereby he is able to subdue all things unto himself. That statement is made with all boldness and assurance, but it is made also in all humility—it is to come to pass through the grace of the Lord, Jesus Christ, who in His resurrection pledged us our resurrection.

In response to Martha's summons, Mary comes from her Bethany home where she had been surrounded by those who had come to comfort her. Like Martha, she too, suggests that if Jesus had come sooner her brother would not have died. There is a mixture of deep faith in her chiding remark.

We now see Jesus in one of the most appealing lights of his whole earthly ministry. When He saw the grief of the two sisters whom He held in such personal esteem and affection—the Word tells us that He loved them and Lazarus—and when He saw the general sorrow of the larger company, He was troubled in His own spirit. John puts a whole world of meaning into the two word—Jesus wept. Here is evidence that we have not a High Priest who cannot be touched by a feeling of our infirmities, but One who cares, One who has compassion, One who enters sympathetically into our experiences. We ought to remember this when we stand beside the open grave of our loved ones. If we have the eyes of faith we can see the Son of God Himself, sharing our grief and bearing our burden. Jesus nowhere showed His bigness or His divinity to better advantage than when He stood there and openly wept at the tomb of Lazarus.

"Take ye away the stone"—there is always the human and the divine element in the ministry of Jesus to human need. He could have exerted His power and pushed back the stone. But that was within the power of those folks present. God helps those who help themselves, and He cannot help folks much unless they are willing to help themselves. He will do for us what we cannot do for ourselves.

"Father, I thank thee that thou hast heard me."—the note of gratitude was always dominant in Jesus' life. He would have it known too that the power was not of Himself, but of God. He wanted to use that power in such a way that men would believe that God had sent Him and thus glorify God Himself. We fail to receive many blessings because we are not grateful for the blessings we have received.

"Lazarus, come forth." In reply to the famous Robert Ingersoll's question as to why Jesus said, "Lazarus, come forth"— a question designed to confuse and make sport of His audience—an old saint of God quickly replied one night, "If my Lord had not said, 'Lazarus' He would have had the whole graveyard of Bethany coming out to Him." And Ingersoll himself said that it was the only time he had been nonplussed. It was the Master of Life calling an individual back to life, back to personal life. Jesus never thought of people in the mass.

"And he that was dead came forth." That is sober, historical fact. Jesus, because he was in perfect harmony with the Father's will utilized the power of God and demonstrated that life is ever master of death. What He did in time is indicative of what He is constantly doing. Thanks be unto God which giveth us the victory.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

THE KEY TO THE SITUATION.

"I will give unto thee the keys of heaven—Matt. 16:19.

Believing what Jesus said to Peter about his confession that he was the Christ the Son of the Living God, we are to believe that this is the key that opens the door to every spiritual achievement.

This proved to be true in the days of the apostles. Every where they went preaching Christ they found many closed doors. Nevertheless, everywhere they went doors opened to them and the church became a reality in spite of all oppositions. This has been true throughout the entire church history.

Besides this, the church has been given these keys of the kingdom of God, and everywhere this key has been used it has opened up a consciousness of the Living God, bestowed a supreme faith, and brought about peace, righteousness and good will.

Prayer—Dear Father, may nothing hinder or spoil this day for us. Thy key, the key of success and power, make Thou our triumph. *Amen.*

TUESDAY.

THE NEW LIFE.

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Cor. 5:17.

The international Pacific Exposition which was held at San Diego in the years 1935 and 1936, was beautiful at night beyond comprehension. In the evening we have walked along the gray dim outlines of that vast park when suddenly light flooded it in every nook and corner pouring forth a radiance of exquisite color. An inner illumination had wrought a miracle of life and beauty.

When the spirit of Christ enters the human heart a like transformation takes place. All becomes glorious within and without. High and holy aspirations are born. Pure and lovely thoughts fill the life. Love crowds out selfishness, and joy and gladness floods the soul.

Prayer—Gracious Lord, help us to live today that our lives may be spotless, like as in a mirror perfectly reflecting the glory of the Lord. *Amen.*

WEDNESDAY.

ART THOU INCLUDED?

Am I my brother's keeper?"—Gen. 4:9.

There is a song which says, "He included me. Blessed His name forever, He included me." Yet, however much He included me, I am not included unless the love of God dwells in my heart, and I fulfill my mission toward brother.

The world belongs to such folks as Abou Ben Adhem. We read of him as follows:

"And to the presence in the room he said:
'What writest thou?' The vision raised its head,
And with a look made of all sweet accord,
Answered, 'Then names of those who love the Lord.'
'And is mine one?' said Abou. Nay, not so,'
Replied the angel. Abou spoke more low,
But cheerily still; and said, 'I pray thee then,
Write me as one who loves his fellow men.'
The angel wrote and vanished. The next night
It came again with a great awakening light,
And showed the names whom the love of God had blest,
And lo! Ben Adhem's name led all the rest!"

Prayer—We know the love of God does not dwell in him who does not love his brother. Grant unto us the gratuities of Thy grace and make us loving ministers of thine. *Amen.*

THURSDAY.

LIFE'S CHEAPEST QUESTION.

"In as much as ye have done it unto one of the least of these."—Matt. 25:40.

We are proned to conceal our personal affairs under the cloak of irresponsibility. Cain asked, "Am I my brother's keeper?" His satanic influence says, "Go away. What have we to do with thee?" We say, "Its none of my business." And yet we sit back in our comfortable chair and criticize the human race, and everything that the human race does. It is easy for us to tell others what is wrong.

But life does not ask: "What did you see wrong?" Life asks: "What did you do about it?" Armchair criticism is a cheap thing. We cannot run away from ourselves, nor can we run away from our responsibilities, nor can we run away from God.

Prayer—Our Father, keep us to serve Thee and our fellowman with our best every day. *Amen.*

FRIDAY.

ABOUT US OR ABOVE US?

"Seek those things which are above."—Col. 3:1.

Peter Forsythe said: "Unless there is within us that which is above us, we shall soon yield to that which is about us."

Lamentations said: "Lift up your hearts," and James said: "And he will lift you up." The world is never made better by those who are lost in the crowd, or who seem to melt away in their surroundings. It is made better only by those who have enough of the "above" in them to lift their surroundings. Such persons are radiantly different. Saints who wrangle, however ripe their vision, do not bring food to the hungry, nor clothing to the naked.

Prayer—Our Father, in these morning prayers, give us Thy manna that we may feed others. We come to the well to drink that we may pour out to the thirsty. Fill us we pray Thee. *Amen.*

SATURDAY.

THE SPIRIT OF PROMISE.

"Ye were sealed with Thy Holy spirit of promise."—Eph. 1:3-14.

Of all the titles of the third Person of Trinity is any more blessed than this, "the Holy Spirit of Promise?" He is the Spirit of hope. He is the Spirit of the glorious future. He is the Spirit of sins blotted out, of strength renewed, of purity recovered. He is the Spirit of heaven's beauty and bliss, and of the certainty of eternal happiness.

The Holy Spirit may be ours—must be ours, if we are Christians. Therefore His promises are ours. There is not one of the joyful anticipations united with the Spirit of promise that are not united also with every true Christian.

How happy, then, is the Christian life! How free from all anxiety is the Christian, how confident of the coming days, the coming eons! There is no room for doubt or gloom or any misgiving where dwells the Holy Spirit of promise.

Prayer—Come, then and dwell with us, blessed Spirit of all good. We will cast out of our souls whatever hinders Thy coming. We will welcome Thee with rejoicing, and trust in Thy perpetual abiding.—*Amen.*

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

WHY CHRIST SUFFERED.

". . the fellowship of His suffering."—Phil. 3:10.

The suffering of our Savior was very real. It could not be otherwise in a world of sin, and pain. When He took on the form of sinful flesh he subjected himself to the necessity for suffering. His suffering reached its climax in the garden of Gethsemane. An agony beyond the agony of physical death touched him. It was about to kill him before his time, as it were. He suffered beyond all description. There had been nothing like it on earth before, and there has been nothing like it since. Heaven and earth came together in agony. The sins of all the sinners in the wide world, and for all time, were laid upon Him. He that knew no sin became sin for us.

Our minds cannot comprehend it. It is beyond us. Beware of the vanity of any man who says he understands it, or can explain it. But one thing we know: *God loves us.* God saw His children all going astray. They were His, in His own image they had been created, they were of His family and they were straying from Home! In each of them there was a heart-hunger for the eternal Home. There was the inner desire for goodness, and rightness, peace of mind and soul. Sin was swallowing them up and taking them away, farther and farther from home. It must be stopped. The heart of God cried out against it. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" Jesus has taught us that God is our Father. That God loves us as a father loves his children. Suppose a father saw a son standing in danger! Oh! what risk will not a true father or mother take for their child! I tell you, my friends, it was simply inevitable that God would stack up the cross somewhere on the road that leads to eternal destruction, to block it for all who would believe.

This Jesus understood. But in Gethsemane he was about to die. His "soul was exceeding sorrowful unto death." The issue there was inexpressibly great. The pain was past our comprehension. The price was unbearable. The cause was infinite. A battle was on! Jesus prayed to win! When he saw that in the midst of the agony of that death battle great drops of blood were of themselves bursting from his veins as immense drops of sweat, "He offered up prayers with strong crying and tears unto Him that was able to save Him from death; *and was heard.*" Jesus was praying that he might live to see the cross of Calvary! He did not want to come upon death in Gethsemane, which now, with the blood bursting from His face, from a before-Calvary death, in order that He might fulfill Calvary! Why do you not think Christ prayed as a coward would pray against the pain of being killed, do you? When untold millions have faced death unflinchingly. I confess all of this is beyond me, but it simply does not add up that Jesus, being the kind of a Man he was should have agonized as he did to miss the cross. No, he agonized under the weight of the sin of the world! And he prayed that he might have the privilege of overcoming sin, and conquering death, for every man.

So, on the cross when the soldiers came to complete their melancholy business of killing Him he had of himself already laid His own life down! Now listen at this: "As the Father knoweth me, even so know I the Father: *and I lay down my life* for the sheep. And other sheep I have, which are not of this fold (it was a world wide fold that Jesus laid down His life for): them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, *but I lay it down of myself.* I have power to lay it down and I have power to take it up again. This commandment have I received of my Father." There is on eof the most remarkable passages in the New Testament. A special arrangement had been made between the Father and the Son. It included Calvary. "I came to do the will of my Father which is in heaven." Jesus had been given power to lay His own life down, and power to take it up again. There was to be established a reconciliation, a redemption, a turning-back-home, for the straying ones of the family of God. And so that is what Jesus meant when he said on the cross: "It is finished," and it was his own perogative to say: "Unto Thy hands I commend my spirit," and thus He, of Himself, laid down His face for the sheep. There had never been anything before like it. The centurion standing by seeing it with uninspired eyes was forced to say, "This truly was the Son of God!"

St. Paul saw in this strange business of suffering a *fellowship! A fellowship between the Father and Son!* By them something had been undertaken that would cost suffering untold! It had been done. It was finished. The plan of salvation had been perfected. Jesus could now take up his life again. *Death and the grave* could now be said to be conquered! By one who had lived in sinful flesh, but without sin, they had been overcome. The fellowship of suffering had been established in order that the power of the resurrection might follow: Phil. 3:10, "That I might know the power of His resurrection, and the fellowship of His sufferings."

Paul's prayer was that he might join that fellowship of suffering in helping to bring the fact of Jesus' death before the folks to whom he had been sent. Paul had been promised by the Christ that he would be shown how great things he must suffer! He had been offered a place in the fellowship of suffering. The cross had established the insignia of this fellowship. It brought the goodness of God, and the love of God to our very door! It taught the Christian follower of Christ a new meaning for suffering, introducing them to the divine fellowship of suffering. The church must not forget this. It must give this message to a needy world, frought with pain, and sorrow, and suffering.

To the widow who wants her son to go to college and cannot see the way; to the young man with a will to work but without an opportunity; to the girl, who on account of her fine standards of right is left outside and thus feels a pain that is very real indeed; to the widowed mother whose only son for whom she works to keep in college is suddenly killed; to the poor blind old woman whose only son is desperately ill in a distant hospital; to the sick daughter whose mother is thought to be dying, or nearly so in a hospital nearby; to the wife whose police husband is shot on duty leaving her and her children helpless; to the old woman has lost all in the death of her husband, in the selling of her home, and the losing of her own health; to the young husband who misses the bridge; to the young woman driven from her parental roof; to the home broken by suicide; and to little children whose hope and happi-

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

ARLINE MORGAN.

Dear Friends:

Last week, we gave you a picture of the latest addition to the Orphanage family—a fine little boy. This week we wanted to give you one of our fine little girls. Arline Morgan. Arline is not a new addition. She has been with us for seven years. She is a little girl who wears a smile all the time and does her work well. She is sometimes called "Queen Victoria." If she developes as beautifully in the the next few years as she has since she has been a member of the Orphanage family, she will be a real queen when she is grown.

It is no disgrace for a child to be reared in an orphanage, or a children's home, as many of them are now called. The writer really likes the name, Children's Home, better, because it is a real home for different children.

People give to support an orphanage because it touches the heart and brings a tender feeling down in our heart that no other gift brings. We know the money we give is to help some little dependent child and give it an opportunity to make a good citizen of this great country of ours.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 18, 1937.

Sunday School Monthly Offerings.

Amount brought forward		$ 870.78
N. C. & Va. Conference:		
Reidsville	$ 5.39	
Burlington, February	35.24	
Burlington, W. R. Sellars on Thanksgiving pledge	25.00	
Happy Home	3.25	
		68.88
Eastern N. C. Conference:		
Bethel (Wake)	$ 3.00	
Catawba Springs	7.11	
Oak Level, Jan. & Feb.	2.00	
Sanford	1.00	
Cary	1.08	
		14.19
Western N. C. Conference:		
Ramseur	$ 7.12	
Pleasant Hill	5.41	
		12.53
Eastern Va. Conference:		
Burton's Grove	$ 4.00	
Rosemont	13.57	
Franklin	5.00	
Oakland	10.00	
Suffolk	25.00	
Liberty Spring	7.00	
		64.57
Valley Va. Central Conference:		
Timber Ridge	$ 1.23	
Leakesville	4.37	
		5.60
Georgia & Ala. Conference:		
Vanceville, Jan.		1.00
Special Offerings.		
Mr. May, support of children	$ 5.00	
A Friend, Ramseur, N. C.	5.00	
Cash item	18.00	
Mrs. Dalton, support of children	12.50	
Eddie R. Hayes, payment on land	150.00	
Mrs. Hines, support of children	10.00	
		200.00
Total for week		$ 367.27
Grand total		$ 1,238.05

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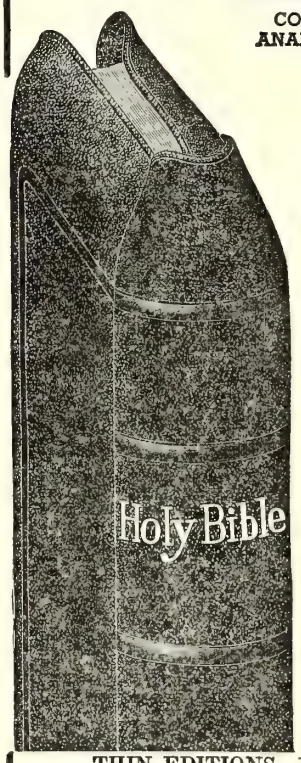

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, [i]*even* all her living.

A. D. 33.
[i] 1 John 3. 17.
[a] Matt. 24. 1. [b] Luke 19. 44. [c] Luke 21. 7. [p] Deut. 28. 15.

18 And pray ye that your flight be not in the winter.
19 [p] For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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J. G. TRUITT, D. D. ..... Sermon
H. E. ROUNTREE ..... Altar
Miss EMILY CARLETON .. Young People

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In Memoriam

BALLARD.

Peggy Parker Ballard, daughter of Deacon and Mrs. Holland Ballard, was born July 15, 1928, and was killed in an automobile accident near her home in Holland on January 30, 1937. Her death left the entire community grief-stricken. The members of her class in the church and public attended in a body. Interment was in Holland Cemetery.

"We mourn the loss of our little friend and helper who has preceded us into the realm of immortality. Her talents, influence and life are not lost. They will find expression in our lives and that of her parents and to them we express our deepest sympathy and commend them to the care and comfort of Our Father."—from Holland Christian Church Bulletin for February 7, 1937.

CARL R. KEY.

AMERICAN NEGROES OF THE VIRGIN ISLANDS.

(Continued from page 9.)

Indian Company, and in the year 1671, brought slaves from Central Africa to work the farms of the Company settlers. By 1880 there were 31,000 slaves. They lived under very severe laws and there were frequent uprisings.

In 1847 laws were passed providing for the gradual emancipation of the slaves over a twelve-year period, but the following year there was a great insurrection and many of the mansions on the grand estates were burned down. To the influence of the missionary work among them for over a century is due to the fact that the slaves did not murder the white men then in their power. The Moravian Church had sent two missionaries here in 1732.

The Negroes here have not made as much progress in their two hundred and fifty years as those in the United States, but until recently, though there have been private schools for years, there have been no free schools for the masses. On St. Croix, we now have a high school and an industrial school with an agricultural experimental farm.

The Government has here a CCC camp, a WPA for roads, a Housing Division, Homesteads, a Government-controlled and financed company for the manufacture of rum, and a good medical work; a leper asylum, insane asylum, two hospitals with four American doctors, and a visiting nurse staff under an American nurse.

—*Missionary Herald.*

AFTER 50 YEARS.

In a rented house a young Japanese pastor gathered a group of girls. That was in 1886. It marked the beginning of education for women in the Matsuyama, Japan, area. This fall, 50 years later, the Orlinda Childs Pierce Memorial School, (Matsuyama Girl's School) celebrated half a hundred years of work. Two days of festivities, speeches, "old girl" gatherings with the Governor, the Education Department head and a galaxy of other notables present, gave proper recognition to this birthday party. A significant statement, mentioned by many but specifically expressed by a Japanese teacher, herself a graduate of the school, reminded all that the school must never lose sight of what has made it unique—namely the Christian spirit of service on which it was founded. Said she: "What shall it profit a school if it gain a whole world of educational honors, if it has more students than it can accommodate, and lose its soul, that spirit which has sustained it and carried it on through difficult days to the successful present."—From November *Overseas News.*

WITCHCRAFT STILL HOLDS.

Ndase, a graduate of Mt. Silinda Institute, East Africa, married a Christian young man and founded a nice home. When pneumonia took the life of the young man, his pagan relatives accused Ndase of causing his death by witchcraft. They tried to take away all her possessions. Finally she took refuge with her small son in the home of Dr. William T. Lawrence where she is acting as cook.

SUN'S PULPIT.

(Continued from page 13.)

ness are wrecked by the sins of their parents,—as a pastor within the past few weeks I have been called upon to enter the fellowship of suffering with them,—to all these the church must have a message. It must not forget the death and resurrection of Jesus Christ.

And finally should one feel security against any of the above possibilities of pain, and let his own soul weigh itself down to eternal death what profit would he have? The cross stands between that soul and death! When we realize this truth we can never cease thanking God for His "unspeakable gift!"

JOHN G. TRUITT.

FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

LOSING GOD UNAWARE.

"He knew not that Jehovah was departed from Him."—Judges 16:18-22.

The story of Sampson, that mighty warrior and strange judge of Israel, is full of instruction for us. The Delilahs of sin are round about us on every side, and we fall into their seductions all too readily. Their trap is sprung before we realize we are in it.

How shall we be sure that our God hasn't left us without our knowing it? How, unless we are constantly about the Lord's work with the Lord at our side? Had Sampson busied himself with his great task as leader of the nation, Delilah could not stolen his strength from him and Jehovah would not have departed from him.

God will leave us unaware, if we are not constantly aware of His presence, consciously and well doing His will.

Prayer—So keep us gladly doing Thy work. May our hands be too full of labor to be busied with mischief. We cannot toil without Thee. Oh, remain ever at our side. *Amen.*

"Carelessness is more deadly than ignorance. Its results are seen everywhere and they are never good. Yet the careless seem to outnumber the careful."

Dwight L. Moody.

It is interesting and somewhat startling to realize that D. L. Moody, a Congregational layman, at one time a member of Mount Vernon Church in Boston, preached the gospel to more people than did any other man, minister, or layman, in the entire course of Christian history. This statement was made by Dr. John McDowell, a former Moderator of the Presbyterian Church in the U. S. A., an early student at Mount Hermon, and a protege and close friend of the great evangelist, at the annual dinner of the Wesleyan Association in Boston.

It is the least aspect of the centenary of the birth of Dwight L. Moody, born February 5, 1837, that would consider the great evangelist in the light of numbers, statistics, or a comparison with other preachers. The significance of Moody lay deeper than that, or his life and career would never have made the profound impression that it made on people as widely divergent in their temperaments and beliefs as strict Fundamentalists on the one hand, and skeptics like the late Gamaliel Bradford on the other. Also, while Moody belonged chiefly to his own age, he was among the immortals. He was great as an evangelist in the same way that others have been great as artisans and artists, explorers, administrators, teachers, and prophets. His limitations were marked. He was neither scholar, critic, nor social prophet, and he bequeathed to the world an inspiring example and institutions rather than dominant leads and ideas to meet the new day. In a sense he is already remote from our own time, though the new day may find it necessary to recover, and apply in our day, as he did in his, much that Moody represented. His distinction was in the enthusiasm, energy, and administrative ability with which he put his native capacity for insight and expression into the service of a religion that other men professed without becoming deeply concerned about it. He was a product partly of the Bible and partly of the religious orthodoxy of his day. Seemingly uncritical and conforming almost to the point of literalism, he was actually far more critical and discriminating than he himself realized, inasmuch as it was the highest and best that he chose to stress in life and teaching, and the most questionable that he tacitly accepted or ignored. This aspect of Moody in contrast with his imitators and the narrow groups that have claimed him for their own can hardly be overestimated. The Biblical and orthodox environment of his time was in outward aspect, at least, harsh and narrow. It was dominated by literalistic theories and unyielding dogmas that in their very nature have had much to do with losses that have been inevitable in the movement toward larger freedom of thought and action. But Moody was neither harsh nor narrow. He believed in hell and damnation, but he preached heaven and salvation. His look was upward, and his reach was outward. The spirit of the man and his evangelism were symbolized in that one plaintive song which best typified his meetings—Sankey's beautiful song of "The Ninety-and-Nine," based on Jesus' Parable of the Lost Sheep. It lifted the Moody and Sankey evangelism in the largeness of its purpose and the emphasis upon God's grace to a plane far above the later evangelistic eras of corner-brightening and "glory for me."

The world has changed since Moody's day. We are in the midst of vast new deals and schemes of reform, we are in huge movements of propagandism against poverty and war. But the note of compassion is too often absent from our aims and counsils. Movements alone cannot destroy injustice and establish peace. A great compassion is the only ultimate solvent of human greed and strife, the only effectual barrier against the lust of wealth and power. Humanity will never find its salvation while it is careless of its straying and lost sheep. It is in the only ultimate concern for the welfare of every individual that social salvation can be achieved. This is no less the message of Jesus than a message for today from Moody and his era of evangelism.

—Excerpts from an editorial in "Advance."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, FEBRUARY 25, 1937. NUMBER 8.

Elon College Library 3X

The Future Life

By VICTOR HUGO.

"I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger, and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

"You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when by bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets, and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale and it is history.

"For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all. But I have not said the thousandth part of what is in me. When I go down to the grave, I can say like many others: 'I have finished my day's work.' But I cannot say I have finished my life. My day's work will begin again next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight; it opens on the dawn."

PERSONALS

News from the Churches

Rev. O. D. Poythress of the South Norfolk Church says that his attendance is increasing, and reports receiving one member recently.

A note from Mrs. C. H. Rowland says that the first missionary society was organized January 24, 1912, instead of 1913 as it was printed in her recent article on the mission page.

Thanks to the Isle of Wight (Va.) Church for sending in a list of subscribers equal to ten percent of the church membership. This gives them a commission of twenty-five percent on all money collected. Congratulations!

The four churches in the Windsor (Virginia) pastorate are working to secure ten per cent of their membership as subscribers to The Christian Sun. Here's hoping they succeed before the change in commission, which is to take place March 15th.

A unique feature of the celebration on February 14th by the Rosemont Church (Norfolk, Virginia) of the sixth anniversary of their building was the planting of a tree on the church-grounds as a memorial to Rev. J. N. Cutchins, who was a member of that church.

The Editor is enjoying a week in Richmond, Virginia, as a teacher in a Training School conducted by our church and the Disciples of Christ. Mr. J. T Kernodle and Rev. J. E. McCauley have cordially opened their homes to him and are displaying the celebrated Southern hospitality.

Miss Lucy Eldredge, Secretary of Young People's Work, is spending some time with out churches in Florida, Georgia, Alabama, Kentucky, and Tennessee. She makes a real contribution to a conference of young people. Southerners remember her as the first Field Secretary of the Board of Christian Education.

The Board of Christian Education, 505 South Main Street, Norfolk, Virginia, is eager to help the churches by lending books on church work and religious education, or by lending Easter materials, or in any other way. The Student Summer Service workers will soon be assigned for the coming summer. If you wish them, please write at once to the Board.

Rev. Milo J. Sweet, pastor of the United Congregational Church of Chattanooga, Tenn., is giving a series of Lenten sermons on "The Christ of Today," beginning February 14th and including March 28th. At the eleven o'clock services the topics are: "The Greater Man," "Road Mates," "The New Messenger and His Message," "Recharging the Soul," "The Crusade and the Conflict," "One Soul Against the World," "The Experience of Eternal Life."

Dr. James R. Clinton of Philadelphia is conducting a Preaching Mission in the South Norfolk Christian Church this week, much to the joy of that church, Rosemont and the First Church of Norfolk. Next week Dr. Clinton will be at Ocean View, and the week following he will be in Richmond. Next Sunday afternoon he will give his famous recital on "Beside the Bonnie Briar Bush." All who can hear Dr. Clinton should certainly seek to do so, for he brings a very helpful Christian message.

On February 14th, the young peoles' societies of Winter Park sponsored the appearance of Rev. Henry A. Neipp who has spent nearly 40 years in Africa as a missionary. Many African curios were exhibited. Countess Alexandra Tolstoy appeared in the same church on Tuesday, February 16th, in a lecture on "Old and New Russia." She is the daughter of Count Leo Tolstoy, Russia's greatest literary genius. A week before Dr. Elias Potter Lyon gave a lecture on "Education and Public Health in Russia." Dr. Lyon is president of the Association of Medical American Colleges. Attendance at the church service on January 31st was 433.

Rev. J. H. Lightbourne, pastor of our Burlington (N. C.) Church makes excellent use of their weekly mimeographed Bulletin. In it is the detailed program of worship, including responsive readings, daily Scripture readings for the week, and announcements of work being done by the church. A recent issue announced a Boy and Girl Scout Vesper Service, Ladies Aid called and quarterly meetings, officers of local Youth Fellowship and speaker, offering for Elon College on February 28th, campaign of membership visitation by the members, gift of flowers and a flower-calendar, and several other things. Such bulletins are very helpful, and are not expensive. It is a good way to preserve the history of the church.

Rev. W. C. Carpenter, Brookville, Georgia, sends the following personal word:

"If the Lord wills that we live and serve this field until October, it will be ten years of service with the good people of this field. God bless them. I love them all. They have proven their friendship on occasions and ways too numerous to mention. I only regret that my service to them has not been commensurate to their devotion and service to me.

"Recently, I accepted the responsibility of pastoring a church on Sunday afternoons whose future looks dark. Even the leading constituents want to disband. I bid fair for much criticism, abuse, persecution. It calls for sacrifice and self-renunciation. It may finally mean a shameful failure, but one sweet privilege stands out. It furnishes me with a glorious opportunity to show my love for the Lord and His cause, that is not found in the other churches I serve. Brethren, pray that I may not fail Him in this test."

ABOUT THE GOSPEL AND THE BIBLE.

"That is a very extraordinary fact, that, in spite of all the attacks on religion, and what is worse, the indifference to it (it is much better to have it attacked than to have people not care), never, never in the history of the world did Jesus Christ, as a person, occupy the position he holds today. He is by far the most interesting personality that ever lived, not only to you and me who have lived with Him all our lives, but to many people who are not religious at all."

"If a vote were taken today, a secret ballot all over the world, on the question: Who is the most important person who ever lived on this planet? He would win that vote by a prodigious majority. If there could be found today a single word that He had uttered that is not yet printed, it would be first page news in every paper in the world, and in every town and village in the world, and in all nations and languages."

"I am certain of this: that all preaching in Christian churches should be about the Bible, and about the Gospel. I know of nothing more fatal to the success of the minister, or the success of the church, than to substitue collective effort in any field of economics, or any social reform for individual regeneration, for Bible preaching. It is absolutely fatal, and it has never worked, and never will work."

—*William Lyon Phelps of Yale.*

FIFTH ANNUAL CONVOCATION OF GEORGIA CONGREGATIONAL-CHRISTIAN MINISTERS.

SOUTHWEST Y. M. C. A., LAGRANGE, GEORGIA, MARCH 2-4, 1937.

Tuesday Afternoon.

6:00 Fellowship Supper—Rev. W. T. Scott, Toastmaster.

7:30 "Meditations on 'Being a Minister'"—Rev. Alan T. Jones.

7:50 "The Minister and His Message"—Rev. R. Wiley Scott.

8:30 "The Minister's Wife"—Mrs. David W. Shepherd.

Wednesday Morning.

8:30 Morning Prayer and Communion—Rev. John H. Knight.

9:00 Discussion, "Parish Cooperation," Rev. T. A. Tripp, Associate Director of Town and Country Department, The Congregational-Christian Church Extension Boards, N. Y. C.

1. Organization—"A Georgia Plan," etc.
2. Program—In the Local Church and Parish.
3. Finances—In the Local Church and Parish.

11:00 Recess.

11:15 "The Spirit of John Frederick Oberlin"—Dr. F. P. Ensminger, Associate Supt. of Alabama, Kentucky, Tennessee.

12:00 Lunch.

Wednesday Afternoon.

1:45 Discussion, "Southern Farm Tenancy Problems," Prof. Arthur Raper, author "The Preface to Peasantry"; Secretary Commission on Interracial Cooperation, Atlanta, Ga.

4:00 Recess—Recreation at the Y; Free Time; Conferences.

Wednesday Night.

6:00 Supper.

"The Georgia Congregational Christian Women"—Mrs. Alan T. Jones.

"The Georgia Congregational Christian Men"—Mr. R. L. Farrar.

Conference Hour: "Missions," "Evangelism"—Dr. E. C. Gillette, Rev. William T. Scott.

Thursday Morning.

8:30 Morning Prayer—Rev. W. Carl Parker.

9:00 Discussion of Religious Education Program, led by Miss Pattie Lee Coghill, and Miss Lucy M. Eldredge, Dayton, Ohio, Associate Secretary Congregational-Christian Y. P. Work.

1. Sunday Schools; Young Peoples' Organizations.
2. Christian Life Conferences (Week-end and Summer Sessions.)
3. Summer Student Service.

11:00 "Unfinished Business"; Suggestions for next year; Selection of chairman.

12:00 Lunch and farewells.

(Rev. David W. Shepherd, Zebulon, Moderator; entertainment on Harvard Plan, lodging and breakfast, through the cooperation of the United Church, LaGrange. Dinner and supper served at the Y. M. C. A.)

JIS' BLUE.

Jis' blue, God,
Jis' blue.
Ain't praying exactly jis' now,—
Tear blind, I guess,
Cain't see my way thru.
You know these things
I ast for so many times—
Maybe I hadn't orter repeated like the Pharisees do;
But I ain't stood in no market place,
It's jis' 'tween me and you.
And you said "ast," . . .
Somehow I ain't astin' now,
And I hardly know whut to do.
Hope jis' sorta left, but Faith's still here,—
Faith ain't gone, too . . .
I know how 'tis,—a thousand years
Is as a single day with you,
And I ain't meaning to tempt you with, "If you be—"
And I ain't doubtin' you.
But I ain't prayin' tonight, God,—
Jis' blue.

—ETTA BALDWIN OLDHAM.

[Note: This little poem has fitted the experience of the editor so well, especially while in the hospital, that he wishes to pass it on to his friends.]

IMPORTANT NOTICE.

At the meeting of the Board of Publications at Elon last week it was decided by that Board to make certain changes concerning THE CHRISTIAN SUN. Since this must be passed by the Executive Committee of the Convention before it becomes official, it is not permissible to give the details in print at present. The plan contemplates a campaign for new subscriptions between March 15th and June 1st, at a special introductory price, and a flat rate of commission that is less than the present 25 per cent. This makes it important for those churches that wish to make as much as possible on their commissions to get busy and send in their list of subscriptions before the fifteenth of March. It is very important for the paper to go into our church homes and to be read by our people. Now is the time for the church leaders to render this service both to the paper and to the members and friends of the Church.

For the Busy Business Man!

Beware of the higher cost of the lower price.

Many men holding big positions created them.

The best pickers of men don't keep picking men.

A man isn't necessarily a failure because he has failed.

Poverty—Never to have a big thought, or a generous impulse.

If some people's conscience were their only guide, they would get lost.

Every man must do his own growing, no matter who his grandfather was.

If you have a good business, advertise and keep it; if you want good business, advertise and get it.

Each day, each week, each month, each year is a new chance given to us by God. A new chance, a new leaf, and a new life—this is the golden, the unspeakable gift which each new day offers to you.

I once advertised for a stenographer. Six applicants were interviewed. Two asked, "What are the hours?" Two, "What make typewriter do you use?" One asked, "How long a vacation do I get?" And the other one wanted a job. She got it.—*John Millar Wyatt.*

What sweeter, richer, more enduring traits can we have than patience, courage, self-control, loyalty and faith? Look at these things. There could be no patience were there no hard things to endure, no courage without danger and the attacks of fear, no self-control without the surge of insistent desire, no loyalty without the temptation to betray, and no faith that is not the triumph over the appearance of evil.—*Dr. Frank Crane.*

A FENCE OF TRUST.

"Build a little fence of trust
Around today.
Fill the space with loving deeds,
And therein stay.
Look not through the spacious bars
Upon tomorrow;
God help thee bear what comes
Of joy or sorrow."

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MINISTERS AND THEIR YOUNG PEOPLE.

It is generally conceded that a big part of the work of a minister is with and for his young people. Work with the adults is necessary for progress at the present, but the work with the young people is the only guarantee for the future of the Church.

This writer has been delighted to find that the church young people want and expect the cooperation of their ministers. Some of them may not tell their minister what they want because the minister seems to be a bit "foreign" or "high hat" and not quite approachable. But if the minister will meet them on the level and either listen, or ask a few questions and then listen, without feeling called upon to "preach back," he will soon learn that the youngsters want his help.

Some busy pastors may be surprised to learn that when the Youth Fellowships meet, they call the roll of ministers, or in some way recognize those that are present. Concerning the absent pastors, there is an eloquent silence, or else a very sincere regret that they are not present to share in the work which is being undertaken. This happened at the recent Fellowship meeting in Eastern Virginia when ten pastors were present and thirteen were absent. The young people were delighted that one minister who was sick remembered to send a message explaining his absence and canceling his order for supper.

Brother pastor, there may be some young person in your church who is eager to attend the Southeast Youth Fellowship meeting in Jacksonville on April 21st, and quite a number who want to attend the Elon Leadership Training School, June 21-26, but who cannot attend without your help. A bit of aid now in the days of dreams may make a great church worker in days of maturity. If you want to live in the next generation, inspire some young persons to undertake the work of the Christ, give them opportunities to share in the larger work of the Church and see that they come in contact with others who are now busy about the work of the Kingdom. This is a very important part of the many things that ministers must do in order to be called faithful by the good Master of us all. Whenever and wherever young people of our day meet in the name of the Lord, it is very important that ministers should come in from going up and down in the earth and meet there too. Otherwise, youth may become weary in well doing and go out to make "whoopee" while it is called today without regard for what may be tomorrow.

OUR JAIL POPULATION.

The University of Virginia News Letter dated February 1, 1937, gives information concerning the jail population of our country, and especially in Virginia. This is a problem which Christian citizens need to face and to seek some solution. Rather lengthy quotations are given because they appear important.

"Crime has become one of the leading industries of the United States. Available estimates indicate it is costing the country fifteen billion dollars annually. Over one million persons were committed to county and city jails in this country last year, or one of every 120 of the total population.

"In the Commonwealth of Virginia in the year ending June, 1936, 77,977 persons were incarcerated in the local jails, one in every thirty of the population, or at a rate of four times that of the United States. This figure was an increase of 3,378 over the previous year. The alarming nature of this increase is readily apparent when it is compared with the 17,978 committed to jail in 1911, the first year for which we have statistics. Perhaps this unprecedented growth appears even more significant when contrasted with the rise in total population from 2,061,612 in 1910 to 2,421,851 in 1930. Thus, we see an increase of 360,239 persons, or 17.5 per cent, in the State's population, while the increase in jail commitments was 31,677, or 176.2 per cent, during the same period. Even more striking is the 50 per cent increase since 1930, when the jails received only 49,655 prisoners.

"The huge total for 1936 was distributed as follows: counties, 35,566; cities, 38,081; and city farms, 4,340.

"Norfolk topped the cities in total committals with 9,761, followed by Richmond with 4,764, and Danville with 4,676.

A total of 2,528 juveniles were committed to jail in the State during the year—13 less than last year. Of these 1,531 were white and 997 colored.

"Figures for the first three months of the fiscal year show committments to jail of 7,727 in July, 8,390 in August, and 7,470 in September—a total of 23,587 for the quarter. If this rate of increase continues, Virginia will probably send to jail this year approximately 100,000 people.

"The figures under discussion relate solely to county and city jails and farms. The daily jail population of the State will average 3,200. If there be added to these the more than 4,000 confined in the State Penitentiary, State farms, and road camps, the youthful inmates of the four industrial schools for boys and girls, the children in city detention homes, and those in boarding homes under the supervision of the State Department of Public Welfare, the total number in some form of custodial care as of a given date will very closely approximate the 15,000 students in schools and colleges of the State."

SUGGESTED REMEDIES.

The News Letter points out some reasons why this jail population is so large but does not give what appears to this writer to be the fundamental thing for discussion. It may be easier for a judge to say "thirty days in jail" than for him to think of something else to do with a prisoner, but what we need to know is why the people do the things that call for punishment of any kind. It is the business of the Church to discover the real

cause for crime and to seek to eliminate it.

Children who are trained in the Church are not so likely to become criminals as those who never get the message and meaning of Christianity. The fact that only about one-third of the population of Virginia is connected with the Church may be a very good explanation of why the crime rate is so high.

We are constantly told that poverty breeds crime, and statistics are abundant that show that out of our crowded and neglected districts come criminals. In one year more young people were arrested in one section of a fine Virginia city than there are young people in that community. The church can help to clear up neglected areas and see that poor people get their share of food, clothing, and shelter.

Some of us remember the fine promises of politicians, who favored the return of liquor as alcoholic beverages, saying that the way to empty the jails was to fill the country with legal liquors. Apparently, these politicians missed their guess, for statistics indicate that there is a tremendous increase of crime, and that the death rate from automobiles runs quite parallel with the increase of alcoholic beverages. These figures are not pleasant. They make one very unhappy, but unless we face them and try to correct the conditions the chances are that we will be unhappier still. Christian citizens must take their citizenship seriously and help to build better communities so that the population will be free and independent and not incarcerated in our jails.

F. C. L.

Face to face with the moral confusion of today, and confronted by the ethical uncertainities of the rising generation, what does the Church propose to do about it? It proposes first of all to explain to young people what makes right right and wrong wrong. When boys and girls understand that major moral verdicts are ultimately supported, not simply by a verse of the Bible, or the opinion of a few local elders, but by the sober record of some six thousand years of recorded human experience, they will show a new respect for those verdicts. It is important to tell boys and girls what humanity has learned about science and mathematics, it is equally important to tell boys and girls what humanity has learned about the probable consequences of different courses of action.

—*James Gordon Gilkey.*

THE GLORY OF THE CROSS.

By Louise I. Hyde.

"God forbid that I should glory save in the cross of our Lord Jesus Christ," cried Paul.

The deepening of our spiritual life will come insofar as you and I echo that statement—as we build upon the cross of Jesus Christ and Him crucified and risen from the dead.

The cross has thrown its shadow across the world. Poets sing of it. Musicians make it the theme of their music. Beautiful writers weave their exquisite stories about it. Crusaders wore its sign in their conquests of the Holy Land. Through the Message men come into the Kingdom by thousands. What is its appeal? What is the magnetic drawing power of the cross? Why should "one of Europe's most brilliant men" have written those immortal words:

"In the Cross of Christ, I glory
Towering o'er the wrecks of
time!"

The glory of the cross lies in the fact that it is the cross of Christ.

"Where is our superiority when we look at the cross of Jesus."

Run through the Gospels and Acts, and they will suggest that the Cross of Christ is a Kingly cross—it's the cross of the King. The cross of Christ is a service cross—it's the cross of the servant. The cross of Christ is an humble cross—it's the cross of the Son of Man. The cross of Christ is a deified cross—it's the cross of the Son of God! The cross of Christ is a glorified cross—it's the cross of the risen "Lord of Glory."

The cross of Jesus is the cross of complete achievement. "Once in the history of the world have there rung from the lips of a soul facing death those immortal words, "It is finished."

The cross of Christ is a cross of redeeming power. Christ died for us. Because He died, we are free from sin. Because He rose again, we're free from the bondage of sin. The only thing there is for us to do is to come, just as we are—"without one plea."

The cross of Christ is the standing place of the disciple. John, in his Gospel, gives us these words, "There stood by the cross of Jesus." It's the only place where one may stand with safety. "All other ground is sinking sand." The cross of Jesus is the place of security. It's the place of universality. The place at the foot of the cross is narrow enough for one individual. It's broad enough for the world. It's the only place to stand.

Someone has said, "The place at the foot of the cross is the place for the sinner, the place for the sufferer, the place for the servant . . . the place for me." We might add one more word to that list—the place at the foot of the cross is the place for the witness. The Apostle Paul was a powerful witness. The secret of his power in witnessing was the uplifted cross. The cross towered above and overshadowed the life of Paul. The cross was the "power of God" in Paul's life. He preached it. He suffered for it. He gloried in it. The relation of the cross to Paul's success in the ministry recalls to us the words of Jesus, "I, if I be lifted up, will draw all men unto me." Only as the cross of Christ is uplifted in our lives will we become "fishers of men." Only as its shadow falls across our lives will our lives count for Him.

Let us "hold fast" the "deep eternal things" of the cross—its witness to a Father, to a Heaven, to a life beyond, to a complete redemption. Let us place the cross of Jesus in the foreground of our lives. Let us pray for "a depth in us to correspond to the depth" of the cross. Let us rally again to its side, and let us say anew this day:

"I take, O Cross, thy shadow
As my abiding place.
I ask no other sunshine
Than the sunshine of His face.
Content to let the world go by,
To know no gain or loss,
My sinful self, my only shame—
My glory all the cross."

MORMONS CALL FOR SABBATH OBSERVANCE.

Has anything like this occurred in any Protestant denomination of America?

Six thousand Mormon youth gathered in a Sabbath observance assembly to launch a crusade for the recovery of the Sabbath! The leaders of the Mormon church are shocked at the widespread desecration of the Sabbath and the growing spirit of lawlessness in America. This movement is the result. Fifteen states were represented by the delegates at the conference. The Mormons expect to push the crusade in all the states where they have considerable population. Their goal is—no sports on the Sabbath, no movies, no dancing, no feasting, no type of self-indulgence, no work that is not absolutely necessary. The meeting was called the Aronic Priesthood Sabbath Observance Assembly, and was held in the Mormon tabernacle. — from *Presbyterian Banner.*

CONTRIBUTIONS

SUFFOLK LETTER.

Friday, February 19th, at 7.00 P. M., the Eastern Virginia Elon College Alumni Club met in the Hotel Elliott, Suffolk, Virginia, for the annual banquet. Dr. Darden W. Jones, retiring President of Franklin Virginia, presided. Mrs. Annie Calhoun is Secretary. Dr. J. E. Rawles of Suffolk was toastmaster. Several violin selections were rendered by Mrs. Milton Chalkley accompanied by Mrs. Margaret Corbitt Riddick. Vocal selections were rendered by Mrs. Claudia Jacobs and Mrs. Ethel Chapman, accompanied by Miss Virginia Jay.

Rev. F. C. Lester of Norfolk delivered the welcome address. Dr. N. G. Newman led the invocation. Impromptu talks were made by several members of the Club. The principal address of the evening was delivered by Dr. Leon Edgar Smith, President of Elon College.

The following officers were elected for the next two years: Rev. H. S. Hardcastle of Norfolk, Va., President; Mrs. J. C. West, Suffolk, Va., Vice-President; Mrs. Annie Staley Calhoun, Suffolk, Va., Secretary-Treasurer.

One hundred and fifteen attended the banquet this year. This Club—as its name indicates—was organized to cultivate good fellowship and renew the acquaintance of former Elon College students in this vicinity. It was not in the mind of the organizers of this Club to form a unit of an alumni association. It is seperate and distinct from the Alumni Association. The Constitution provides that there shall be no annual dues and no appeals for money shall be made in connection with the annual banquet except the price of the banquet. The Club is not unmindful of the needs of Elon College. It is not lacking in loyalty to Alma Mater. But it was the opinion of the leaders in the first meetings that a better understanding and a spirit of good-will and good fellowship would naturally lead to contributions to the College on other occasions. The history of the Club has vindicated this opinion. The meetings of the Club has been well attended—very largely because of the understanding that no financial appeals would be made during the banquet.

There are some loyal friends of Elon College who think the Club should be more practical in its program. It appears to some that it is unfair to provide a banquet for ourselves when the College is in need. "Why not give the price of the banquet to the College and deny yourselves the privilege of a good dinner?" is a question sincerely asked by interested persons. If that theory should be carried to its logical conclusion all Thanksgiving and Christmas dinners would have to be abandoned by members of the churches. Why not reduce all meals to the minimum in cost and quality and give away the difference? Why not reduce all personal living expenses—such as light, heat, home conveniences etc., to the minimum and give the difference to charity? Why not reduce the equipment of our Colleges and take the students back to log fires, kerosene lamps, etc.?

In answer to such questions, this writer believes that a reasonable righteous banquet is an asset and not a liability. A good meal and good fellowship can do much to create good plans and liberal loyalty. Banquets have their place. They serve a good purpose. Eating is a pleasure for people who are well and hungry. There is a time to eat. And there is a time to present an offering. A real offering requires careful thinking. A banquet table is not conducive to fertile mental activity of people who have a good appetite. Do not give up the banquet. And do not overlook the offering. But keep the two separate and distinct.

I. W. Johnson.

THE APPEAL OF CHRISTIANITY.

As I sit on my porch this beautiful, quiet Sunday afternoon, I am thinking of the difference in the appeal that Christ used to secure followers to that of most ministers, and Christian leaders. Today we emphasize the comforts, benefits, blessings of various kinds that the Church has to offer. The minister is a respected gentleman who stands in a beautiful pulpit decorated with flowers and beautiful ornaments, great choirs, etc. He states in his message, appealing for converts, that it is the best policy, etc. Many people are in the Church because of the added prestige that it gives their business. Christian people are more likely to have public sympathy when trouble comes. The modern church has most every thing in its power. Yet we often resort to worldly attractions to influence the world to come in. I have just read in a church paper the announcement of a religious conference urging attendance upon such arguments as "The beautiful new swimming pool is proving to be a great asset." In other words, you need not go to the world any more for entertainment, amusement, recreation, pleasure, etc. The Church is now offering all these to you free of charge. Can this be reconciled with the examples and teachings of Jesus? Generally speaking, we are Christians because of the things the Church blesses us with.

The early disciples were Christians in spite of the curses, discomforts and persecutions that came to them because they were members of the Church. Jesus said, "I send you as sheep among wolves"; "When they persecute you"; "If they have called the master of the house Beelzebub, how much more shall they call them of his household?"; "He that taketh not his cross is not worthy"; "Fear not them that kill the body." What is there about such statements as these to encourage one to follow Christ? Nothing. Why then did they follow him? There is only one answer—they loved Him! Paul said, "The love of Christ constraineth me." Do modern Christians love the gifts more than the giver? Would His appeal attract any followers today? The modern Church selects its leaders because of their ability, talent, influence, culture, training, etc. Jesus chose ignorant, poor, untalented, untrained, uninfluential fishermen, etc., for the fearful responsibility of ushering in His Kingdom. Would we risk so great a thing with such men? In short, is the modern church following Jesus? I sincerely fear that we are a long way from His original program. If we search the scripture thoroughly, we will find it hard to reconcile our modern program of frolics with its teaching.

I am not a critic, but I want to be sincere. Did Jesus ever sponsor any social entertainment? Very seldom did He ever attend such things. It *may* be all right for church folk to attend certain social functions, but are we not entirely out of place when we sponsor things, especially in the name of the Church, that are already more than provided for by the world? The Church's task is to give something that the world can't give. Instead we are shirking that fearful responsibility and playing with worldly things.

W. C. Carpenter.

AND I PUT IT OFF.

A True Story.

It was last summer that we discovered the lovely silver-haired lady—last summer when we were hiking, looking for magnolia blossoms. Sitting erectly in an ancient, rusty Ford, she was busily sewing.

The old place was such a riot of magnolias, mimosas, and lovely old trees that I could not resist the temptation to look around. You could easily see that this had once been the cherished homestead of real people—although it had now fallen into such neglect and decay that it seemed as if the next strong wind must blow down all but the stout old rafters and beams of the house. And the children with me seemed to know the silver-haired old lady well, insisting that, "Oh, she won't mind your looking around. We'll introduce you."

She was such a dear, valiant old lady, trying so hard in her erect, dignified way to cover up all the defects of clothes, house, half-wit bootlegging son and neglected relatives. She did, however, finally grow delightfully pithy about the relatives, who were always weighing "pros and cons" about the little piece of linoleum or old stove up in the attic which they might eventually decide to give her. Oh, you could easily tell that she had suffered all the pricks and hurts that a proud worth while spirit can feel when in need of help from selfish relatives who each feel that, "So-and-So should help her." But as So-and-So" does not, the proud valiant spirit suffers in smiling silence until it is too late for any "So-and-So" to ever be bothered again.

Well, I was full of good resolutions. She and I had "cottoned" to each other then and there I was going back to see her soon—told her so. I fully meant to keep all of the beautiful resolutions, but—I put it off.

At first I put it off because I wished to get her some clothes; the poor dear soul had nothing but rags—and how lovely she would look in lavendar or some soft color with that silvery hair. I fully meant to get her some sewing to do, too.

I did try—at first—to get her some clothes, an old stove of some sort (she was using an almost-gone, one burner oil stove to cook upon when she had anything to cook), and a few little things for the house. I know so many people that, although my pocketbook is almost chronically empty, I felt sure somebody would be glad to help me with the dear old lady.

But, I either found them coldly uninterested or *putting it off*. Gradually I, too, instead of returning with a word of good cheer, an old magazine, or a taste of something from my own table, found myself—putting it off.

Until, finally, Thanksgiving Day came. We had expected, in our Irishly, happy family to have potato soup for Thanksgiving dinner—and to be thankful for it and merry over it. We had, however, two grand roasting chickens sent to us from the country. And with an extra dollar scared up from somewhere for the trimmings for the dinner we were hilariously and selfishly happy over the whole affair (even over our inexpert picking and dressing of the chickens.)

But, about dusk, just about an hour after our happy dinner my small son rushed breathlessly in to announce, "Oh, Mother, they found old Mrs. Manners dead on the railroad track this morning. And, Mother you did not go to see her?" And he began to cry—rough, tough, old boy that he is.

Well, I knew instantly what had happened—she could stand it no longer with no one to love and care for her, probably with no food or anything for which to be thankful. And this was her way of ending it all in this land of plenty for some, but in which charity is administered in such a way as to make even death preferable to the old and feeble who have no present nor any future.

Oh yes I meant to help her—But I put it off.

ELON DEVELOPMENT PROGRAM.

Since the last article concerning the Elon College Development Program in the Eastern North Carolina Conference, considerable work has been done in a number of places. The last report mentioned only two churches which had raised their entire quota; this report lists six additional ones. The writer is well pleased with the cooperation which he and the other workers are receiving from the churches and pastors of the Eastern N. C. Conference. As a unit, we all see now that "it can be done" (the conference quota can be reached). Most everyone with whom we have conversed feels as we do concerning the quota. They, almost, in one accord say, "It can be done." Slowly, but surely, we are doing it.

The churches which have already reached their quota are as follows: Wake Chapel, Fuller's Chapel, Pope's Chapel, Oak Level, Mt. Carmel, Mt. Gillead, Henderson, and Liberty.

The following churches have raised their quota since last report:

	Pledge	
Pope's Chapel:		
B. A. Fuller	$ 5.00	
W. K. Sherron	20.00	
Everette Moose	40.00	
H. B. Conyers	20.00	
J. H. May & J. B. Brown	20.00	
J. W. Suitt	20.00	
J. W. House	40.00	
R. M. Bailey	40.00	
Ethel M. Holmes	40.00	
Herbert Holmes	10.00	
R. D. Collins	1.00	
N. W. Suitt	20.00	
A. M. House	40.00	
C. C. Holmes	40.00	
		$ 356.00
Oak Level:		
J. F. Young	$ 20.00	
W. N. Hoyle	20.00	
E. T. & G. E. Ball	40.00	
W. T. Hoyle	20.00	
J. I. White	20.00	
Mrs. L. W. White	20.00	
Mrs. Ben Holden	204.00	
G. R. Bridges	20.00	
J. W. Hudson	20.00	
W. H. Hudson	20.00	
C. R. Hudson	20.00	
W. H. Frazer	20.00	
		444.00
Mt. Carmel:		
Mrs. W. A. Mitchell	$ 20.00	
W. H. Morton	20.00	
J. W. H. Mitchell	20.00	
R. N. Evans	42.00	
B. J. Jackson	40.00	
C. J. Evans	40.00	
A. A. Mitchell	20.00	
O. B. Wilson	20.00	
E. E. Evans	20.00	
		242.00
Mt. Gilead:		
W. C. Wilder	$ 40.00	
C. E. Edens	40.00	
Miss Emma S. Parish	40.00	
Mr. & Mrs. O. T. Inscoe	40.00	
Eugene Johnson	20.00	
C. H. Bailey	20.00	
Mrs. L. R. Southall	20.00	
R. R. Gupton	20.00	
I. M. Inscoe	10.00	
Mr. & Mrs. Strickland	2.00	
		252.00
Henderson:		
Rose 5 & 10c Store Co.	$ 25.00	
(Inasmuch as the remainder of the names are of the writers own church. He feels safe in omitting these names, as it would require much space.)		
Individuals of the Henderson Church	400.00	
Previously reported	511.00	
		936.00
Liberty:		
The remainder of Liberty's quota has not reached the hands of the writer.		
Total raised		$7,793.00

J. Everette Neese,
Chairman.

If a man has ability which is reinforced by energy, he will not lack opportunities.—*Carl D. Dumbra.*

"Pray to God at the beginning of thy works that thou mayest bring them to a good conclusion."

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

BROUGHT OUT TO BRING IN.

(A CORRESPONDENCE.)

Florida Sanitarium, Orlando, Florida, February 21, 1937.

The writer heard a very helpful and suggestive sermon this morning. The preacher's text was his topic, taken from Deuteronomy 5:23. "He brought us out, to bring us in." The original utterance was to Israel when Moses, in giving the Law, was impressing upon their minds and hearts that God had brought them out of Egypt and bondage in order to bring them into a land of liberty and plenty, provided they would obey the Law and keep the statutes of Jehovah. They had faced, and were yet to face, hardships, trials, tribulations, but the land and liberty into which they were being brought in were worth it all—and more. God brings us out in order to bring us in. It may be, and often is, by the wilderness way, the desolate and desert way, but if it's God hand that is leading us, we will yet come into the green pastures and beside the still waters.

Although the sermon was in the large Congregational-Christian Church of Winter Park, some two miles distant from this sanitarium, one could see how appropriate it all was to those who have been brought by the way of affliction and bodily ailment to the better land of privilege and opportunity. When we are strong and vigorous with vim and vigor, how easy indeed it is to be very, very busy with things which at the time seem so important, but which in solid reality, are worth so little to ourselves or any one else. God has to lay His hand on us and bring us out of ourselves and in to Him.

The world seems to be rushing on into all sorts of folly, sin, and selfishness. These things enslave us, make us bondsmen to the flesh, to temptation, to evils from which we find it hard to escape. God wants to bring us out in order to bring us in.

Communism, humanism, and other isms crowding in on us would have us leave God out, just get an economic scheme, or some benevolence movement that will give us creature-comforts and make good citizens out of us. Well the church does not exist for that. The Church exists to preach the Gospel of the Son of God, to exalt the Christ, to put God first and make Christ-like men and women of us. He is calling us out of all self and selfishness, all greed and idolatry to the worship and service of the living God.

Christ called the eleven disciples out from themselves and bade them go out and evangelize this whole world, turn the minds and hearts of all men everywhere unto Him, "And if I be lifted up, will draw all men unto me."

The days in Florida are as nearly perfect now as one could wish. Spring has come out in her freshest and fairest costune. The atmosphere everywhere is laden with the fragrance of orange blossoms, fresh vegetables are growing and yielding to satisfy the taste of man, the flowers are blooming in bountiful blossom, the birds are singing their sweetest song as they court and woo their mates for the nests they are building, and—well, in the words of the preacher, God is bringing us out in order to bring us in.

Dr. G. O. Lankford of Elon College, was a recent visitor, also Dr. C. W. McPherson, Mrs. McPherson and party of Burlington—and how happy we were to see and greet them all. Some one once wrote a classic on "Ships That Pass in the Night." Some other body might well write a classic on "Friends That Pass in the Day"—especially when one is away from home and in a hospital.

If God can make a world as beautiful and bountiful and blessed as this, desecrated and abused and distorted as it is with the rebellion and wickness of man, how beautiful, bountiful and blessed indeed must be that world of His own ordering where His redeemed do His will and sing praises to His name always. One presumes that the most beautiful and the best that this world has is but a poor shadow, a faint and imperfect hint, of that brighter and better land where no sin is, and no sickness and no death.

J. O. ATKINSON.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 20, 1937.

Sunday Schools.

Wake Chapel, Fuquay Springs, N. C.	$ 5.11
Palm Street, Greensboro, N. C.	5.13
Mayland, Broadway, Va.	1.00
Hines' Chapel, McLeansville, N. C.	3.00
Berea, Altamahaw, N. C.	4.00
Morrisville, N. C.	1.00
Pleasant Union, Lillington, N. C.	1.08
Big Oak, Eagle Springs, N. C.	.70
Auburn, Raleigh, N. C.	1.00
Bethel, Elkton, Va.	1.00
Leaksville, Luray, Va.	5.61
	$ 28.63

Individuals and Churches.

Sophia, N. C.	$ 2.50
Mt. Auburn, Manson, N. C.	1.50
	$ 4.00

Specials.

E. J. Cheatham, Franklinton, N. C.	$ 19.00
Total for week ending February 20, 1937	$ 51.63
Previously acknowledged	9,591.62
Total since September 1, 1936	$9,643.25

J. O. ATKINSON,
Secretary.

IN THE ISLANDS OF THE SEA.

Industrial training is most important in preparation for life today in the South Sea Islands, says Rev. Clarence F. McCall, who is heading up the Training School at Kusaie, Caroline Islands. The class room work, therefore, is being supplemented by gardening for the boys, weeding, weaving and good house-keeping for the girls. Mr. and Mrs. McCall and Miss Wilson are endeavoring to stimulate the cooperative spirit among pupils and parents. "We believe that the motive power that will make it possible for our students to study, work and cooperate is to be found in Christ whose religion is sufficient for the needs of this changing world," they say.

BEATING THE RED LIGHTS.

Wives and mothers in Japan today are alert to the need of making their homes places where husbands will want to stay and not seek out the gay cafe in which to entertain friends or find personal enjoyment as has been the custom. Says Mrs. William P. Woodard of Osaka, "These intelligent little women are dressing more carefully, no longer considering somber clothing a necessary characteristic of modesty, and are adorning kimonos with gay collars and belts." The struggle between the old and the new in Japan is very evident among the women where this generation and the one passing find it hard to see eye to eye. Here the Christian missionary has a very real opportunity to help in the blending process.

Joy does not happen. It is the inevitable result of certain lines followed and laws obeyed and so a matter of character.—*Maltbie B. Babcock.*

EXTRACTS FROM A MISSIONARY'S MAIL.

Mail from abroad comes about once a week. Frquently in each mail there are letters of interest from many parts of the world. Not a few ask information regarding the work. Some bring the cheering, helpful word that there are those who are praying for the work and for us.

A young Britisher, met aboard steamer on his way out to the Malay States, on the extreme southern end of Asia, where he is now working on a big rubber plantation, recalls with pleasure his fellowship with the missionaries, who sought to be of spiritual help to him during the voyage to those dark people just north of the equator, writes in a Christmas letter:

"This plantation of six thousand acres was first planted in rubber by Chinese twenty-five years ago. We are now already replacing some with new trees, better stock. I have been given a modern bungalo and a wide view, also a car for my use. Next year we are to manufacture our rubber by an entirely new process, shipping it in a semi-liquid state in steel drums to England and America. A German engineer is putting in the new plant . . . A suprisingly large proportion of the Malayan Chinese here are now Christians.

Our papers give obscure accounts of wars on the Manchukio and Mongolian borders. Let us hope that the Japanese and Chinese will come to some understanding without a real war. Malaya is open to both Chinese and Japanese. The latter are only small shopkeepers, while the Chinese have become bankers, miners, engineers and industrialists. So you see some of our country is not a jungle, such as seen from the decks of passing steamers . . . My sister was over in England from New York recently. Her eldest son has just been sent down from Harvard. His only fault was that he devoted too much time to athletics and too little to his studies. He has now attended the Olympic Games in Germany, so perhaps he will be taken back. A strange world this . . . Then what do you think of the abdication of our late King? It was really a rather sad affair, especially since the English people were ready to welcome an American queen; but not a divorcee of any nationality. The amazing thing is that the ex-king should have proposed taking a course which would have strained the loyalty to the thrones of every church-goer in the land, for the British attitude to divorce is still antagonistic. However, the new king George and his family are already extremely popular with the people, so it may all work out for the best in the end."

A daughter in college in America writing to her missionary parents on the special meetings held throughout the States by special speakers, says: "My words could not formulate anything adequate to express the wonderfulness of the meetings. I heard Dr. E. Stanley Jones speak three times, and I may truly say that he is the most impressive speaker I have heard because of the spirituality of his messages, and because of his absolutely intellectual and practical approach in the light of the present situation of our world today. He made everybody think. His mind and his reasoning are superb. But Dr. Jones was only one of the many with whom we are especially impressed. Miss Muriel Lester, the Jane Addams of London, was radiant as she talked so much of the need to 'practice the presence of God' through prayer and quiet times alone. Then she told how necessary it is for Christians to take a definite stand against war. Other speakers helped us to understand how unstable now is the family and how the situation can be helped" . . . . From what we hear of these meetings throughout the country, they must have been a great blessing indeed. Surely none owe more to the gospel of our Lord than the American people. We rejoice to say that strong Christian leaders and speakers are developing among the Chinese. They certainly need prophets at this time.

A well-known American born in Russia, acquainted with affairs in Russia and the United States writes: "I was pleased to hear of the publication of my tract." Ten thousand of these booklets were printed with money furnished by an earnest Christian woman in New York who is much interested in mission work among the Russians. "May the Lord bless the ministry of this little booklet. It was written with a desire to encourage those who are passing through all kinds of tribulations and trials. Russians are among them in a special way . . . Have just arrived from a trip to the middle states. There is no question any more that communism is an American problem, and a very disturbing factor everywhere. The Gospel seems to be the only effective counteracting forces. No wonder it meets so much opposition from the communists."

Rev. and Mrs. J. V. Dawes, after many years of valuable service as Southern Baptist missionaries in Shantung Province, have had to leave the field on account of broken health and are now at 612 Ninth Ave., Honolulu, Hawaii, where they are seeking to gain their health. They are making gradual improvement, though Mrs. Dawes is still far from well. After the winter they go to California. In a letter just received Mr. Dawes says: "If you have never taken a cocoanut out of its outer hull, let me tell you that you have an experience ahead of you, for it is quite a job . . In all this territory of Hawaii there are only two Baptist churches, one here in Honolulu with about seventy-five members, and one in a town thirty miles distant with eighteen enrolled. Baptists entered here late, and these churches have no buildings of their own, but the city church is self-supporting and sends five dollars every month to China for mission work. It has nearly a hundred dollars on a building fund . . . This is a real mission field. There are about 140,000 Japanese (100,000 are U. S. citizens), 27,000 Chinese, 40,000 Philippinos, 6,000 Koreans (not one a heathen), about 40,000 Portuguese (nealy all Catholics). The Japanese are largely Buddhists, with a good many temples here . . . Gipsy Smith, the great evangelist, is to begin a three weeks' meetings here Jan. 3. He is much needed for many of the churches (Congregational) are very modernistic. I am kept busy preaching and teaching the Word, but am glad to be so used as far as my strength will permit" . . . Mr. Dawes' help is mostly among the European population, though he preaches frequently to the Chinese in Honolulu. These fine people, the Dawses, deserve every consideration received of Southern Baptist. The wise provision made by the Foreign Mission Board through the Relief and Annuity Fund for their retirement and provision in old age assures a living for them and other such faithful missionaries.

CHAS. A. LEONARD, SR,
Harbin, Manchuria.

SOUTHERN BAPTISTS SEND FIFTEEN MISSIONARIES.

Fifteen new missionaries have been appointed to serve in the foreign field under the auspices of the Foreign Mission Board of the Southern Baptist Convention. Thirteen were assigned to China, one to Africa, and one to Brazil. A reduction in the mission debt during the past four years from $1,115,000 to $400,000 is also announced. During the past four years, eighty-three new missionaries have been appointed, twenty-eight others reappointed, making a total of 111 reinforcements.—from *Missionary Review of the World.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

THANK YOU.

Many young people throughout the Southeast would like to express their thanks to Dorothy Truitt of Greensboro, North Carolina, for the material which she sent out for Inter-Racial Sunday. As the newly appointed Superintendent of Service, she sent this material to all Youth Fellowship Superintendents of Service, who in turn sent the valuable material on to their local churches.

It is in this way that the Southeast Youth Fellowship can do much for the local church. We hope that other superintendents will follow Dorothy's lead in securing and sending out material whenever possible.

FLORIDA CHAIN OF MISSIONS.

For the past several years, the Florida Chain of Missions has presented to the people of Florida, a group of Christian leaders of various denominations and nationalities. This group travels over the state holding discussion meeting, workers' conferences, and general assembly meetings. Representatives speak at civic clubs, schools, and churches.

This year Youth Assemblies were held in six cities in the state, in connection with the adult meetings. These youth meetings were planned by a local group of young people, who were given their choice of speakers. Each church and community organization was alloted a certain number of delegates, as the object was not a mass meeting but a leaders' conference. The delegates were between twenty and thirty years of age, the object being to interest that group of young people which so often drops out of church work.

The results of these Youth Assemblies were very encouraging. Young people were eager to come to the meetings and to take part in the disicussions. It is hoped that they will be continued as a feature of the Florida Chain of Missions next year.

CENTRAL FLORIDA YOUTH ASSEMBLY.

The Youth Assembly for Central Florida was held at Rollins College, Winter Park, Florida. About one hundred young people were present at the sessions, which met all day Sunday. They represented Presbyterian, Baptist, Methodist, Episcopalian and Congregational - Christian Churches.

The sessions started with an address by Miss Muriel Lester, the great English leader along the lines of social service, peace, and personal religious living, who spoke in the Rollins Chapel. Following that came addresses by Herrick Young, missionary from Iran and world-famous economic authority, and by Mrs. E. Stanley Jones, famous wife of a famous husband.

The delegates ate dinner together at the Woman's Club, and enjoyed talking to these famous people in their "off the record" moments. Mrs. Induk Pak of Korea told about work in her land—she has made several trips to Florida and never fails to please her audience. Then Miss Saito, the "Japanese songbird," sang for the group. This famous coloratura soprano entertained us with songs in Japanese, Italian, and English—and with her very charming personality.

The remainder of the afternoon was spent in group sessions—one on Race Relations, one on Peace, and one on Our Changing Economic World. Here we discussed with these great leaders the problems in which we were most interested. It proved to be a thrilling experience for all who attended.

ANSWERING "FOLLOW ME" TODAY.

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 7, 1937.

SCRIPTURE: Matt. 4: 18-22; Luke 14: 25-33.

(CONSECRATION MEETING.)

Daily Readings—

Monday—Following Christ in His Prayer Habits—Luke 6: 12.

Tuesday—Following Christ's Example—I Peter 2: 21-25.

Wednesday—Following Christ's Faith in God—Matt. 6: 24-34.

Thursday—Following Christ's Courtesy—Matt. 19: 13-15.

Friday—Following Christ's Unselfishness—Rom. 15: 1-5.

Saturday—Following Christ's Forgiving Spirit—Luke 23: 34.

Jesus gave His disciples the invitation, "Follow Me." They forsook their nets and followed the Master, not for money, fame, or pleasure, but for the joy of making life better. They did not lose their nets because they turned to Christ. They became better fishermen because they followed Jesus. They sought first the Kingdom of God.

When Andrew became a disciple, he found his brother, Simon Peter, "and brought him to Jesus." "Follow Me" does not mean simply "being good." We must make an effort to lead others to Christ. If we have found the Messiah, we will be ready to introduce others to Him. I am sure no Christian is so selfish in life that he refuses to make his Christ known to someone who needs a Savior.

Once a person turns to follow Jesus, he turns his face to change the direction of humanity. No one can ever build a better world, one that is Christian, unless one has the inner riches of Christ in his own soul.

For Discussion—

1. Can one follow Jesus in part? 2. Does a person lose his freedom when he accepts Christ? 3. If I had followed "in His steps," would I have acted just as I did today? 4. What would I do tomorrow that I did not do today? 5. Is there an outward sign of an inward dedication of my life to Jesus? 6. Can a person "follow Christ" and not support missions? 7. Have church members in general changed enough in their lives?

"Living for Jesus a life that is true,
Striving to please Him in all that I do,
Yielding allegiance, glad-hearted and free,
This is the pathway of blessing for me."

Suggested Hymns—

"Jesus Call Us," "I'll Go Where You Want Me To Go," "Lead On, O King Eternal."

S. E. M.

HAVE YOU READ?

Why Worship by Muriel Lester, price 20c. Order from Stanley Huntter, Benvenue, Berkeley, California.

Ways of Praying by Muriel Lester, price 20c. Order from Cokesbury Press, Nashville, Tennessee.

These are intimate little booklets which give a rare insight into the workings of the mind of Miss Lester, who really lives her religion. Quoting from the latter book—"Anyone can live the life of prayer. It is not long periods of quiet and leisure that are the great necessity of prayer; it is a habit, a humble spirit; a disciplined mind, a sense of order, self-control, an intelligent associating of ideas. And all these you can acquire while you dress, bathe, brush your hair, walk to work, or sit in the bus."

Sunday School

By Rev. H. S. Hardcastle

THE NEW COMMANDMENT.

Lesson IX—February 28, 1937.

Golden Text: *A new commandment I give unto you, that ye love one another; even as I have loved you; that ye also love one another.*—John 13:34.

Lesson: John 12:12-13:38.

Jesus had made His triumphal entry into Jerusalem. He had publicly announced Himself as the Messiah. He had received the plaudits of the populace. He had set Himself to teach and to make the best use of the opportunity which the Passover Feast gave Him—the last opportunity He knew full well, that He would have to teach the people.

We Would See Jesus.

A group of Greeks had come up to the feast. They were probably proselytes, men of Greek culture who had accepted that Jewish faith. Thus they represented the best of contemporary civilization and culture. Greece stood for the best in culture and Israel stood for the best in religion. But there was an unsatisfied hunger in the hearts of those Greeks, a hunger which found expression in the words, "Sir, we would see Jesus." The best in ancient culture and religion cannot completely satisfy. Jesus alone can do that. Their words represented something more than mere curiosity; they represented the hunger of the heart for a fuller revelation and experience of God. And today, as then, men really would see Jesus. If only they could see through, or back of, the mechanics of religion to the dynamics! If only Christ could be made real to them. Christ needs not to be defended; He needs only to be incarnated and manifested.

That the Son of Man Should Be Glorified.

These Greeks were the forerunners of that great multitude which no man can number, that multitude of Gentiles who would find in Christ the satisfaction of their deepest needs. Jesus saw that and it made His heart glad. He has been glorified in His saving works amongst the Gentiles.

Losing Life to Find Life.

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." It is rather strange that we have never applied to things spiritual, the things which we accept in things natural, that we have not applied the natural law in the spiritual world. A man plants a grain of corn or wheat. But unless that grain of corn or wheat dies, unless it gives up its life, it cannot bring forth any grain. Life comes from life. It is only through the giving of life that we can have life. He who tries to save his life by that very act, loses it. By a strange paradox of life, life can be kept only as it is shared. One never finds real life until he gives himself to something outside of himself. The taunt of the critics while Jesus was on the cross, "He saved others, himself he cannot save" was literal truth, although not in the sense in which they thought. If Christ had saved Himself, He could not have saved us. Because He gave Himself for us, He really found His life.

If Any Man Serve Me!

"If any man serve me . . . where I am, there shall my servant be." Service for Christ means fellowship with Christ. He is the Companion of the way, the way of common, every-day, ordinary experiences of life. And if any man serve Him, "him will the Father honor." Men do not always appreciate their benefactors, nor reward their labors. But God honors the men who serve Him. Godliness has its own reward in the Father's approval here and hereafter.

Glorify Thy Name.

It was Jesus' earnest desire and prayer that in all things He might glorify His Heavenly Father. And at the end of His ministry, He could say, "I have glorified thy name." The Catechism is right when it says that the chief end of man is "to glorify God." Paul said, "Whatsoever ye do in word or deed, do all to the glory of God," and again he says, "Glorify God with your body and your spirit, which are God's." There are men who live and serve in such a way that they glorify God, they reflect honor upon Him, they reveal the beauty of His character.

A Voice From Heaven.

"There came, therefore, a voice from heaven saying, 'I have both glorified it, and will glorify it again.'" The ministry of Jesus thus far had glorified God. His passion and resurrection and ascension would still further glorify.

But there was confusion as to what really happened when the voice came from heaven. Some said that it thundered. Others said that an angel had spoken unto Him. Spiritual things are spiritually discerned. There are those to whom all talk about religion is simply unintelligible. But to others God speaks in terms that they can understand. Jesus Himself laid a great deal of emphasis upon hearing. "Take heed how ye hear," He said on several occasions.

If I Be Lifted Up!

"And I, if I be lifted up from the earth, will draw all men unto myself"—this He said signifying by what manner of death He should die. He knew they were going to crucify Him. But in the very act of lifting Him up, in putting Him upon the cross, they would be lifting Him up in a way that would draw all men unto Himself. The Cross of Christ is the Great and Eternal Magnet. That is God's last appeal unto men. God cannot say anything more than He said through the Cross of Christ. Nowhere else is there more power of appeal than in Christ's Cross, Divine Love suffering and giving Himself for the sins of the world.

When I survey the wondrous Cross
On which the Prince of Glory died,
My riches gain I count but loss,
And pour contempt on all my pride.
Were the whole realm of nature mine,
That were a present all too small,
Love so amazing, so divine,
Demands my soul, my life, my all.

A New Commandment.

"A new commendment, I give unto you, that ye love one another; even as I have loved you; that ye love one another." It was not exactly new for its general idea is revealed in Lev. 19:18 and Deut. 30:6. But Jesus gave it anew in the sense that He gave it a fresh meaning.

It was new in inspiration, because in Him they had seen a new revelatio of love expressed in human relationships. "Even as I have loved you"—that is a big order; to love regardless of whether we are loved in return; to love whether folks are loveable or lovely. To go on loving even our enemies.

The Badge of Discipleship.

How shall we know who are really disciples of Jesus? He gives a practical test. "By this shall all men know that ye are my disciples, if ye have love one to another." True orthodoxy is not primarily a matter of creed, but of compassion, not of belief, but of behaviour, not of lips, but of life. Are you wearing the badge of discipleship? How conscicuous is the badge of discipleship which you are wearing?

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

The Secret of Soul Saving.

"And when they found him, they said unto him, all men seek for thee." —Mk. 1-37.

Search indicates unsatisfied desire. Search for Jesus indicates unsatisfied desire for Jesus. Sin and its distressing affects often sends one in search for Jesus. However, every effort possible has been, and is being made to make sin so delightful that its distressing effects may be lost sight of, and, as Isaiah puts it, "Sentence against an evil work is not executed speedily, therefore, the hearts of the sons of men are fully set in them to do evil," Eccl. 8:11.

But salvation comes to most souls by the creation of desire within them for Jesus and His saving effects. We cannot and should not depend upon the effects of sin to turn man from destruction to the Lord. It is the business of every Christian as a witness of the Lord to create desire for the Lord in the hearts of them whom they lead to Christ. Essentially desire precedes action.

Prayer—O Lord, make Jesus the center of all our desires this day, and grant that all men everywhere may seek and find Him precious to their souls. *Amen.*

TUESDAY.

Life's Content for Happiness.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3.

We are told of an instance of a young man who was disinherited because he embraced Christianity. Because of this and hoping to obtain happiness and contentment, he sells out. He took out of his life one word, and that word was "God." And then he discovered that instead of swapping God for happiness, as he thought, he had sold God for more misery and, like Judas, he went out into the darkest night he had ever known. He discovered that he had no substantial quality or content of happiness without God.

From the morning paper of today we read declarations of High School graduates asserting that "education will solve the problems of life." The fact is that it is the loss of God that explains the distress of the world. The world is not God-conscious, and all the education of the world will not save.

Prayer—O God, it alarms us to think of life without Thee Forgive us of our sins and make us dependent upon Thee. In His name we ask it. *Amen.*

WEDNESDAY.

Are We Not Dwelling in the Stars?

"Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down from thence, saith the Lord." —Obadiah 1:3.

The prophet is discussing the perils of pride. No peril is greater. Prosperity makes us self-sufficient. This is because it shuts us off from instruction, from betterment and from pardon. Prosperity tells us that we do not need support, and pride tells us that we do not need a Saviour.

Let us come down from our nest in the stars before calamity comes and shakes us down.

Prayer—Dear Lord, how forbearing Thou art. Pardon our sins and show us our poor weak selves. In His name we ask it. *Amen.*

THURSDAY.

A Much Needed Trait.

"He entered into the synagogue and spake boldly . . . reasoning and persuading as to the things concerning the kingdom of God."—Acts 19:8.

Paul's boldness was the most conspicuous of his traits. He feared nothing He said, "I can do all things through him which strengtheneth me." With that backing he went forward and no danger was terrible enough to cow his great spirit.

The world needs more of this type of Christian today. We are nothing beside Paul, but we have the same Christ that he had, and so we have the same strength and the same boldness. There is not a sin that we cannot conquer, nor an iniquity that we cannot banish, if we have to.

Prayer—Dear Father, we pray Thee to banish fear from our hearts and give us courage of our Christ. Make us strong in the fight against sin, and make us glad in all life's doings. This we ask for Jesus sake. *Amen.*

FRIDAY.

The Truth of Worship.

"God is a spirit and they that worship him must worship him in spirit and truth."—John 4:24.

We require pure foods for our tables and we will allow no substitutes; but when it comes to worship, we are not that way. True worship is the soul's reverence of God. Yet we are often contented with exterior things. One has not gone to church unless his soul goes. One has not prayed unless his heart has been lifted up to God. One does not read with his eyes alone. A lover is not contented with words; the spirit of the two must meet. Shall we set a lower standard for our love of God.

Prayer—Our Father, we pray that our being may go out to Thee as well as Thy being goes out to us. May we meet in truth and be united with Thee forever. *Amen.*

SATURDAY.

Mordecai at the Gate.

"Yet all these availeth me nothing, so long as I see Mordecai, the Jew, sitting at the king's gate."—Esther 5:9-14.

Haman had riches and honor, wife and children and friends and the favor of the king; but all that was nothing in his wicked heart so long as Mordecai the Jew sat the king's gate and refused to rise and make obeisance as Haman approached.

Thus often it is with us. A trifling annoyance will counterbalance a world of blessings. Some wretched envy or jealousy will overcast a sky that sparkles with the sunshine.

Haman's heart came into its horrible condition through lack of love. He was all for self, nothing for others. Pride ruled his will. He left no room for God in his soul. No wonder he was hanged at last on the gallows he had built for another.

Prayer—Abolish in our minds, O God, all Haman thoughts of hatred. May we have good will for all men, and then shall we be men of Thy good will. For Christ's sake. *Amen.*

SUNDAY.

Baptized in the Spirit.

"I baptized you in water; but he shall baptize you in the Holy Spirit."—Mark 1:1-8.

What a superb and inspiring revelation was this which was made to John the Baptist and through him to us! He had been taking men down to the Jordan and whelming them in the waters of the river for the washing away of their sins; now he saw a baptism infinitely more glorious which Christ would perform, a baptism in the Holy Spirit of the living God.

To be surrounded with God. To be interpenetrated with God To be lifted, upheld by the gentle might of God's love! What conception is finer than this?

Prayer—Oh, to be taken by Thee, to be filled with Thee, to be purified by Thee, to feel Thy power beneath us and around us and above us, Holy Spirit of the living God! *Amen.*

Amos R. Wells.

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

AND WHEN THE DOORS WERE SHUT—CAME JESUS.

By Rev. Victor B. Chicoine.

"And when the doors were shut . . . came Jesus."—John 20:19.

Certainly in these days of scientific proceedure any preacher would have a difficult time convincing most minds that a visible, wrath-like, or physical Jesus slid through the cracks and crevices of that barred door. For most people such a belief would be abhorrent. I cannot here take the position of literal interpretation. Yet I do take, unequivocally, the position that when the doors were shut Jesus did enter. And when Jesus entered that room He came with more power, and persuasiveness, into the lives of those men than He had ever done before! For now the cross had become a factor in the debate that raged about Jesus. And no one can debate very long with the cross! That is why He entered that night through barred doors. That is why there will never be barriers high enough, or deep enough to keep Him out.

Before Jesus went to the cross, many doors of joy had been shut upon Him. Our Lord was never to know the full happiness of home life. And the love of some little laddie, or bonnie lassie of His own was never to be His. The birds of the air, the hunted foxes had places of rest, but for Jesus there were few such retreats. He was denied the satisfaction of having all men heed his words. He was not to see His message of courage leap from heart to heart in the lives of the fear stricken multitudes about Him. The joy of discussing calmly, and without low passion and prejudice the pressing problems of the day with the rulers of the people, was prohibited to Him.

So He found joy in the children of others! He found gladness in staying with the truth, though He was often alone! He exulted in speaking for the unprivileged! He became buoyant when He was able to lead some men and women into the presence of God! "And when the doors were shut . . . came Jesus."

Jesus found joy in different ways than many do today. Hosts are seeking it directly, earnestly, seriously, but they never find it. It is always just ahead of them, or else some one came upon it just before they did. So many do not understand that joy is always close beside them, even as it was always close beside the Master.

II.

Then the doors of friendship were barred and doubled barred against Jesus with thick-crusted, ancient traditions, and sharp jealousies. He was barricaded from the so-called elite. We do see Him at a banquet or two of those whose names were in the social register. But undoubtedly He was there more as a curiosity, a sensation, the lion of the hour, than for any other reason. He was never heartily welcomed in all the homes of the "Who's Who" of that day. Covertly Jesus was an ostracized man!

Some have had the doors of friendship shut upon them because of their own base actions. But this was not true of Jesus. He could have had certain friendships for a price! These doors were shut upon Him because He would not truckle to the cheap demands of the hour! Yet He did enter into the vast and beautiful hall of friendship. Jesus turned to the despised publican, the sick, the poor, the humble, the bruised, the dying. Here doors of friendship were thrown wide open to Him. Jesus would gladly have entered other doors of friendship, but men would not permit Him. "And when the doors were shut . . . came Jesus."

Have the doors of friendship been shut upon you? Some years ago as an aftermath of the World War there were a number of epileptics in a certain hospital. They were forgotten and neglected. No one outside of the professional attendents knew much about them or cared. It was told me by one who saw them that these men, bored to desperation by their own uncongenial company, would sit in a large circle watching each other, and then wager on which would take the next fit.

A group of women discovering this terrible situation made it their task to enter that hospital, play the part of a friend, and change that condition. There are doors of friendship one can enter—if one wills to enter!

III.

The doors of opportunity to serve were shut upon Jesus. He did not come to seize something for himself—He came to contribute. Yet men dull and selfish, missed this point. Early in His ministry Jesus went to Jerusalem to celebrate the Feast of the Passover, and sometime during the ceremonies the ruling party became angry with Him. We read that in order to escape them: "He needs must go through Samaria." They succeeded in shutting that door. Later He was thrust from the synagogue. And another door was barred. One day towards evening, tired with the day's journey, He would have rested in a Samaritan village, but He was ordered to move on.

Yet there were to be doors opened which no man could shut upon Him. Nicodemus came upon Him in the dead of the night. Zacchaeus came to Him from a perch in a tree. A sick man, in defiance of customs, is lowered down to Him through the roof. They do force Jesus to go through Samaria, but there He meets the woman at the well, and to her Jesus imparts some of His choicest thoughts. "And when the doors were shut . . . came Jesus."

One thinks of Dwight L. Moody, a young convert, being denied a chance to teach a Sunday school class. He said: "Give me the room and I will get the boys!" They gave him the room never believing anything could happen. He went out upon the streets of the city and found the boys! One who thinks of the story of Michael Angelo carving a masterpiece from a discarded block of marble.

IV.

Once more our Lord is in Jerusalem. This time He is bound and guarded. The most depraved criminal never had a more secure watch placed over him. His foes now see that He has outwitted them at every point. But from now on there will be no more opportunities for this troublesome Galilean to mingle with the people! To make certain of the matter they will kill Him. Dead men enter no doors!

Poor, purblind creatures! There are doors—open wide—and Jesus will yet enter into the world! Over one of these are written the words: *"He who would dwell in the hearts of people—enter this door of love and sacrifice."* And Jesus entered that door, and walked to Calvary, and into the affections of the world for all time!

V.

Finally, not satisfied with His death on the cross, His enemies tried to seal Him in a tomb. They barred the door with lies, ignominy, and a great stone. They sealed it all with the great imperial Roman seal of empire against His possible emergence. Against the door they heaped high the disgrace of dying a felon. They placed on watch a trained, trusted, band

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Board of Trustees of the Christian Orphanage met in its Regular Annual Meeting at the Christian Orphanage on February 17th. We regret very much that on account of sickness on the part of some of the members and some in Florida on Winter vacation, we did not have a full board present as we had hoped.

We did have enough present to transact business and we had a very pleasant meeting.

Our girls won two prizes. Madge Thompson entered a contest some time ago offered in the *Screen Guide* magazine to arrange pictures in the most artistic poses and won and received $5.00 in cash.

Arline Morgan entered a Shirley Temple contest in selecting the most artistic costume for a Shirley Temple doll. She won a pair of Shirley Temple slippers.

When prizes are offered our children go after them and in a number of cases bring home the "bacon."

Quite a number of our children work for high grades in school and their report cards show that they are going to win.

In looking over the grade cards for last month, I noticed one little boy had seven "As" on his card for the month. He is very fond of "As" and doesn't like "Bs."

I am happy that our graduating class, this spring, is making good grades and are not trying to get through by just making a passing grade.

Our larger girls, 14 to 17 years of age, are very short on Sunday dresses for Easter. The good women have been good to us in former years—I hope their interest has not abated.

CHAS. D. JOHNSTON.

REPORT FOR FEBRUARY 25, 1937.

Amount brought forward		$ 1,238.05
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Durham	$ 17.48	
Hopedale, $2.93 & $1.30	4.23	
Berea	4.00	
Mt. Zion	1.46	
		27.17
Eastern N. C. Conference:		
Youngsville, Jan. & Feb.	$ 2.00	
Mt. Auburn	1.50	
Shallow Well	5.00	
Pleasant Union	5.00	
		13.50
Western N. C. Conference:		
Ether	$ 1.02	
Pleasant Ridge	4.73	
Flint Hill	.43	
		6.18
Eastern Va. Conference:		
First, Portsmouth	$ 3.41	
Cypress Chapel	3.68	
		7.09
Valley Va. Central Conference:		
Antioch		3.42
Ala. Conference:		
Lowell	1.00	
Bethany	1.00	
		2.00
Special Offerings.		
J. A. Clarke, on Thanksgiving pledge	$ 20.00	
Mrs. Mesley, support of R. A. Hines, Jr.	18.00	
Mr. May, support of children	5.00	
Mrs. Dalton support children	12.50	
		55.50
Total for week		$ 114.86
Grand total		$ 1,352.91

HE STILL LIVES.

[A monthly talk in behalf of the orphanage before the Sunday School of the Christian Church, Burlington, N. C.]

Mr. Superintendent:

I wish to dedicate my remarks this morning to the memory of a man who was not a member of the Christian Church, but was one of the Christian Orphanage's most loyal friends and the second largest benefactor.

Several years ago, before the erection of the Baby Home, one pretty afternoon, Mr. Lawrence S. Holt, while out driving, drove through the grounds of the Orphanage. He met two little boys who tipped their caps and were very polite and courteous to a lonely old gentleman. One of these boys was probably Tommy An-

(Continued on page 15.)

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *t*even all her living.

A. D. 33.
i 1 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
p Deut. 28. 15.

18 And pray ye that your flight be not in the winter.
19 *p* For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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In Memoriam

WALTERS.

The Newport community, near Shenandoah, Va., was saddened when the death angel called at the home of Mr. and Mrs. Thomas Walters and removed their small son, Leo William Walters, who was born June 17, 1927, and died February 13, 1937. This young man is survived by his father and mother, two brothers and two sisters. Even though we cannot understand why God should remove one so young from our midst, yet may we be as David of old, "I shall go to him, but he shall not return to me."

W. J. ANDES.

NICEWANDER.

Antioch Church, near Harrisonburg, Va., lost one of its best members when Mr. Jacob Franklin Nicewander departed from this world to the mansions which Christ has gone to prepare for his followers. Mr. Nicewander died February 15, 1937, after a long period of illness. During the latter part of his illness, he realized that his earthly life would not last much longer and he longed to go home to his Heavenly Father. Mr. Nicewander was 67 years old and is survived by his wife, Mrs. Minnie Nicewander and five children: Moody, Floyd, Warren, Mildred Nicewander and Mrs. James Nutter, all of Harrisonburg and vicinity. May God bless those who mourn for their loved one.

W. J. ANDES.

HE STILL LIVES.

(Continued from page 14.)

drews, now a Federal engineer and stationed in the Panama Canal Zone. Mt. Holt was so impressed with the courtesy and behavior of these two boys, that he went home and called Mr. Johnston over the telephone and by appointment, Mr. Johnston called on Mr. Holt at his home the following day. He asked Mr. Johnston many questions pertaining to the work of the institution, becoming greatly interested in Uncle Charlie's endeavors. When Mr. Johnston rose to leave, he was requested to wait a second, Mr. Holt going into the other room and returning in a few minutes with a check for $500.00, his first donation to the Orphanage. From then on, Mr. Holt became a great friend of this home for motherless and fatherless children.

A short time after Mr. Holt made this contribution, he called on my father, who was at that time chairman of the Board of Trustees, and asked him why the Orphanage did not buy the plot of ground adjoining the old building where the Baby Home now stands. He was told that the Orphanage did not have the funds to make such a purchase, that the institution had been terribly in debt, but that he was glad to say it was almost out of debt. Mr. Holt made my father, at the time, a proposition to purchase this land and give it to the Orphanage, provided it could be bought for a price not exceeding $2,500.00. Mr. R. J. Hall was selected to call on the property owner to make the deal for Mr. Holt. Mr. Hall was successful in purchasing this property for $1,760.00, for which Mr. Holt gave his check. After this land had been purchased and cleaned up, it made a beautiful grove. Mr. Lawrence Holt suggested that the Orphanage build a building on that site and, as he put it, without any "gingerbread," but a good substantial building, and if such a building could be built adequate to the needs for $30,000 that he would give one-tenth of same. The building was built and his check for $3,000 was forthcoming. He gave at Thanksgiving time not less than $100.

A few years ago when it was proposed that Burlington should erect a Community House, an office was set up at the expense of Mr. Holt and when this project failed, the furniture in that office, valued at $750.00, was given to the Orphanage. When Johnston Hall was built Mr. Holt was approached and that time he said no, but I am going to do something greater than give a small contribution for this institution. Our institution was included with the institution of his own church, with other benevolent purposes of his denomination and his beloved church, The Church of the Holy Comforter, from which endowment our institution received for several years $1,200.00 annually. That was in prosperous years when the dollar value was higher than it is now. The endowment is perpetual and from now on we are to receive $900.00 annually.

When we, too, have passed to our reward, the works of this good man, Mr. Lawrence S. Holt, will continue —though he be dead, he still gives to mankind and for the care of the homeless, fatherless and motherless boys and girls.

VITUS R. HOLT.

THE SUN'S PULPIT.

(Continued from page 13.)

of Roman soldiers. It was done with satisfaction, smirks, and curses! But —"when the doors were shut . . . came Jesus."

God made the earth to tremble a bit, just a tiny bit, and the stone rolled back. After a time men began to feel the shame of deserting Jesus. And after a little more time God's love began to soften the hearts of men. Then men began to look about them —even behind closed and bolted doors, and they saw at last that Jesus had entered in!

Our Lord discovered, that in spite of unfair opposition, hatred, death itself, there were ways of entering into the abundant life. We must allow no person to discourage us from also entering. And most of all we must not be discouraged by our own disheartening meditations! If we will enter into life—in the spirit of Jesus—we can! "And when the doors were shut . . . came Jesus."

GOD IS EVERYWHERE.

I cannot put His presence by, I meet
Him everywhere,
I meet Him in the country town, the
busy market-square;
The mansion and the tenement attest
His presence there.
He comes to break the barriers down,
raised up by barren creeds;
About the globe from zone to zone
like sunlight He proceeds;
He comes to give the world's starved
heart the perfect love it needs;
The Christ, whose friends have played Him false, whom dogmas have
belied,
Still speaking to the hearts of men—
thou shamed and crucified,
The Master of the centuries who will
not be denied. —*Anon*

THE CREATION

(A Negro Sermon.)

And God stepped out on space,
And He looked around and said,
"I'm lonely—
I'll make me a world."

And far as the eye of God could see
Darkness covered everything,
Blacker than a hundred midnights
Down in a cypress swamp.
Then God smiled,

And the light broke,
And the darkness rolled up on one side,
And the light stood shining on the other,
And God said, **"That's good!"**

Then God reached out and took the light in His hands,
And God rolled the light around in His hands,
Until He made the sun;
And He set that sun a-blazing in the heavens.
And the light that was left from making the sun
God gathered up in a shining ball
And flung against the darkness,
Spangling the night with the moon and stars.
Then down between
The darkness and the light
He hurled the world;
And God said, **"That's good!"**

Then God Himself stepped down—
And the sun was on His right hand,
And the moon was on His left;
The stars were clustered about his head,
And the earth was under His feet.
And God walked, and where He trod
His footsteps hollowed the valleys out
And bulged the mountains up.

Then He stopped and looked and saw
That the earth was hot and barren.
So God stepped over to the edge of the world
And He spat out the seven seas;
He batted His eyes, and the lightnings flashed;
He clapped His hands, and the thunders rolled;
And the waters above the earth came down,
The cooling waters came down.

Then the green grass sprouted,
And the little flowers blossomed,
The pine-tree pointed his finger to the sky,
And the oak spread out his arms;
The lakes cuddled down in the hollows of the ground,
And the rivers ran down to the sea;
And God smiled again,
And the rainbow appeared,
And curled itself around His shoulder.

Then God raised His arm and He waved His hand
Over the sea and over the land,
And He said, "Bring forth! Bring forth!"
And quicker than God could drop His hand,
Fishes and fowls
And beasts and birds
Swam the rivers and the seas,
Roamed the forests and the woods,
And split the air with their wings,
And God said, **"That's good!"**

Then God walked around
And God looked around
On all that He had made.
He looked at His sun,
And He looked at His moon,
And He looked at His little stars;
He looked on His world
With all its living things,
And God said, **"I'm lonely still."**

Then God sat down
On the side of a hill where He could think;
By a deep, wide river He sat down;
With His head in His hands,
God thought and thought,
Till He thought, **"I'll make me a man!"**

Up from the bed of the river
God scooped the clay;
And by the banks of the river
He kneeled Him down;
And there the Great God Almighty,
Who lit the sun and fixed it in the sky,
Who flung the stars to the most far corner of the night,
Who rounded the earth in the middle of His hand—
This Great God,
Like a mammy bending over her baby,
Kneeled down in the dust
Toiling over a lump of clay
Till he shaped it in His own image;
Then into it He blew the breath of life,
And man became a living soul.
Amen. Amen.

—James Weldon Johnson.

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, MARCH 4, 1937. NUMBER 9.

Evangelize

By CHARLES E. COWMAN.

Give us a watchword for the hour,
A thrilling word, a word of power,
A battle-cry, a flaming breath
That calls to conquest or to death.

A word to rouse the Church from rest,
To heed the Master's high behest.
The call is given: "Ye hosts arise
Our watchword is, *Evangelize!*"

The glad Evangel now proclaims,
Through all the earth, in Jesus' name
This word is ringing through the skies:
Evangelize! Evangelize!

To dying men, a fallen race,
Make known the gift of Gospel grace,
The world that now in darkness lies,
Evangelize! Evangelize! !

—*Missionary Warrior.*

SPECIAL MISSIONS NUMBER

LET THERE BE LIGHT

PERSONALS

News from the Churches

This week we are presenting letters and reports from some who are building for us by a thorough aid from our Mission Board. Their messages are heartening and encouraging.

One truly said of the church a long time ago "It is extension or extinction." The church must extend through its missionary efforts or it becomes extinct. God has so ordained it.

Quite a large amount of material sent in by the Mission Department had to be omitted this week due to lack of space. This is true of some other matter. The editor has been unwell for several days past, and the printer of The Sun arranged the material to the best of his ability. Mr. Lester reports that though he missed his services Sunday, he thinks that he will "be all right in a few days."

The Templemen's Bible Class of Christian Temple will present in concert Friday, March 12, 1937, at 8:15 P. M., at the Norfolk City Auditorium, the "Hampton Institute Choir" of eighty mixed voices. Admission, 50c, and tickets can be secured from any member of the class or from the downtown headquarters, the Ackiss Brown Company, 438 Granby Street, Norfolk, Virginia.

It is doubtful if The Sun has carried in many a week a more thrilling account of victory and achievement for God than that which is carried this week on page eight," After Twenty-Six Years." It is not often that a real busy business man, turns aside from his daily occupation to win souls to Christ, by and through personal evangelism, and keeps books accurately and methodically in his work of soul winning as he does in his purely business affairs; nor is it often that, through one man's efforts, and he a busy layman, about an average of 2,000 converts to Christ are won each year for a period of twenty-six years. And after twenty-six years of this humble and faithful service, this layman is persuaded above all argument that the one need of the Church today is that of soul-winning for Christ by personal witnesses. If you don't read anything else in this week's issue, read "After Twenty-Six Years." It will be worth your while.

ELON COLLEGE OFFERING.

By action of the convention, Elon College shares in the conference apportionment in the amount of $12,000; that is, this is the amount asked for. Last year we received less than $6,000 and are required to pay out of this amount, $1,000 to the Board of Publications—$500 for 1936-37 and $500 retroactive for 1934-35, leaving us a net balance of less than $5,000 for the college. Offerings are to be received from the churches on this obligation during the months of January and February. As is to be expected, the weather is usually bad, many of our churches are in the country, and the attendance is very small.

The college period is over. We have remittances from very few churches. It is hoped that the churches have received the offering and that the same will be forwarded to the college at an early date. If the churches will coperate fully and completely, we will be able to balance our budget this year, which will be quite an achievement and will mean much to us as we face the new year at the college. If the churches could realize what their full cooperation in this particular season would mean, there would be no hesitancy on the part of any. The institution was authorized by the Convention. It is our institution and deserves our support.

L. E. Smith.

AMERICAN BOARD FACTS.

In its 126th year.

481 missionaries in active service.

6,465 National Christian workers.

14 missions, 3,002 places of service.

804 churches, 107,629 members (new members added, 1935, 6,908; net increase, 2,210 since last report).

1,316 Sunday Schools, 88,391 membership.

297,075 in Christian community.

A foreign parish of over 60,000,000 people!

9 colleges, 36 theological and training schools, 1,068 lower schools.

84,537 students under instruction.

26 hospitals, 44 dispensaries:

400,872 in-patient days.

654,291 out-patient treatments.

$7,000,000 invested in lands and buildings.

Approximately $7000,000 raised on Mission Field for support of work.

$1,036,140.35 expenditures supported from United States for year ending August 31, 1936.

4,702 of the 6,209 Congregational and Christian Churches listed in the Year Book shared in this work last year.

2,480 friends of the Board sent individual gifts in response to the summer appeal of 1936.

OUR MOUNTAIN MISSION WORK.

Our mountain work consists of three churches, Elk Spur, Rocky Ford and Ivy Hill, all in Carroll County, Virginia. The present condition of this work is in a high spiritual mood, the people are taking great interest in church work. Some have been hindered on account of bad weather, but the church services have been well attended; in fact, the church attendance is gradually increasing. We had one of the best days last Sunday (February 7th) that we have had for some time.

Sunday School attendance remained above the average for winter attendance.

We are in need of building repairs and are in need of a church building at Ivy Hill.

The work is making progress in all ways. We are reaching the unsaved and non-church goer and bringing them into the Kingdom. We are constantly adding new members to the Sunday Schools. The work offers to us a large number of people to reach and this is being done as the Lord permits.

We organized a church at Ivy Hill the past year. Ivy Hill is a primitive section, but we have won the favor and cooperation of the people. This work is slow but sure, and the Lord has blessed the work since we have been serving it.

The prospects of the mountain work cannot be expressed in words. So far, we have been able to reach people five miles from our churches, and they are now loyal and devoted members of our Sunday Schools and churches.

The most of our people have to walk to and from church, but when time comes for worship they are present unless providentially hindered.

We are now working toward a Woman's Missionary Society and a Young People's organization in each of our churches and hope to have such organizations by spring. We have the material for such organizations, with many more to win.

The hills of Virginia offer one of the greatest opportunities in the work of our Lord, and especially among the young people.

In my twelve years of past experience, I have never worked with a more interesting group of people than those in Carroll County, Virginia. Therefore, we covet the cooperation, support and prayers of all for the continuance of this great and much needed work.

O. A. Elmore,
Pastor.

OUR LYNCHBURG CHURCH.

We do not have a large membership in our Lynchburg Church but we do have an interested and cooperative group. Recently, following our regular offering, a special collection was taken for flood sufferers and our people responded most liberally. This week our city churches are conducting a Standard Leadership Training School, and twelve of our teachers and members are enrolled in this school.

At our first quarterly business meeting, it was decided to change the name of our church from the United Christian to the Congregational Christian Church, in keeping with the merger of our two great churches. Our prayer meetings have been well attended with a total of 176 for eight meetings. We have discussed the following subjects in these meetings: "Does God Speak to People Today?", "How to Pray"; and we studied three of the great prophets of the Old Testament—Amos, Hosea, and Isaiah. Last week we observed the World Day of Prayer. A large number of children have been present for the mid-week services, and each time a children's story is told to interest them.

Our rolls were recently revised and we found that it was necessary to reduce our Sunday school from 169 to 99, and our church membership from 111 to 79, a good many of whom are children. The Newport News Church gave us 50 discarded "Christian Hymnals" which we are using for our morning services. We bought 27 new hymnals for our evening services which are held in the form of Vesper Services at 5 P. M. Our three Christian Endeavor societies hold their meetings immediately following the Vesper Services. Mr. and Mrs. W. T. Dunn have labored unceasingly for Christian Endeavor.

The Woman's Missionary Society is the most active organization in our church. Led by Mrs. S. R. Gay, the programs are unusually well planned and both men and women are members of this society. On January 21st, seven of their representatives attended the Mission Day Program held at Elon College. We also visited the Orphanage during the day. Plans are under way for a large delegation attending the Jubilee Meeting to be held in Suffolk, May 13th. Our Superintendent, Mr. J. W. Tolley, is leading a study lesson on the "Book of Genesis," and the pastor is teaching the book, "The Story of the American Negro."

About 150 persons attended our Annual Christmas Entertainment. Our Ladies' Aid Society, knowing the need for communion cup receptacles and hymn book racks, gave a supper at which time they realized more than enough to buy these worthy and needed objects. They are being made, and we hope to have our church floors cleaned and waxed for our Easter Services. Plans are under way to lay a streamer in the church aisles.

The first Sunday in Lent, we observed the sacrament of the Holy Communion, and we are making a special effort to keep before the people, the true meaning of Lent. Headed by Mrs. W. W. Webb, we have been making an effort to secure ten per cent of our membership as subscribers to THE CHRISTIAN SUN, and at this writing this goal has been reached.

Even though we are small in number, twenty per cent of our regular collections is divided between Elon College, the Orphanage, and Missions. I seriously doubt if there is a church in our denomination which is doing a better work than the consecrated and loyal people of our Lynchburg Church. The people have a mind to work.

J. HOWARD SMITH.

HELPING REBUILD SOME OF THE VIRGINIA VALLEY CHURCHES.

I have been in the field here four months. When I came, of the six churches I am now serving, only Dry Run and Mt. Olivet (R) were having any services, and these only once a month. Palmyra, Joppa, Beulah and St. Peters, the four smallest chargest, were without a pastor. Beulah had been without a pastor for almost two years. There were only two of these churches with a missionary society—Dry Run and St. Peters. St. Peters society was inactive. The average attendance of Sunday School in all churches, 23. Joppa did not have a deacon in its organization. Beulah had only one deacon and he was bedridden, and still is. The church organization had no other officers except a secretary. Nearly all the members were attending services somewhere else or not at all. There was a rift among the members of St. Peters, no officers except a deacon and secretary and treasurer. Palmyra had only one active deacon, other officers had quit with exception of the secretary, treasurer, and Sunday School Superintendent. None of the churches had a board of trustees nor young people's societies. So much for status.

Now as to progress. We have been giving Dry Run and Mt. Olivet three services per month. Palmyra gets two. The rest get one each. We could give two more Sunday services each, to Beulah and Joppa, but other denominations use the buildings, except when I have a conflict with my other charges. The average attendance has risen from the 23 mentioned above, to 43 in Sunday School. The church average attendance is 48. We have organized one missionary society at Palmyra. We have preached 48 sermons, taught Sunday School classes, made pastoral visits, prayed with the sick, preached two funerals, held one revival, held four business meetings, administered communion at all churches, given one play at Mt. Olivet, attended Red Cross drive, and attended missionary meetings.

As to the prospects. The prospects are good. The work has run down for lack of service and it will take hard work to build it up again. This, of course, cannot be done in a few months. It may take a few years, or longer. It one does it in a life-time his life spent here will not be in vain. We want summer help here among the young people. I wish them at the weakest points. These need the most attention.

ROY D. COULTER,
New Market, Va.

DISTRICT MISSIONARY RALLIES.

Time is drawing near for the District meetings of the Missionary societies of Eastern Virginia. Plans are being made for these Rally programs, and it is hoped that the attendance will be large. If we are to grow in interest and efficiency, it is necessary for us to attend meetings outside of those of our individual societies. By doing this, we share in a larger fellowship, we receive information and inspiration to better carry on the work of our society, and there comes to us a clearer vision of the bigness of our task.

The Silver Anniversary of our Missionary organization will be celebrated by a special Jubilee program in the Suffolk Christian Church on May 13th. The District meetings are emphasizing this celebration, and their interest and prayers are needed to help make May 13th the greatest event in our missionary history.

The Missionary enterprise is a getting as well as a giving one. It gives to us a consciousness of being a coworker with Christ and develops in us a Christ-like attitude toward peoples and problems of the world. As the cause of missions grows, so will the cause of Righteousness and Peace. Let us help make it grow.

MRS. J. F. MORGAN.

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

—Matt. 28: 19, 20.

OUR MISSION PERIOD.

Several years ago the Southern Convention divided the church year into periods for the promotion of its enterprises. The churches have become somewhat accustomed to making special offerings at Thanksgiving for the Orphanage and at Easter for Missions. So long as the Convention was making its own program without much regard for the denominational program, this system worked quite well. Since the merger with Congregational churches, the plan causes a bit of confusion. It is to be hoped that our Congregational side of the family will be patient with the Christian Church group until we have learned to make the necessary adjustments, and that the Christian Church people will still be kindly towards our Congregational group if they become a bit restive because our Southern Convention plans do not gear into the denominational program as they might, and should. Patience is a virtue (which we do not like to cultivate), and is very important in church work. When we understand better we will probably be more able to correlate our programs and to work more harmoniously.

This word of explanation is given so those churches that have made their special offering for missions will not think that this paper is mistaken in calling for a special Easter offering, or that they are out of order if they do not respond to the call. The fact is that two plans are working in the territory covered by this paper. At present, there is no attempt to upset either plan. Local churches and pastors must know and work their own plan, and so promote the worldwide fellowship of our united Church.

OUR COMMISSION.

Apostolic succession does not mean the same to our Church that it does to our Catholic friends, but we do believe that the commission of Jesus to His disciples comes down to us. He sent them to win the world of their day; and he sends us to win the world of our day. They did their job well. What shall our record be?

The disciples were to go because they had received. The good Master had given them riches of heart which they were to share. Those who have received remission of sins ,the joy of salvation, the fullness of life, and guidance into paths of service are to go to others with the message of what has come to them.

They are to teach. Education in religion is imperative. God gives the natural instincts which make our religion normal in human experience, but one must learn about religion just as one must learn about electricity or machinery. Knowledge of missions is gained by study in the same way one learns of science. A fervent appeal for missionary giving will never take the place of continuous, scientific study of the missionary enterprise. Liberal contributions usually come because of definite knowledge of religious values and human needs. The church at home must teach, and must learn. So must the people where the missionary work is being done. Teaching is one of the methods, in fact, almost *the* method of missionary work. The missionary teaches the non-Christian about Jesus and the Father, and about how to live. Some may call it evangelism, but even that is a teaching process. There must be a knowledge on which to base faith. The more sure the knowledge, the more successful growth of Christian experience.

The disciples were to baptize. This writer does not claim to understand all that baptism means, but he feels sure that two things are certain. Baptism is a symbol that the person has changed from the old way to the new way of life. It is a tie that binds one to God, the Father, Son, and Holy Spirit. The process certainly is not enough for salvation, but there must be a saving influence about a ceremony that loudly proclaims that one has renounced the old life and from henceforth is to be a new creature because of the power of God.

OUR PROMISE.

The promise of the Master was that, if they would go to the ends of the earth making disciples for Him, He would be with them. The thing they wanted most was to be with Him. They had profited by His presence for three years. They were lost without Him after the crucifixion. They had gone with Him to the marketplace, to the seashore, and to the mountain resort, as well as to the temple and synogogue. They wanted to be near Him forever.

Mere physical death could not separate them. Only difference of purpose and activity could do that. The good Master was still going through the earth to seek and to save that which was lost. They could find Him there, He said. And they did. So do we. Those who busy themselves with winning the world, not just a little of it in the family or among friends, but all of the world, those are the ones who find the happy, helpful presence of the Divine Spirit that was in Jesus of Nazareth. In the unselfish task of teaching Jesus wherever man is found is our best chance for immortality that begins now because of association with the Master Himself.

F. C. L.

FUNDAMENTAL.

With this week, beginning March first, and ending with June, we have "Missionary Period" in all of our churches. It is a most fitting time and theme. It includes passion week, (the suffering and crucifixion), and Easter, the resurrection, of our Lord.

To herald Him, the Crucified One, and His resurrection from the dead, His power to forgive sin, save souls and conquer death—that is missions, and that is primarily and fundamentally what the Church is for. All else

is incidental, and secondary to this and depends upon our faithfulness and loyalty to Him in giving His gospel to others.

Nothing should come in the way of this one supreme task of the Church, for these four months to come.

In this issue of THE SUN some of those who are building for us, at home and abroad, tell their story and reveal their difficulties and triumphs. We must seek to strengthen our weak and helpless churches and congregations, until they are strong and can help, and to enlarge and build new ones, if we are to have a membership and constituency to support the growing enterprises of the Church. By taking from missions, withholding from missions, we kill the goose that lays the golden egg. The enterprises and institutions of the church can only grow, be stable and secure, as the missionary zeal and evangelism of the church undergird and sustain them.

Only missionary churches build enterprises and institutions of the Kingdom that are prosperous and powerful in the essentials of life, character and salvation.

Herald to the world, may every pastor, and Superintendent, and teacher of religion, join during this missionary period, in heralding to the world the glad Evangel of our Lord, and seek to share that saving Evangel with others, even unto the uttermost parts.

J. O. A.

WOMAN'S MISSIONARY SOCIETY—SUFFOLK CHRISTIAN CHURCH IN RETROSPECT.

"On February 19, 1912, at 3:30 P. M., in the basement of the Christian Church, in Suffolk, Virginia, the following twenty-one ladies: Misses Ella and Effie Beale, Mrs. W. E. Brinkley, Mrs. A. B. Covington, Mrs. J. M. Darden, Mrs. W. H. Dick, Mrs. C. B. Duke, Mrs. A. T. Holland, Miss Mamie Holland, Mrs. Susie Holland, Mrs. I. W. Johnson, Mrs. W. H. Jones, Jr., Mrs. W. E. McClenny, Miss Bessie Norflett, Mrs. A. S. Pierce, Mrs. Burwell Riddick, Jr., Mrs. C. A. Shoop, Mrs. O. S. Smith, Mrs. G. W. Truitt, Mrs. C. L. Williams, and the pastor, Rev. W. W. Staley, D. D., met for the purpose of organizing a Woman's Home and Foreign Missionary Society. Mrs. W. H. Dick, who was authorized by the Conference Board to organize this society, presided, and Mrs. I. W. Johnson was made Secretary, pro tem. The society elected the following officers: President, Mrs. W. H. Dick; Vice-President, Mrs. Susie Holland; Secretary, Mrs. I. W. Johnson; Treasurer, Miss Bessie Norfleet; Superintendent Young People's Society, Miss Mamie Holland. It was decided that all persons joining this society within one week, be enrolled as charter members. (100 charter members were enrolled)." Thus reads a portion of the minutes of the meeting of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church. Dr. Staley, in reporting the organization of the society to THE CHRISTIAN SUN, said: "These are all capable women, fine Christian characters and interested in church work. The women of the congregation have responded to this movement more enthusiastically than to any other call in the history of this local church and the society starts with good prospects of success. I am expecting great things from this organization."

In speaking of the early organizations, Mrs. C. H. Rowland, who was the first active president of the Womans Mission Board of the Southern Christian Convention, says: "It seems that the society here in our church (Greensboro, N. C.) was the first organized, January 28, 1912. The one in Franklin, Virginia, was organized on February 12, 1912, and yours, the Suffolk society, on February 19, 1912. If there were any, any earlier, I haven't the record of it. You organized with 100 charter members. I am sure that is a record no society has surpassed. Yours has been a wonderful society in many ways."

Colonel J. E. West's Sunday School Class had a missionary fund on hand, and from this fund, they donated $4.04 to buy the first two record books for this society, one for the secretary and one for the treasurer.

At its second meeting in March, 1912, the society voted to join in the Missionary Jubilee which was held in the Main Street Methodist Church. Mrs. W. S. Leake conducted a mission study class the week following the Jubilee. Twelve of our members took the course. Members of the society have studied missionary text-books, both Home and Foreign, for twenty-five years.

At the November, 1912 meeting, the society voted to take a membership in the Eastern Virginia Missionary Association. Dues for one membership through the years have amounted to $250.00.

The society celebrated its first anniversary on February 19, 1913, and as the years have passed each anniversary has been celebrated and a free-will offering taken for missions. Mrs. Warren H. Dennison attended the first anniversary service. She gave an interesting talk on Japan and showed many little gifts she had received from some of her personal friends who were missionaries to Japan. Mrs. Dennison's main objective was to help organize a Girls' Society. The society was organized with the following officers: Superintendent, Miss Mamie Holland; President, Miss Ethel Shoop; Vice-President, Miss Virgie Holland; Recording Secretary, Miss Phoebe Artman; Corresponding Secretary, Miss Mary Andrews; Treasurer, Miss Ruth Turner; Pianist, Miss Mamie Kelley.

At the May, 1913, meeting arrangements were made to defray the traveling expenses of a delegate from this society to attend the first Convention Woman's Missionary Meeting, held at Elon College, North Carolina. Miss Bessie Norfleet was elected a delegate from this society, and Miss Mamie Holland from the Girls' Society. (Miss Norflett's hand-written report of that meeting is filed among the records of this society).

At the October, 1913 meeting, we voted to support two Sunday schools in Japan, at a cost of $50.00 per year. This we have continued to do for twenty-four years, and to this special foreign work the society has contributed $1,200.00. Many letters have been received from Dr. W. P. Minton, Rev. E. K. McCord and others, telling of the importance of the Sunday schools, and expressing their great appreciation for this contribution to the mission work in Japan.

In October, 1913, Mrs. Dick, our president, organized a Willing Workers Society, with Miss Bessie Norfleet, Superintendent; Lillian Everett, President; James Butler, Vice-President; Hazel Walters, Recording Secretary; Lottie Maie Cross, Treasurer; and Margaret Underwood, Pianist. This Willing Workers Society was sponsored by our society all through the years until our Sunday school became departmental in 1927, when its sponsorship was referred to the Junior Department Superintendent, Mrs. W. V. Leathers.

The first Eastern Virginia Woman's Missionary Conference met at Mt. Carmel Church, Isle of Wight County, in October, 1913. Delegates from this society to that conference were: Mrs. C. A. Shoop, Mrs. J. E. West and Mrs. C. B. Duke. Many other members attended this conference and increasing numbers have attended the conferences held in October of each year since that time. This society entertained the second and several other conference meetings, as well as Southern Christian Convention woman's meetings.

(To be continued next week.)

CONTRIBUTIONS

SUFFOLK LETTER.

South Norfolk Church was organized in 1914, under the leadership of Rev. Herbert Scholz. A frame building was erected in 1906 during the pastorate of Rev. J. O. Cox, at a cost of $3,000.00. Rev. Daniel A. Keys became pastor following the resignation of Rev. J. O. Cox. In the year 1912 the church had a membership of nearly one hundred. Rev. L. L. Lassiter succeeded Rev. Daniel L. Keys, as pastor, and a misunderstanding among the members almost wrecked the church. The church was without a pastor for nearly a year. Many of the members left the church during this period of inactivity, and the whole situation was discouraging.

As Chairman of the Committee on Home Missions Col. J. E. West, early in the year 1915, called a conference of a Committee representing the Church and Drs. C. H. Rowland, S. C. Harrell and the writer representing the Eastern Virginia Conference. As a result of this meeting the Committee on Home Missions was authorized to employ a pastor. Rev. O. D. Poythress, who, at that time was a Senior in Elon College, was called, and he accepted, entering upon his duties in October, 1915. Since that time Col. J. E. West, as Chairman of the Committee on Home Missions and the Mission Board of the Southern Convention, has manifested a keen and abiding interest in the development of that church. The church feels that it was largely due to his interest that the beautiful building was erected in 1925-26, at a cost of over $100,000.00. In 1929 the membership had increased to nearly 700. A debt of $59,000.00 was incurred in erecting the present building. The depression was a great blow to the church. But the debt was reduced from the above figure to $34,000.00 by 1930.

During this trying crisis the members have tried to be loyal and faithful to their church obligations. One of the creditors threatened to sell the church for settlement of the claim held by that Company. Col. J. E. West intervened and agreed to become the fiscal agent for the church. He succeeded in making a satisfactory arrangement with that Company and paid the outstanding interest to date, with a substantial reduction of the total amount of indebtedness. The indebtedness, at this time, is less than $24,000.00. The church now has a membership of nearly 500, a Sunday School enrollment of over 500, and an average attendance of 350 in the Sunday School. The church is meeting its current expenses and setting aside a sinking fund to provide for the payment of interest and curtailments of principal when due.

On account of the deep interest of Col. J. E. West in this church, at a Conference held on January 10, 1937, the following resolutions were adopted and forwarded to him, in appreciation of his service:

"Therefore be it resolved:

1. That, as per his request, we accept the resignation of Col. J. E. West as fiscal agent for the South Norfolk Christian Church.

2. That we assure him of our deep and abiding gratitude for his interest in the work of our beloved church.

3. That we pray God's richest blessings upon him in his own work, in his church, in Suffolk, as well as in his business; and that God may spare him many years to come, to continue to be a guiding spirit in the work of the great Congregational-Christian Church of which we are a part.

4. That we elect Col. J. E. West, as an honorary member of the South Norfolk Christian Church, and extend him a cordial invitation to visit the church whenever he sees fit, and to feel at liberty to participate in any and all of her services.

5. That we assure him that we will endeavor to keep the faith and strive to make South Norfolk Christian Church just such a church as will please our heavenly Father.

6. That a copy of these resolutions be sent to Col. J. E. West, and a copy spread upon the Church records."

I. W. JOHNSON.

OFFICIALS OF THE CONVENTION MEET.

In compliance with the action of the Southern Convention of Congregational-Christian Churches in its recent session at Burlington, N. C., the different Boards of the Convention met at Elon College, February 16 and 17. They were asked to meet in separate sessions to discuss their particular problems, and then to hold at least one joint session in which they would consider the interest of the whole Church as presented by the representatives of the several Boards.

At the joint meeting a representative of each Board presented a brief statement showing the present condition, plans and purposes of his Board. The writer spoke for Elon College as follows: Elon College has had its ups and downs, but it is in better condition now than at any time since I have been connected with the college. Our equipment is in good condition. We have made repairs on the buildings during the last five years at a cost of approximately $25,000. Our student body numbers 473, the regular session; 97 in summer session, making a total of 570. This is a record attendance. Our faculty has a higher scholastic rating than any faculty that the college has had in recent years. The finanial condition of the college, though far from satisfactory, is greatly improved. The debt has been reduced from $753,000 to $154,474.39. We have raised to date on the campaign $21,635.49, with which we have paid the cost of the campaign to date $16,855.43, and $7,087.67 on the debt. From now on we will be reducing our debt as pledges to the campaign are paid and other pledges are made. Our current accounts are in fair condition. We have paid all current bills to date including faculty salaries. We will be able to pay eight months' faculty salaries out of the earnings of the school, which is 75 per cent of the cost of running the school. We are not permitted to use any earnings from the endowment funds for current purposes. It will be necessary to secure $14,000 from outside sources in order to balance our budget. If the churches will raise and pay to the college its part of the Conference apportionments during the spring and summer, we can balance our budget.

The campaign is progressing successfully. I have recently completed the campaign in six country churches, in every instance securing the quota or more than the quota in cash and subscriptions. Everywhere I have found sympathy and great interest in the college.

The Church is moving forward. Let no one discourage you. It is the one divine institution, and the forces of indifference and evil cannot defeat it.

L. E. SMITH.

THE WORK AT RICHMOND.

The work of our Richmond Church has its mountain peaks and it valleys. We have one of the most attractive and adequately equipped plants in our Southern Convention. This commodious building is due to three factors. First, the aid received from the Mission Board in the beginning of the church 17 years ago; Second, the generosity of the late P. J. Carlton, his brother, L. E. Carlton and family

of Paces, Virginia; Third, the loyal, courageous and persistent efforts on the part of those devout members of the church who are still working in the church.

The dark side, or the valley experience, is when we take account of the whole and find that about one-third of the membership has been transferred to other places during the depression, or moved out of the community from force of circumstances. A number of these we do not hear from nor receive any aid. When we long for these, like the parent heart, it makes our souls sink within us, but when we compare this situation with other churches, we find we are as well off, or a little better, than some others.

Our mountain peaks are in the loyalty and devotion and contribution of those who are now interested in the progress of the church and the kingdom. Our regular attendance has been on the increase at our morning worship services since Conference despite the unusual amount of inclement weather. So far this winter, the attendance at Sunday School has held up better than it has for several years. The contributions are inspiring in general.

The young people's work is very encouraging. The Sunday night meetings are held at 7 o'clock in conjunction with the preaching services. A fine group of young people they are and such an encouragement to the pastor on Sunday morning for worship.

The church raised its full apportionment for Superannuation Christmas. It raised more for the Orphanage than it did for the preceding year. It has on hand a part of the amount for education and will get the most of that amount, if not all, during the year. We started on our Mission Offering six weeks before Easter Sunday. We use the Cent-a-Meal boxes in every home and ask for at least a penny per meal. The members gladly take the boxes and cooperate beautifully.

Since Conference, we have received four new members who will be of great value to us. We have several prospects. Some are from the Congregational fellowship. The spirit and fellowship in the church is very gratifying. The hope of continuous growth is encouraging. The privilege of serving such a people is glorious. A consciousness of the backing and help of the Mission Boards makes us take courage and press on. The church greatly appreciates the support it has received from the Mission Board and hopes to show that appreciation by building a strong church here so that it may in the future help to build others elsewhere.

J. E. McCauley,
Pastor.

THE WORK AT WINSTON-SALEM.

At the request of our Mission Secretary, Dr. J. O. Atkinson, we are glad to report, in brief, concerning the status of the Winston-Salem Church and the work that is being done here. We have been on this field a little over ten months and have become fairly acquainted with the work, the city and the possibilities here. Substantial progress has been made, though it may not be strongly evident in a large increase in membership. Ten new members were added during the year 1936 and one since, in January. We have set as our goal, that no month shall pass by without showing some additions to the church membership. We hope to measure up to this. Two letters have been granted, thus leaving a present membership of 73. Our average attendance at the morning service for the ten months has been above 50, and at night about 25, not including from 12 to 15 young people who attend the Christian Endeavor society and glee club practice prior to the church service. Our Sunday School enrollment is 109 with an average attendance of about 70. The church and Sunday School are both efficiently organized and a splendid type of work is being done.

The harmony and good fellowship manifested in our group is a matter of frequent comment by those who attend services but are not members.

The financial pressure on the church has been greatly relieved by the payment of $400.00 last November on the loan due to the Extension Boards, thus reducing the loan to $2,240.00. This is payable in semi-annual installments of $112.00 each. We have a street assessment against the property of $1,006.00 which bears interest at 6 per cent. We are now in the process of raising $140.00 to make the annual payment of principal and interest.

All special days of the church year have been observed with appropriate services. A Daily Vacation Bible School was held last July with an enrollment of 46 and an average daily attendance of 34. Children came to this school for the first time who have been coming ever since. The church recently voted to hold another such school next summer, and to ask the Board for a Student Summer Service worker to assist. Emmanuel Hedgebeth of Holland, Virginia, was our helper last year. A week of evangelistic meetings was held in September, Rev. O. D. Poythress doing the preaching. One new member was added and the church was uplifted.

The church has an active Woman's Association of about 25 members, which holds regular monthly meetings. Their programs are missionary and they paid their apportionment in full last year and it has been increased for the coming year. This organization is faithfully back of the work here contributing $60.00 annually toward the church budget.

The church is always well represented at all our general conferences and conventions. We seek by this means to educate our people in the general church work. The pastor and three of our young people attended the Elon Training School last June. The young people are organized into a Christian Endeavor society of about 15 members. This society sponsors a glee club which meets weekly for practice. This glee club forms the choir for Sunday School and has been called upon a number of times to sing at various public meetings. Just recently, with the aid of the adult choir, they broadcast a musical program over Station WSJS with many favorable comments received from those who listened in.

We have full confidence in the future progress of this church. It is no rush job, but we hope to keep steadily climbing. It is no easy task. We have never found more to do in any of the larger churches we have served. May we appeal to the pastors of all our churches, who may have members moving to Winston-Salem, to keep us informed and we will gladly and immediately get in touch with them. We cherish your continued support and prayers.

W. M. Jay, *Pastor.*

TO THE WOMEN OF THE SOUTHERN CONVENTION.

We believe the plans to make the Silver Anniversary materialize and live in the hearts of the Church, where home and foreign missionary work is organized, will need the strength of "Togetherness." Some things cannot be done by persons or churches acting individually. Our churches discovered that long ago and pooled their devotion and gifts.

The Dr. Staley Memorial will have a real meaning to each of us if we make it on a cooperative basis. It affords an instrument to the large number of societies and church members to do the thing they deem imperative in the life of our missionary endeavors.

(Continued on page 11.)

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

AFTER TWENTY-SIX YEARS.
(A Rich and Rare Experience.)

(Note: What is the greatest need. the one sore need of the Church today? My esteemed friend, himself a modest layman earnestly seeking to make the most of life, and do his best for God and humanity, has the deep conviction that *personal evangelism,* the individual testimony of a Christian to one who is not saved by grace, is the one supreme need of the Church today. This conviction has been growing in the mind and heart of Charles S. Bates for the past twenty-six years, during which time he has given daily of his toil, and generously of his earnings to this one ever increasing desire and passion for his Lord, and who now with his friend, John G. Talcott, is helping support on whole or part-time over 230 native evangelists in foreign lands. In conversation with my friend recently, when, I had requested to see the list of those won to Christ through efforts in personal evangelism during 1936, I put this question to him: "Mr. Bates, after twenty-six years of this belief and practice, and generous expenditure on your part, both of time, effort, and earnings, what now is your reaction to what you have done and are trying to do? Have your experience, observation, and conditions, modified, or deepened, your conviction? " After some deliberation, his reply was, "I will reply by reciting some actual facts which will the better answer your questions than a brief yea or nay." And here are the facts friend Bates recites and they are worthy your reading. J. O. A.)

"I was a delegate to our National Council of Congregational-Christian Churches at Holyoke, Mass, last year. It was there reported that in 1934, over 40 per cent of our churches did not have one convert during the year, with good church buildings, educated ministers, Sunday Schools, Christian Endeavor societies, Ladies' Aid societies, benevolent budgets, etc., etc., and not a single soul won to Christ.

"As I look at my books and my foreign Mission reports for 1934, I find 2,320 converts with an expense account of $11,125.00. (This budget does not include any compensation to our American Board Missionaries who supervise the native evangelists thus supported.) Now among the over 2,500 churches of ours that report no converts in 1934, there are probably individual churches whose budget equal the $11,125.00 budget mentioned above for my whole foreign work.

"Perhaps I should let my answer to your question rest here. Anyone reading this with any thoughtfulness will readily see that the results compel me to a belief through this 26 years experience, that this personal witnessing for Christ to individuals by individuals, stands out pre-eminently as Jesus' plan for making Himself known, and for building up the Kingdom of God on earth.

"I have been a regular attendant at Church for many years, have had over twenty years experience as Sunday School superintendent, thirty as deacon, etc., and am in full sympathy with every organization in the Church. Yet, I am fully persuaded that every minister who is too weak spiritually to carry on a prayer meeting, and cuts it out of his services, is doing an irreparable injury to the Church. He is eliminating the one and only service where Church members can hold a fellowship meeting of prayer, singing of Christian hymns, meditation, witnessing, and conversation, about the Word, and its blessed promises, so helpful, encouraging, and sustaining in our daily living.

"My answer must be that I am fully convinced by my experiences in foreign lands among those who worship idols and are the hardest to win, and the testimony of those who have been won for Christ in this way, that personal witnessing for Christ by word to individuals, is not only the most successful service in winning souls to Christ in foreign mission countries, but can be made so in our own country—if the churches would organize groups of Personal Witnesses, and make them witnesses in their city, or community, for Christ, this group to be led by the pastor, the members being those who care, who have had an experience of Christ, who believe Jesus meant what He said when He told His disciples, 'Go and make disciples and to be his witnesses.' 'With the heart man believeth unto righteousness, with the mouth confession is made unto salvation.' Jesus tells every human being that his soul is of more value than all the world. And one can be saved only through 'faith and trust in Him'; not in riches, ambition, education, art, or sciences is salvation found, but in Jesus only.

"Every boy and girl as well as adult should be taught the vital importance to their welfare, both for time and eternity, of seeking the Kingdom of God and His righteousness *first,* so that the following years of life building will be secure and eternal foundations. 'Other foundations can no man lay than that is laid which is Jesus Christ.' Nothing should be taken for granted. Every parent, Sunday School teacher, Christian college president and professor in charge, should know by direct personal interview the facts. Jesus is the way to God, there is no other way, no substitute for Him.

"The native evangelists in lands across the seas, our personal witnesses for Christ by words to individuals in organized church groups, by the grace of God and inspiration and guidance of the Holy Spirit, are carrying the same Message of love and salvation to those whom Jesus came to seek and to save, in full assurance of doing His will, under the promise of His presence with power.

"In the light of this experience my conviction ever deepens that in addition to all organizations now in our Home churches, there must be a pastor-led group of Personal Witnesses for Christ by word to individuals that shall be in active service twelve months of the year. I have no hope of changing conditions in our churches for the better unless we do this. It is God's plan from the beginning, and it is His command also, and churches that are faithful and obedient in doing it, will and must prosper with an ever increasing membership and a deeper spiritual life."

IT IS SOMETHING.

David Livingston's enduring hardships for his Lord as few men ever did, sends this testimony ringing down the ages, "It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they saw the field which the first missionary was to fill. The great and loving God, before Whom angels veil their faces, had an only Son, and He was sent to earth as a Missionary. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men, and now that He is Head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from Him? May I venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary? We will magnify the office: For my own part, I never cease to rejoice that God has appointed me to such an office."

"EVEN AS I HAVE LOVED YOU."

This New Commandment impelled six students of Williams College to kneel in prayer around a haystack at Williamstown in 1806 and dedicate their lives to foreign missions. Four of these young men were soon commissioned as the first missionaries of the American Board of Commissioners for Foreign Missions.

For more than a century and a quarter, the American Board has been the channel through which over 4,500 missionaries have given their lives in foreign lands demonstrating the words of Jesus: "A new commandment give I unto you, that ye love one another." Today 481 missionaries are representatives of the Congregational - Christian Churches in this great adventure.

Social application of the Gospel of Love is not a new trend for the American Board. It is the cardinal thread woven into the fabric of its historic ministry. When our first missionaries went to the Hawaiian Islands in 1819, the party included two ordained missionaries, two teachers, a physician, a printer, and a farmer, with instructions to conduct a comprehensive program of the Christian way of living.

In November, 1935, the China Medical Association commemorated the beginning of scientific medicine a century earlier, when the first physician, Peter Parker, from Framingham, Massachusetts, a missionary of the American Board, arrived in China. China's outstanding philosopher, Dr. Hu. Shih, credits the successive editions of the vernacular Bible with providing the stimulus for China's literary renaissance based on the current spoken language rather than the classical Wenli.

Today all over the map, cooperation is the aim of Christian service. Among the sixteen National Christian Councils, the Near East Council occupies a very important place, working in the Moslem world from Morocco to Syria, and from the Sudan to Bulgaria. The Near East Christian Council represents the cooperative approach of thirty-two mission boards and indigenous churches to the evangelization of the Near East. One of our experienced missionaries, Rev. H. H. Riggs of Beirut, Syria, has recently been appointed Executive Secretary of this Council.

A large proportion of India's Christians are outcasts who have found equality and opportunity for growth in the Christian Fellowship, yet fifty million men, women, and children are held in pitiful restraint as "Untouchables." Leaders of the Depressed Classes have become convinced that the Hindu system itself pulls them down and have decided to leave Hinduism. Where will they go as pilgrims in their quest? Many of the outcasts are turning to the Christian Church for help.

The largest Congregational Church in the world is at Bailundo, West Africa, with a membership of over 11,000. It is not only self-supporting but self propagating. In the past twenty years, this church has grown from less than 1,000 members.

Our missionaries have one supreme calling: "We must live our message and our message is Jesus."

OUR CONTINUING PURPOSE.

The American Board has weathered the past difficult years because of sacrificial giving and loyal devotion. More money is raised today on our mission fields for the support of schools, hospitals, and churches than is contributed by our Congregational and Christian Churches in America for this work. In many cases, work pioneered by the Board is not only self-supporting, but it is multiplied in effectiveness by the leadership of educated Nationals. Behind us is a panorama of remarkable achievements bearing witness of the transforming power of the Love of God as in Jesus Christ. What first was an adventure of love is today both sustained by our faith and corroborated by our experience.

To enrich the life of the world in all its areas with the love of Jesus.

To proclaim the unparalleled significance of Jesus and His spirit as the supreme factor in spiritual growth, both individual and social.

To hold a persistent desire to find, to understand and to strengthen those elements in the life of an individual or a nation which are in harmony with Jesus' thought of God and of life. Jesus came not to destroy, but to fulfill the spiritual inheritance of every individual and of every race.

To cooperate with national Christians in other lands in the spirit of love.

Love and faith must have implements through which to find expression. Our implements are churches, schools, colleges, theological seminaries, hospitals, dispensaries, agricultural extension, mass education, reading rooms, summer camps, cooperative enterprises with all who share our purpose. "By this shall all men know that ye are my disciples."

Many have dedicated their lives to this great cause.

Others with equal devotion, dedicate a portion of their time or possessions through the medium of money.

Thus missionareis of the Cross are able to bear witness of His Life and Message at the crossroads of the world.

The ministry of yesterday has awakened the non-Christian world to an appreciation of Jesus. Today in our world parish of sixty millions we face an open door of welcome. Our continuing responsibility is the support of our missionaries, the nurture of younger churches, the sharing of our experience of God.

There are four things you can do:

1. Join the Fellowship of Those Who Care, and daily pray for the work.
2. Support with your gifts the apportionment of your local church.
3. Make an extra personal gift for the work of the missionaries. Apportionment credit will be given to your church.
4. Read *The Missionary Herald at Home and Abroad* for convincing accounts of the work of your representatives.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 27, 1937.

Sunday Schools.	
Durham, N. C.	$ 6.32
Liberty (Vance), Henderson, N. C.	7.64
Rosemont, Norfolk, Va.	11.61
Cary, N. C.	1.00
Bethlehem (Nans.), Suffolk, Va.	1.68
Pleasant Hill, Liberty, N. C.	3.37
Class No. 4, Shallow Ford, Elon College, N. C.	2.00
Mt. Pleasant, Vass, N. C.	.50
Waverly, Va.	2.00
	$ 36.12
Individuals and Churches.	
Berea (Nans.), Driver, Va.	$ 3.39
Ingram, Ingram, Va.	3.50
	$ 6.89
Specials.	
Class No. 3, Rosemont S. S., Norfolk, Va.	$ 3.00
Class No. 1, Rosemont S. S., Norfolk, Va.	12.50
	$ 15.50
Total for week	$ 58.51
Previously acknowledged	9,643.25
Total since September 1, 1937	$9,701.76

J. O. Atkinson,
Secretary.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

EASTERN VIRGINIA PUBLISHES BOOKLET.

The Eastern Virginia Youth Fellowship, under the direction of its president, Mr. W. B. Williams of Newport News, has just published a very interesting booklet on Youth Fellowship work.

This publication starts off with the meaning of the National Pilgrim Fellowship and its Statement of Purpose. Then it gives the conference organization, so far as membership, local organization, and finances are concerned. The Goals of Eastern Virginia for this year are stated, as a reminder for the local groups of the things toward which they are striving. It also contains a list of the officers and a bibliography, from which you can find out the sources of materials to use in young people's work.

There are personal messages from the president and from each of the superintendents, which are inspiring and helpful.

Interesting Quotations.

Following are some quotations from the above mentioned booklet of Eastern Virginia:

"If we ever hope to have and build in Eastern Virginia, a great Youth Fellowship, then we must chart the course now and lay the foundation among our young people and build upon this foundation year by year until our goals are reached."—W. B. WILLIAMS, *President.*

"Present Personal Religious Living until the devotional life of each member is enriched. Pray about it, work over the problem, and I believe that with the right emphasis, results will be obtained."—MRS. R. L. HOUSE, *Superintendent of Devotional Life.*

"Christ spent His life in service—service to mankind. Forgetting self, He was always looking for some service to do, and so it should be with us."—ALICE YATES, *Superintendent of Service.*

"The greatest investment any church can make is to send two young people to a leadership training school, such as the one at Elon College. Once a person goes there, he is never the same again. He gets something which he never loses, something that lasts through life."—LOTTIE MAE CROSS, *Superintendent of Leadership Training.*

"The Department of Moral Standards recommends that special emphasis be given to Social Action, as follows: Definite local action to (1) Help prevent war, (2) Improve race relations, (3) Restrict the sale of beverage alcohol and, (4) Help improve economic conditions."—ALLEN PILAND, *Superintendent Moral Standards.*

"THE CHRISTIAN SUN is the official mouthpiece or organ of the Congregational-Christian Churches of the Southeast. It is very evident that we do not appreciate our church paper as we should, as shown by the small circulation it has . . . We can increase the circulation of it by:

1. Does THE SUN come to your home each week? Be sold on it yourself and see that it does.

2. Get a list of both present and past subscribers and keep check; get renewals when subscriptions expire; also, go after former subscribers and see that they subscribe again.

3. Get others who have not, and do not, to subscribe to THE SUN. Church officers are good prospects."—ROBERTA WRIGHT, *Superintendent of Publications and Reporter.*

HAVE YOU READ?

Christianity — and Our World, by John C. Bennett. This is the first of a series of little volumes to be called the Hazen Books on Religion. Its purpose is to "interpret what Christianity as a whole means for our world. Those aspects of it will be stressed which are in clearest relation to the most serious problems which we face."

It is written for college-age young people and could form the basis for discussions and study on problems of our world today.

Pilgrim Press, 14 Beacon Street, Boston, Mass., Price, 50c.

MEMBERSHIP IN THE WORLD'S GREATEST FELLOWSHIP.

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 14, 1937.

SCRIPTURE TEXT: I. Cor. 12:12-37.

Daily Readings—

Monday—Members Working With God—I Cor. 3:9.
Tuesday—Members Living Transformed Lives—Rom. 12:1-2.
Wednesday—Members Helping the Needy—Luke 10:30-37.
Thursday—Members Helping Missions—I Thess. 1:1-10.
Friday—Members Showing Sympathy—I John 3:17-19.
Saturday—Members Looking Forward—I Peter 1:3-9.

The Greek word "ecclesia," used for "church" in the New Testament, means, "selected." This suggests that out of a rushing world of good and bad, the church member selects those elements which elevate and purify and give power to the soul. selects the environment in which he wishes to live, and chooses for his friends those who stand for noble living.

The Church is the world's greatest fellowship because it has Jesus as a single leader; its members hold to the same principles; it includes those of every color and tongue; it speaks the universal language of love; and it is the channel of supreme fellowship with God.

The fellowship of the Church is illustrated in this story: Once there was a girl whom everybody liked, who always seemed to have a magic word that turned people's hearts toward her. One day she unwittingly walked into the garden of an ulgy king, who thought nothing of flinging people to death for a whim. Too late her friends tried to call her back. They watched, trembling, while the girl smiled at the tyrant. The king hesitated, listened a moment, and then smiled back. Then he took the girl's hand and they went walking across the garden together.

Something to Think About—

1. What is the test of friendship? Do you think you meet that test?

2. In what respects do Christians fail in showing themselves to be Jesus' friends?

3. When you joined the Church, what obligations did you assume?

4. Is it true that when we join any one church, we join the "Church Universal"—that all denominations are a part of one great fellowship?

5. Are the young people more eager to work together as "one great fellowship" than the older people are?

6. Do the young people take as much interest in the whole church—the "preaching service," for example, as they do in their Christian Endeavor Society? If not, are they doing their full duty?

Suggester Hymns—

"Holy, Holy, Holy"; "We've a Story to Tell to the Nations"; "I Am Happy in the Service of the King."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

LIFE HERE AND HEREAFTER THROUGH CHRIST.

Lesson X—March 7, 1937.

Golden Text: *"I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by me."* —John 14:6.

Lesson: John 14:1-15:27.

It is quite likely that the fourteenth chapter of John is about as well known, especially the first part of it, as any other portion of the Bible with the exception of the Twenty-Third Psalm. Especially is this true of the Bibles of those who have had trouble and bereavement. This section would show the marks of use and wear, for men and women instinctively turn to it in the hour of bereavement. And no wonder! For it answers as deep unto deep.

The Secret of the Quiet Place.

"Let not your heart be troubled; believe in God, believe also in me." Confidence in God, in God revealed in Jesus Christ is the secret of the calm and courageous heart. This is not a matter primarily of intellectual belief, but rather of personal trust. If a man really believes in God, if he really puts his personal trust in Christ, he need not be troubled of heart even if he is in the midst of trouble. We are so anxious and worried and worn because we lack a simple and sound faith in God. Jesus in another place said that we were not to be anxious. A man's chief concern should be for the Kingdom of God and His righteousness. He can trust God for the things that he needs. If he does his part he can depend upon God to do His part.

The House of Many Mansions.

"In my Father's house are many mansions; if it were not so I would have told you." It is the word for home—which Jesus uses when He says house. The Father's home the Father, himself will be there, Jesus, the Elder Brother will be there, God's children will be there—there will be room enough and to spare for all of us. And there will not be any Jim Crow quarters there, nor any Harlem, nor any Chinese quarter, nor any Ghetto. We shall all live in the Father's home of many mansions as his children. Jesus gives us his word that if it were not so He would have told us. A Christian ought to be able to face death calmly and unafraid; it is the doorway into the home over there. And that it will be ample and abundant is evidenced by the fact that Jesus said He had gone to prepare a place for us. We shall find a warm welcome and ample preparation and provision. "That where I am, there ye may be also"—to be with Him, that is the hope of heaven.

The Way.

"I am the Way, the Truth, and the Life." A way is, in simple language, a means of getting from one place to another, that along which passes or progresses to reach some place. Jesus is the way to God. Through Him one comes to God. One who is rightly related to Christ is thereby brought directly unto God. Jesus is also the way through which or by which one gets from where he is to a place he wants to go. Christ does not simply point out the way—He is the Way. Men may seem to get to God in many ways, but Jesus says that "no one cometh to the Father but by me"—there is no other name given whereby we must be saved. In short Christ's spirit saves, in whatever form it may find expression.

The Image of the Invisible God.

God is spirit, and no man hath seen God at any time. God in invisible. But Jesus Christ was the image of the invisible God. He was God, made manifest in the flesh. "He that hath seen me hath seen the Father"—Jesus himself said this. That Christ is like God is only one half of a great Christian truth. That God is like Christ is just as thrilling a truth. We have a God who is like Jesus Christ! That is the claim of the Christian. If that be true we have a God we can worship, a God we can trust, a God we can love, a God we can serve. God is like Christ, Christ is like God. He that hath seen me hath seen the Father. That sufficeth men.

My Words, My Works.

"The words that I speak, I speak not of myself. . . the works that I do. . . . the Father abiding in me doeth his works." Jesus acknowledged His independence upon God. He simply yielded himself fully to do the Father's will, He allowed God to work through Him. His words and His works bore eloquent testimony to the fact that God was working through Him. The tragedy of the situation was that although the light was shining in their midst they loved darkness rather than light. As was said of Jesus, "No man could do these things, except God be with Him." The divinity of Jesus Christ was attested by His works as well as by His words.

Greater Works Than These Shall Ye Do.

Jesus did not say that men would do greater miracles than he did but He did say that they should do greater works than He did. Because He has given men of His spirit He has enabled them to do greater things far greater than He did. He was only one while here on earth, He was localized. But 'because He went unto the Father" and because He has sent His spirit upon men, He works through them to do even greater things.

In My Name.

Jesus did not say that He would give us anything that we might ask for. He did say, if we asked in His name, in keeping with His character and spirit and will, He would give it, that God might be glorified. God would not be glorified if He gave us everything we asked for. There are some things he cannot give us—we cannot be trusted with them. But if we ask for something that is in accord with His name, He will give it to us.

The Test of Love.

"If ye love me, keep my commandments." Love has become a rather loose and soft term in modern life. But love has a stern and exacting note in it. The test of our love for Christ is not what we profess, but what we practice. Not everyone that saith Lord, Lord shall enter into the Kingdom, but he that doeth the will of my Father which is in heaven. The simplest test, and the ultimate test of our love for Christ is this—do we do what He commands us? His commandments are not grievous, but they are exacting. A new commandment I give unto you that ye love one another. The test of our love for Christ is our love for others, geniune goodness, going forth in loving service.

TO THE WOMEN.

Continued from page 7.)

The supporters of the Mission cause have ever believed in action. We are judged by the things we do. One's action ignites another. Indifference is corporate but action, too, is corporate when together we push toward a common goal—"For each woman, $1; for each member of our young people's societies, $.50; for the Juniors, $.25."

We want the men and friends of the Church to feel that this is their opportunity to aid and share in the joy of a thing well done.

As we work together with the spirit of enthusiasm and cooperation, may we find our greatest joy in realization. With confidence we go forward.

Mrs. J. E. Cartwright,
Norfolk, Va.

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

It Isn't Done That Way.

"And the king cut it with his penknife and cast it into the fire."—Jer. 36:23.

The scroll of the word of God has just been read to King Jehoikim. Subsequently he took the scroll and read it for himself. He then cut it with his penknife and threw it into the fire, hoping to destroy the word of the Lord.

History furnishes us with numerous attempts to destroy the Word of God, each not only proving futile but an act which set fire to its influence and served as a furtherance of that Word.

There are those who are doing the same thing today. They are casting divine admonitions into the fires of infidelity, of ridicule, of disobedience, of imprudent indifference, and imagine that they get rid of them. At the same time these fires leap out and consume the mockers. Their hostility recoils on their own heads. The Word rides on to victory.

Prayer—O God, make Thy Word a delight to us and may we exalt it above every other word. This we ask for Jesus sake. *Amen.*

TUESDAY.

Why Can't We Judge?

"Judge not that ye be not judged."—Matt. 7:1.

"Judge not according to appearance."—Jno. 7:24.

It is hard for us to judge anything except by appearances. Appearances look us in the face and force themselves upon us and it is easy for us to form our opinions about them. But appearances do not always represent the facts. There are realities beneath the exterior which the human understanding cannot always penetrate. It takes divine wisdom to pierce through them. Even the Master Himself said that He came not to judge.

These things being so, one's rough exterior may hide a heart of gold, and a woman's lovely face conceal a bitter disposition. Poverty and sickness may drive one mad and destroy the effects of a most otherwise beautiful life. Christ said, because of this difficulty, judge not. It is a good motto to believe good of all men until you are forced to believe the contrary.

Prayer—O God, we realize this morning that it is so easy for us to err and sin against God and man in our opinions of others. *Amen.*

WEDNESDAY.

Hiding Our Eyes.

"He that covereth his sins shall not prosper; but whosoever confesseth and forsaketh them shall have mercy."—Prov. 28:13.

We are told that the ostrich hides his face in the sand and thinks that he is completely hid from view. He fools himself.

Sickness makes itself known. A bankrupt cannot long hide his poverty. When death is in the land, people do not engage in festivals. It is only in spiritual disaster that we hide our eyes and pretend that we are not attacked by them. We record a most forceful saying of a preacher. He said: "A man who hates his sin and is swift to confess it, will flee from it as from a fire." He is a man who gets along in the world, and gathers a prosperity that is far above the material wealth of this world. He is prosperous in purity. He is wealthy in uprightness. He is rich in the loving favor of God.

Prayer—Our heavenly Father, show us the path of true prosperity. Make us wise enough to see where our misfortunes lie and grant us the courage to escape them. *Amen.*

THURSDAY.

The Christian's "Blank Check."

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."—Matt. 18:19.

This word of our Lord is the "blank check," so to speak, which He hands you and me to fill in ourselves. The only condition is that two Christians must endorse it. Those whose spirits are in tune with Christ's spirit so that they will ask nothing except what is in accord with the will of God, have unlimited access to the treasury of God's love. Amos R. Wells used to say that to guard against errors in judgment, two Christians must agree that what is desired by them is what Christ and the Father also desire. There is power in accord of petition. To establish such accord, virtually means that God Himself is praying with us. And when that takes place, His promise to give whatsoever we ask will be fulfilled.

Prayer—Help us, O Lord, to unite with one another in the common bond of Christian love, and to study to know Thy will that we may ask of Thee and ask aright. This we ask for Jesus sake. *Amen.*

FRIDAY.

Too Timid.

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."—Eccl. 11:4.

This is another way of saying that if you are too timid about doing something for the Lord, you cannot expect the Lord to do very much for you. Paul said that workers for God must be "instant in season and out of season." One cannot spend his days watching the signs of the weather.

The Christian is a man who greatly dares in the realm of his faith. The Christian is a man who does,—casts his bread upon the waters,—trusting in God for its return. The Christian who, unlike Dicken's "Mr. Micawber," who was ever waiting for something to "turn up," seeks out opportunity, creates it if possible.

Prayer—O God, make us swift to do good. Embolden us in Christian usefulness. Make us to know that behind the clouds the sun is shining. We would never be fearful and falter. In Christ's name we ask it. *Amen.*

SATURDAY.

Heaven's Prompt Aid.

"God will help her, and that right early."—Psalm 46: 1-11.

Let us speedily find a home in the long patience of our God. Generations of mortals are to Him but as days, and the fretful haste of little men must be ridiculous in the sight of the angels.

Remember this when next you are tempted to upbraid the Lord for His slowness in answering your prayers, in bringing to pass what you so greatly long for. His help is sure, His aid is prompt. God never delays. But it is God's time that is in question, and not the toy clock of the world.

God's help comes as speedily as He sees it can come best, to our own good and to the advancement of His kingdom. Would we have it come more rapidly than that? Would we wrench the order of providence out of its course, if we could, to please our hasty fretfulness?

Prayer—May we bide Thy time, our Father, even as did Thy Son. When Thine hour has struck, then will Thy blessings descend, and we would not have them an instant earlier. Help us thus right early, O our God. For Christ's sake. *Amen.*

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

OPENING THE WINDOWS OF HEAVEN.

By REV. ELISHA A. KING.

[The following sermon was preached by Dr. King at the Miami Beach Community Church. The manuscript bore this comment, "A plain talk to my congregation and somewhat personal." Ed.]

The real theme of this sermon today is, "Can We Pay What We Owe?" and the text for that is from the 116th Psalm, the 12th verse. *"What shall I render unto the Lord for all His benefits toward me? I will call upon His name and will pay my vows in the courts of His house in the presence of all His people."*

There is another expression in Psalm 68:19, "Blessed be the Lord, who daily loadeth us with benefits." The most beautiful expression of the wonderful gifts of God, is found in Psalm 103 in these words: "Let my whole being bless the Lord and forget not all His benefits; who forgives all my guilt, who heals all my sickness, who rescues my life from the pit, who crowns me with grace and mercy, who satisfies my desires with good so that my youth renews itself like an eagle."

These very sincere sayings come from the hearts of men who believed that God was the source of their existence, that He maintained them and blessed them, and out of gratitude they acknowledged it to the world and put their thoughts into immortal words. If it happens to be so that any of us cannot see life this way, let us remember that the authors are relating *their* experiences, not ours. But surely every one of us can count up many benefits received from the Lord. Perhaps if we did, we would be like the little girl that walked home with her father in a dark night illumined by a brilliant sky full of stars. She said, "Father, I'm going to count the stars" and he heard her counting 150, 151, and on through 250 and then 270 and then she said, "I can't count any more, there are so many more than I thought." Once I undertook to count my blessings, and came to the same conclusion. As my blessings are the same as yours, I will count a few. My existence (my life) my reason, and then comes nurture, protection, guidance, education, civil rights, religion; then the gifts of grace, nature and worldly goods; redemption, regeneration, and instruction in the truth; then there comes such things as all good things received and for all success in my chosen career and all the good I may have been permitted to do for others. Then there are parents to be thankful for, for teachers and unknown benefactors, for friends and acquaintances, for all who have helped me in the daily round of duty and service; then there are books I have read and sermons I have heard, lectures, conversations, prayers, examples of good people and even rebukes, criticisms and injuries which have come to me. And sometimes misfortunes—I'll stop counting now for they are more than I thought. It seems, almost, that all I am today has come to me through the meditation of others. "What shall *I* render unto the Lord for all His benefits toward *me*?"

One hundred years ago last Friday, February 5th, there was born at Northfield, Mass., a boy by a name of Dwight L. Moody. In the course of time, when he was 18 years old he became a Christian and the next year joined the Mt. Vernon Congregational Church of Boston. Four years later he gave up business and devoted himself entirely to religious work. He married Charlotte Revell in 1862. He made his home in Chicago. The remainder of his life was spent, as everybody knows, as an evangelist, the builder of churches, schools and colleges. He died at Northfield in 1899 at the age of 62 years. The whole Christian world is observing, in one way or another, his birth, life, and accomplishments this week.

My reason for mentioning him today is the fact that I owe so much to Dwight Moody. It was the reading of one of his books that turned me definitely to a life of religious work, not the ministry, but the Young Men's Christian Association. I knew Mr. Moody, personally, and the kindliness and sincerity of the man gripped me tremendously. I heard him preach, helped sometimes in his inquiry room, read his sermons and books and absorbed something of his spirit and purpose. There are other men who have influenced me greatly, such as Henry Churchill King, Edward I. Bosworth, Washington Gladden, Lyman Abbott, S. Parkes Cadman, Kemper Fullerton and others. I can hardly believe that I ever had any original creative thoughts of my own; it seems as if these men had poured into a humble, willing vessel, all that it contains; anyhow, they have communicated a spirit and a method that I hope I may never lose. *Can I ever pay what I owe to these great souls?* Dr. Maclaren suggests that the best pay is to accept what they gave in the spirit which they gave it; but I somehow believe that I can best recompense them by "carrying on" the best I can in the path they helped me to choose.

I have digressed a little from the main thought of this sermon because of the Moody Centennial. Some months ago I read a small pamphlet entitled, *"Can we pay what we owe?"* The title seemed strange, at first, but as I proceeded, I began to see the author's point. The story is set on a railway train, and the conductor is collecting fares. Some of the passengers are riding on passes, some on half-fare and some have paid full-fare. The story begins with the words, "Fares, please!" and is taken from Halford Luccock's book by that name, in which he pictures life as a sort of railroad train. In mentioning those who pay full-fare, he says that *they feel that they are getting a good ride and they want to pay their way.*

But as much as some people desire to pay their way, the question arises, Can they (or we) do it? Let's take for example a boy's education. It is estimated that by the time a boy has finished his college course, his parents and society have invested about $33,000 in him. That's a lot of money. Now suppose he secures a position at a salary of $5,000,00 a year. And suppose he applied every cent of that salary to the paying off of that debt, including the interest, until it was discharged in full, how many years would it take him?

We do not need to spend any time figuring that, for we have other sums to figure. There isn't time to list a lot of problems; a few will suffice.

We often think and talk about our country, its freedom and independence, its constitution, its progress and power; but how many of us appreciate what Washington and the barefooted Continentals did for us at Valley Forge? *Can we pay for that?* We are so in the habit of turning on and off electric lights that we forget what Thomas Edison did for us. *Can any of us pay for that?* Then focus your thoughts on the men, who at the risk of their lives, conquered Yellow Fever. Read the stories of "Microbe Hunters" and "Hunger Fighters" and tell me if you can pay for what

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Let us talk finances just a little in this letter. All who read this letter know it takes money to run an orphanage with from ninety to one hundred children every day. It takes money to run a home. Every one who establishes a home finds this out. If it did not cost us anything to run a home, we would not get the thrill practicing economy and seeing how far we can stretch a dollar.

If it did not cost us anything to run an orphanage, our Sunday Schools would not get the thrill of giving to help the little dependent children who have been unfortunate.

I believe as the little children looked at the picture of the little boy which appeared in THE CHRISTIAN SUN of February 11th, whose mother is dead, got some idea of what they give their pennies, nickles and dimes for in Sunday School on Orphanage Day.

If it cost nothing to run an orphanage, then we grown people would not get the real joy out of giving as we do when we have an opportunity to make a contribution to help a little dependent child, or support an orphanage that is giving a home and care to nearly one hundred.

Our budget for the year is ($20,000.00) twenty thousand dollars.

We set our goal to be raised at ($20,000.00) twenty thousand dollars —to balance the budget.

January and February are gone. The income for the two months was as follows: Sunday School offerings, $587.60; belated Thanksgiving offerings, $70.00; specials, $25.00; total from Sunday Schools and churches, $672.60. We received from outside sources, $862.43, making a total for the two months of $1,535.03.

You see, we received more from other sources than we did from the church and Sunday School. You can also realize that our expense account is for more than our income—which hurts our bank balance.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 4, 1937.

Amount brought forward		$ 1,352.91
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Greensboro, First	$ 11.13	
Ingram	3.20	
United, Thanksgiving	2.00	
		16.33
Eastern N. C. Conference:		
Piney Plains	$ 7.00	
Wake Chapel	5.87	
Liberty Vance	5.97	
		18.84
Western N. C. Conference:		
Mt. Pleasant		.50
Eastern Va. Conference:		
Wakefield	$ 2.87	
Waverly	2.25	
Bethlehem	2.69	
		7.81
Valley Va. Central Conference:		
Winchester	$ 3.82	
Newport	1.65	
Whistler's Chapel	.45	
		5.92
Alabama Conference:		
Roanoke		1.22
Special Offerings.		
J. W. Barney, Thanksgiving Offering	$ 5.00	
M. B. Smith, Jr., Gdn., Whitten Children	100.00	
Mr. May, support of children	5.00	
Town of Elon College	9.00	
The Fidelity Bank	12.50	
		131.50
Total for week		$ 182.12
Grand total		$ 1,535.03

NEWS ITEMS FROM ALABAMA.

The Woman's Missionary society at Lowell, Alabama has a membership of thirteen and they meet each month regardless of the weather. They have laid special emphasis on their programs with some good results. Rev. and Mrs. Hunt have contributed very ably to their programs from time to time.

They have reached their goals so far and are planning to finish the year with every point attained. Special offerings to Elon College, to the Superannuation Fund and to several needy of the local community have been made. They are proud of their new president, Mrs. Florence and are hoping for even greater work in the future. Mrs. Otis Chase, reporter for the society, says, "they get a real joy and inspiration in bringing this help to others."

The Wadley, Alabama Church boasts of every lady in their church being a member of the Woman's Missionary Society, except one who does not believe in foreign missions.

That is a fine aim for *every* church —that every woman member of the church be a member of the Woman's Society. They are using the Home and Foreign Mission study books and have had special programs on David Livingston, Mary Slessor and Albert Sweitze. They are also sponsoring special sacrificial offerings for the families of their church during the Lent period. They are planning a public program soon having a missionary as guest speaker and the women of the other churches of the town as guests. This society has the honor of having one of its members as the president of the conference.

Mrs. A. R. Van Cleave is a member of this society and we know that "Jewell Truitt," as we all know her, is a great help to them.

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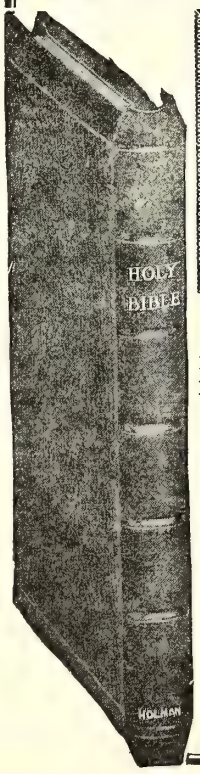

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

THE SUN'S PULPIT.

(Continued from page 13.)

those men did for us all. And the story goes on without end; the story of invention, medical knowledge, discovery and research, is a thrilling one and makes us all indebted to the benefactors of the human race.

There are two more thoughts I wish to express; one is our debt to motherhood. If we should leave out all sentiment even then we could not pay the debt we owe to our mothers. You remember how Johnnie thought up an easy way to raise a little cash. He made out a bill for services to his mother, bringing in wood, so much, running errands, so much more, and so on. He left the bill on his mother's plate at breakfast time. The good mother got it and wisely kept silence; but she made out a bill for Johnnie, providing clothes, food, a home, sitting up nights when he was sick and a lot of other things that mothers do, and instead of adding up the figures, she wrote on the bottom of the bill, *"No Charge"*—and she placed it at Johnnie's plate next morning. He read it and wept. Running to his mother, he threw his little arms about her neck and sobbed out his mistake and told her over and over again how he loved her and wanted her to forgive him and how badly he wanted to please her and help her and prove to her how he wanted to pay what he owed! We are all of us only grown up children and every once in a while we, too, try to collect from God.

There is one final debt that we can never pay in full and it is the unspeakable gift, of God the gracious Father "to you and me and everybody else" as the boy said when explaining John 3:16, to the ignorant ploughman. It is Jesus of Nazareth, the Christ of God, Savior of the world, your Saviour and mine. Scholars have used the most extravagant language to express their estimate of Jesus Christ. The historian Glover says, "He stands in the center of human history, He has brought God and man into a new relation. He is the present concern of every one of us." George Barton says, "The life of Jesus Christ is the most significant event in the religious history of mankind. Nowhere else has God so revealed His nature." Lyman says that Christ must continue to be the religious leader of the race, its pledge of moral redemption and divine destiny. He will be the Head of the only practical Church, the secret of the most victorious life. And, again, I must say with the little girl who started to count the stars, There are more than I thought. There seems to be no end of eulogies of Jesus Christ.

Do you realize how much we owe to Him whom having not seen we love? How can I ever compensate the two young business men who drove seven miles after working hours in the snow during several weeks of a cold winter to a small country village where I lived and told in a simple, but enthusiastic way, the love of God for me as revealed in Christ, me, a little boy of 12 years of age? I do not know their names and did not then; but I knew they were engaged in a work that meant everything to them. That religious experience, that simple confession of faith, on my part, made all the difference in the world to my whole life! Perhaps each one of you have had a similar story to tell. As I see a young man reeling along in his drunken fashion, or a broken life of any kind wrought with sin, I say, except for the grace of God it might be me! What is it that removes us from the animal and the sordid and the base in life if it is not the Gospel of Christ, His love and His willing sacrifice? Isn't it what Christ did on that lonely hill outside Jerusalem that makes the difference?

And the Church of Christ is His. After all is said and done, the Church of Christ means a tremendous lot for all of us, for the community and the world. Think of its innumerable ministrations. How much do we owe to the Church, when you stop to think about it? Though We pour out our jewels, our stocks and bonds, our gifts in cash we have only paid a part, because we owe so much every way we can only pay in part. The promise of God still remains true and the reciprocation is real. *"Bring ye all the tithes into the storeroom, that there may be meat in my house, and prove me now saith the Lord if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it in."* "What shall I render unto the Lord for all these benefits? I will pay my vows in the house of the Lord in the presence of all His peopl."

A famous hymn writer puts his answer in words like these:

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my life, my soul, my all."

FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

Us.

"John said unto him, Teacher, we saw one casting out demons in Thy name; and we forbade him, because he followed not with us."—Mark 9: 33-40.

The man follows Christ; he casts out demons in Christ's name. But he does not follow US; he is not one of the Twelve; he has broken into our monopoly. Therefore, said John, the most spiritual of the apostles, we forbade him.

"US! US! US! *Our* little group, *our* shibboleth, *our* forms, *our* statistics, *our* honor and glory!" Not Christ's, but ours. Not the Heavenly Father, but Us.

Few hindrances stand more in the way of progress of the kingdom of heaven than this placing of ourselves in the place of our Saviour. It is done with a pretense of zeal for His kingdom. Let us be sure that it is not done in care of our crowns and thrones.

Prayer—Forbid, our Father, that we should forbid any worker whom Thou hast not forbidden. If Thou dost forbid him, his work will be sterile without any of our prohibitions. May we be sure that whoever is not against Thee is for Thee. In thy name. *Amen.*

—*Amos Wells.*

From Those Who Are Building

It is a joy to give the Letter of Dr. W. M. Jay about our Winston-Salem work. His letter breathes optimism and heroism. If we of the Congregational-Christian Churches had the desire we should have, and the loyalty, to enlarge our borders and build where there is need, opportunity and promise, we would get behind Dr. Jay and his faithful group and not let them carry alone the financial load and worries they are carrying. We would help them more liberally that they might go forward in growing and building without serious financial handicaps. When will we ever wake up to the needs of places like Winston-Salem that really want us and are willing to go forward with us and for us?

Another, and a real Home Mission work, in that it has been sponsored by us from its beginning, is our work in Carroll County, Virginia. Here our "contemporary ancestors" are working with us with the little they have. The present pastor, Rev. O. A. Elmore, is finding new joy in the service of soul-winning. Here we are sharing with others the Gospel Message and building the Kingdom of God into the hearts and homes of a most worthy and needy and appreciative people. If we believe in denying ourselves for the sake of the Gospel, here indeed is an opportunity.

Rev. Roy D. Coulter, New Market, Virginia, brought to this field by the Mission Board, seems to have made a good start in rehabilitating some of our neglected churches in the Valley of Virginia Conference. His letter this week tells of the field and its prospects.

Rev. J. E. McCauley, pastor, writes hopefully and helpfully about our Richmond Church. Here we have a plant in the Capital City of Virginia, worthy of the city and of our Church. Heavy indebtedness and financial losses that could not be foreseen or prevented call us to the assistance of this great task we have undertaken. From Richmond have gone thousands and thousands of dollars to the institutional and benevolent enterprises of our Church. Now that need has come that no one could prevent, Richmond deserves that we stand by it with our financial help, our prayers and our cooperation, till it is on its feet again and able to contribute, as it did so richly when able, to its support and progress and to all our Church enenterprises.

J. O. ATKINSON.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN
REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity
VOLUME LXXXIX. RICHMOND, VA., THURSDAY, MARCH 11, 1937. NUMBER 10.

The Church Paper

In the day of radio, daily news paper, magazines of every description, books in abundance, and independent and interdenominational religious journal, does the weekly Church paper have a place? Can it lay claim on the time and expense of members of a modern home? This editor, who is also a pastor, believes the answer is "Yes" because:

I.—*The Denomination Is a Unit in the Kingdom of God.* Some tell us that denominations are no longer needed, but the fact is that they are here, and that the work of God's Kingdom is being developed largely through denominations. If the units fail, the Kingdom stops, or is greatly hindered. The Church paper is needed to keep members of the Church informed about plans and programs so there can be cooperation in the denomination. There is no other way to do it.

II.—*Other News Agencies Seldom Promote Religion.* They may give religious news but it is among other very different things. Most of them are promoted for financial gain and not to sustain moral ideals. The Church undergirds civilization with religion, and much of its promotion is through the Church paper.

III.—*The Church Paper is an Agency for Promoting World-Brotherhood.* Jesus taught the brotherhood of all mankind, but that ideal is not held by many clamorous voices of our day. The "isms" of today divide men rather than unite them. Any Church paper worthy of the name seeks to maintain the ideals of Jesus in our present world. No argument for the necessity of promoting peace and brotherhood is needed except figures concerning the increase of armaments. The Church paper strives constantly to put Christian ideals in all phases of human life. The need for this was never greater than today.

For these, and other very definite reasons, the Church paper has a right to call upon church people for a place in their budget of time and money. It is cheap at any price.

PERSONALS
News from the Churches

The Henderson, N. C. Church plans for an Easter pageant, and has recently given several programs of pictures in connection with their mission study.

Dr. Roy C. Helfenstein of Dover, Deleware begins his Easter evangelistic services on next Sunday. He is to have an evangelistic song leader but do his own preaching. Dr. Helfenstein is one of our best evangelists.

Rev. B. J. Earp, pastor of Hines Chapel Church, has a good article in his bulletin of the "Elon Spirit," in which he calls on members of the Church and Elonites to continue the fine work which has been done at Elon. He thinks the apportionment for Hines Chapel is reasonable and that the church should go over the top. Such a spirit helps to insure success.

The Winston-Salem Church seems to be busy. Dr. Clinton has recently been with them. They have cooperated with the Day of Prayer; they are using Lenten material; they have observed Father and Son Day; and the young people have recently led the evening service. In speaking over the radio, the pastor, Dr. W. M. Jay, used in full an article from The Christian Sun, giving credit, of course.

The Templemen's Bible Class of Christian Temple will present in concert Friday, March 12, 1937, at 8:15 P. M., at the Norfolk City Auditorium, the "Hampton Institute Choir" of eighty mixed voices. Admission, 50c, and tickets can be secured from any member of the class or from the downtown headquarters, the Ackiss Brown Company, 438 Granby Street, Norfolk, Virginia.

Rev. A. R. Flower is spending the last week of February in the Community of Sandy Cross Methodist Church and Cooper's High School, near Nashville, North Carolina. It is really remarkable how this unselfish worker in the course of religion and education, gets hold on the attention of our young people. His unassuming disposition, in some way, places him back of the well-chosen subjects that he discovers in such a way that one is more interested in the things he is talking about than in the man who is doing the talking. Our Pastor, in behalf of our church and community extends him a most cordial invitation to come our way again.

A recent special edition of the *Winter Park (Florida) Herald* says "The present handsome Congregational church edifice was erected in 1924 and dedicated in January, 1935. It is a magnificent church building built of brick of colonial architecture and while it is of unusual size, it is none too large to accomodate the congregation which fills its auditorium upon each Sunday to hear the sermons of Dr. Victor B. Chicoine, pastor, and its interesting musical program. Perhaps the best known to the present generation of the pastors who served this church was the beloved Dr. C. A. Vincent, who for 17 years ministered to the spiritual wants of the membership. Dr. Vincent retired three years ago."

DANVILLE NEWS.

Many of our friends have inquired about our work. We are glad to give a brief report through "The Sun."

We are pastoring Third Avenue Danville, Blairs and Happy Home Churches, through the help of Brother P. H. Ricketts. Our work is going fine at Blairs and we are looking forward to a new building there. The work at Happy Home is going very well with good attendance. Our work here is proceding nicely with a large Sunday school and unusually good attendance at church services. Our conference requirements have all been provided for this year. Our broadcast, which cost us eighty dollars a month has been taken care of until December 1, 1937. For the past eighteen months the broadcasting of our Wednesday evening services from 7:30 to 8:30 over WBTM has proved a great blessing to the church. When we started broadcasting we had an average attendance at prayer service of about 60, we have now 150.

We have just recently purchased and paid for a farm costing us seventeen hundred dollars. We have about one thousand dollars on our building that will cost about six thousand dollars and will care for about thirty-five children. This home is being erected to take care of children who cannot find entrance to other homes for various reasons. The children will only be kept for a short while, or until they can be placed. Such a home is being operated in Durham, N. C., and is proving a blessing to hundreds of children. We covet your prayers that God may soon enable us to open this home. There are many other things we would like to mention but time and space will not permit.

M. T. Sorrell.

WINSTON-SALEM.

Dr. James R. Clinton, pastor of the Central Congregational Church, Philadelphia, Pa., was with us Sunday, February 14, and on Monday and Tuesday nights also. We had a good day Sunday. The attendance was good and Dr. Clinton gave a great message at the morning service, and his recital at night was greatly appreciated by a still larger audience. The attendance at the other services on Monday and Tuesday nights was smaller and chiefly from our own group, but his messages were highly appreciated. Dr. Clinton greatly endeared himself to our people. He did not entertain them or tickle their fancy, but his sermons were great gospel messages, gripping and challenging. Personally, I was pleased with the genuine evangelistic appeal and the challenge to the church that "Winning Souls" is wise.

His setup of the "Christian Crusaders" is a definite and appealing plan for soul winnings. During his short stay here, he also broadcast over station WSJS, spoke to our Bible Class, the Christian Endeavor Group, and to about one hundred young people of the Business College. On Monday he went to Elon College, where he spoke twice to the Ministers Union.

Dr. Clinton is a strong man to be sent out on such a mission by the Extension Boards. He is a preacher of power, a good singer, and his ability in dramatic recital gives him varied appeal to any church and community wherever he goes. I trust that a way may be found by the Boards to continue this splendid service. We should be grateful to have him return to Winston-Salem.

W. M. Jay.

IMPORPTANT ANNOUNCEMENTS FOR THE WOMEN OF THE N. C. MISSION CONFERENCE.

It has been necessary to change the dates for our Rallies. They are now as follows:

Vance-Warren April 13, Open.

Wake-Durham, April 14, Durham, N. C.

Chatam-Lee, April 15, Turner's Chapel.

Randolph, April 16, Biscoe.

Alamance, April 20, Elon College.

Guilford, April 21, Reidsville.

Halifax, April 22, Danville.

Let us begin to plan for a large delegation to these Rallies, and we are hoping to hear good reports from your Anniversary celebration.

Most sincerely,

Mrs. O. H. Paris,
President.

TWO LETTERS OF INTEREST.

The following letters have been received at the college which reflect outside opinions concerning our efforts in the field of character education. At Elon College we have splendid equipment and a well-prepared faculty, but the real worth of the institution is determined by the grade of work that it does. "By their fruits ye shall know them." We are endeavoring to emphasize the importance of character education on our campus. Dean Messick has majored in this field, and his abilities are recognized in the State of North Carolina and in other states. At present he is delivering a course of lectures over WBIG, Greensboro, N. C. Our program is otherwise reflecting itself favorably in the field of education. The following letters are self-explanatory:

February 13, 1937.

Mr. J. D. Messick,
Elon College, North Carolina.

My dear Mr. Messick:

Our staff and I wish to tell you how greatly we enjoyed your radio talk this week on "Character Education." I should like to have you give this over a national hook-up. We thought it scholarly, convincing, and thoroughly delightful.

Yours sincerely,
MARY C. COLEMAN,
Prof. of Physical Ed.,
W. C. U. N. C., Greensboro, N. C.

February 24, 1937.

Dr. J. D. Messick,
Elon College, North Carolina.

Dear Dr. Messick:

Through a preliminary inquiry your State Department of Education has indicated that your school is one of a very limited number doing exceptional work in the field of education and citizenship training. Approximately one hundred school systems throughout the United States have thus been selected as the ones in which an unusual program in character education is in operation.

In order that we may know more fully just what your program is in this regard, we have attached hereto a blank, calling for certain specific data desired from each of these cooperating schools. Supplying this information should not require, we hope, an inconsiderate amount of time.

In addition, it is very necessary that we have a copy of any syllabus or any instructional materials and matter that sets forth the exact na-

(Continued on page 11.)

SCHEDULE OF MEETINGS IN THE SOUTHEAST FOR 1937.

January 19-22—Woman's Rallies.
February 12-March 1—Florida Christian Life Conferences.
February 27-28—Tennessee Christian Life Conference.
March 2-4—Georgia Ministers' Convocation, LaGrange, Georgia.
March 6-7—South Georgia Christian Life Conference, Williams Chapel, Waycross, Georgia.
March 12-14—East Alabama Christian Life Conference, Wadley, Alabama.
March 27-28—South Alabama Christian Life Conference, Rt. 3, Brantley, Indian Creek, Alabama.
March 27-28—Alabama Conference (Negro).
March 29-April 9—Rural Church School, Vanderbilt University, Nashville, Tennessee.
April—Woman's District Rallies of North Carolina: April 13, Halifax (place not fixed); April 14, Alamance, Elon College, North Carolina; April 15, Guilford, Reidsville, North Carolina; April 16, Randolph, Biscoe, North Carolina; April 20, Chatham, Lee, Moore, Turner's Chapel, Sanford; April 21, Wake, Durham, Durham, North Carolina; April 22, Vance-Warren (not set).
April 6-8—Woman's District Rallies of Eastern Virginia.
April 16-18—Central Alabama Christian Life Conference, Thorsby, Alabama.
April 17-18—North Georgia Christian Life Conference, Liberty Bowman, Georgia.
April 10-11—Middle Georgia Christian Life Conference, Fredonia, Barnesville, Georgia.
April 20-22—Southeast Convention and Florida Conference, "Union" Jacksonville, Florida.
April 23-25—Tennessee Conference (Negro).
April 24-25—North Alabama Christian Life Conference, Rt. 1, Trinity, Oak Grove, Alabama.
May 2—Home Coming, Town Creek, Alabama, Liberty Grove.
May 13—Silver Anniversary, Woman's Missionary Convention of Southern Convention, Suffolk, Virginia.
May 30—East Alabama Fifth Sunday Meeting.
June 7-12—Afro-Christian Convention (Negro).
June 8-15—Christian Life Summer Conference, of South Georgia, Glynn Haven Estates, Georgia.
June 12-19—Florida Young People's Conference, DeLeon Springs, Florida.
June 16-23—Leadership Training School, Grandview, Tennessee.
June 17-25—King's Mountain Conference, King's Mountain, North Carolina (Negro).
June 21-26—Elon Leadership Training School.
June—Franklinton Training School.
July 3-10 (?)—Summer Conference for Middle and North Georgia Young People (Mountville, Camp Viola).
July 5-14—Tri-State Young People's Conference, Kamp Knighton, Louisiana (Negro).
July 5-11—Alabama Leadership Training School, Wadley, Alabama.
July 20-21—North Georgia Association, Sardis Church, Oxford, Georgia.
July 23-25—South Alabama Association, Rt. 1, Glenwood, New Bethel, Alabama.
July 24-25—Middle Georgia Association, United Church, Columbus, Georgia.
July 30-August 1—West Florida Christian Life Conference, Rt. 2, Bonifay, New Effort, Florida.
August 2-8—Sealacon Leadership Training School, Rt. 2, Skipperville, Alabama.
August 4-5—Virginia Valley Conference (Woman's Conference meeting in connection with Conference).
August 12-14—Central Alabama Association, Watson's Chapel, Rt. 2, Eclectic, Alabama.
August 25-27—North Alabama Association, Robertson's Chapel, Rt. 1, Arley, Alabama.
August 29—East Alabama Fifth Sunday Meeting.
September 24-26—South Georgia Association, Williams Chapel, Waycross, Georgia.
September 24—East Virginia Young People's Missionary Conference.
October 1—Eastern Virginia Woman's Missionary Conference, Franklin, Virginia.
October 5—North Carolina Woman's Missionary Conference, Raleigh, North Carolina.
October 4-6—Florida Ministers' Convocation, DeLeon Springs, Florida.
October 13-14—East Alabama Association, Rt. 1, Lineville, Dingler's Chapel.
October 19-21—Tennessee Conference, Soddy, Tennessee.
October 22-24—Kentucky Conference and Christian Life Conference, Sterns, Kentucky.
October 24—Sunday School Rally, Robertson's Chapel, Rt. 1, Arley, Alabama.
October 27-November 4—Three Florida Associations.
October 29-31—West Florida Association, Dorcus, Rt. 1, Crestview, Florida.
October 31—East Alabama Fifth Sunday Meeting.
November 2-3—Georgia Conference, Ambrose, Georgia.
November 3—Eastern Virginia Conference, Holland, Virginia.
November 3-4—Western North Carolina Conference, Big Oak Church, Eagles Springs, North Carolina.
November 9-11—Alabama Conference, Birmingham, Alabama.
November 16-18—North Carolina and Virginia Conference, Reidsville, North Carolina.
November 17-20—Georgia, South Carolina Convention (Negro).
November 23-24—Eastern North Carolina Conference.
December 7—Christian Missionary Association of North Carolina and Virginia Conference.
December 7—Christian Missionary Association of Eastern Virginia Conference.

Note: Any changes, corrections, or additions should be sent as soon as possible to Edwin C. Gillette, 117 W. Forsyth St., Jacksonville, Florida.

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George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THE BUSINESS OF THE CHURCH.

The major business of the church in a local community is to bring people into personal fellowship with Jesus Christ. This may be done in a variety of ways, but it is the ultimate goal toward which every Christian church strives. Some depend largely upon preaching, others by teaching, and others upon social service as the method by which this good end is attained. Many call it evangelism, while others have a different name for it. Whatever the name and whatever the method, the central aim of the Christian church is to develop Christ-like character, and this is accomplished by bringing people into fellowship with Jesus.

Outside of the local community, the church seeks to promote the same kind of program, and for the same reason. This we may call missions, or by any other name which may seem appropriate. Sending the gospel of Jesus to those who do not have it, is done in order that they may come into personal fellowship with Jesus. This may be accomplished by the preaching evangelist, by the establishment of schools, by caring for the sick in homes and hospitals, by teaching people how to farm or manufacture in order to have food, clothes and shelter, or by any other means that may be availble. The business of the Church is to promote friendship with Jesus. Anything short of this is not worthy of the Church.

At the season when the Cross casts its shadow over the thought and life of the world, is the time when our own Church redoubles its effort to win converts and to send missionaries. Let Easter be the time of ingathering of members for our own churches and money with which to send the Gospel to the ends of the earth. No church should be satisfied until all of its members have shared in this major business of the Church.

THE PRESIDENT SPEAKS.

The greatest radio speaker of America, perhaps of the world, has just finished the first in a series of addresses to the American people. When the series is complete, he expects to be able to tell the United States Congress what legislation to pass, and to be sure that the Supreme Court of the United States of America will say that the legislation is constitutional. Anything less than this will seem to be failure for the most popular president the country has had since Washington.

For four years the President has had his way with everyone except the courts. He now frankly demands this final victory, and in the immediate future. The floods, dust, strikes, debts, and other human ills are with us now and must be dealt with at once, he says. Unless the Court will pull its part of the plow, the field cannot be plowed, he contends. The promise to meet the need of the farmers and laborers must be met. The bottom third of the population must have its share of America's blessings, says the President. The fight has just begun, he says. Until it is won, the country will hear the "fireside talks" of its ingratiating and challenging President.

As good citizens of the Country, we all have a right to express an opinion, and should watch with great interest the challenging changes that whirl us toward the future. The fact is, that changes are taking place so fast that most of us cannot keep up with them, and haven't the slightest idea where we are headed. The President is now calling for approval immediately of something that has very far-reaching results. Leaders of all political parties are divided in their opinions. It is important that Americans think their way through and not be stampeded into a change of government.

Changes Are Needed.

The fact is, that economic conditions are very unhappy at present. It is not right for some to starve, while others have too much. The standard of living should be raised. There should be some assurance of safety through the years. Farmers ought to be able to dispose of their products for a profit. Laborers should have reasonably short hours, comfortable working conditions, and a fair wage. Children ought to be given an education rather than be forced to labor.

The President speaks to the heart of humanity, when he makes this kind of plea, and he knows it. No one wants to debate this. The Country is agreed that some changes must be made for the sake of the citizens of today and tomorrow. We are not willing for millions to beg for work who cannot get it. We are eager for all the things for which the President pleads, when he talks to the hearts of mankind. We are also anxious that Democratic Government be preserved.

But What of the Methods?

Our democracy rests upon the Constitution adopted by the colonies and amended by the states. Without that Constitution, we have no Democracy. The Constitution can be amended by vote of the state legislatures, and still preserve the Democracy. But it cannot be ignored and still preserve the Democracy.

Purposely the founders of the nation divided the functioning Government into three parts. The legislative body is elected in part biennially, which makes it close to the electors, the citizens. The Executive Department is headed by a President who is elected for four years and is supposed to see that the laws are put into effect. The third part of the Government is the Supreme Court, nominated by the President and confirmed by the Senate, composed of nine eminent judges whose tenure of office is for life. It is the business of the Court to be sure that the laws are in accordance with the Constitution. This three-horse team, to use Mr. Roosevelt's phrase, is hitched to the plow in order that the furrow may be straight and not go around in useless or dangerous circles.

We find ourselves today with a President who tells the Congress what legislation **"must"** be passed. When the Supreme Court says the legislation is not Constitutional, then he says we must change the Court. The logical and Constitutional thing to do is to change the Constitution. This is the way of democracy. To force from the Court those who do not agree, and to replace them with those who do, is the method of a dictator. Perhaps that is what we need and want, but at least we should know what we are getting.

Unless this editor misinterprets the movements of our day, this is the time for all good men to come to the aid of the Country and seek to preserve democracy, economic, intellectual, political, and religious libberty. A subservient Congress and Supreme Court to an ever-so-well meaning Executive means the end of Democracy as it has been practiced in America, the boasted home of the brave and land of the fre.e.

Think, and Then Act.

This is a matter about which people may easily become excited and act without knowledge. This is neither wise nor Christian. It does make a difference to individuals as to the kind of Government under which they live. Christian citizens are no less Chrisitan when they vote than when they sing. It is important that they watch the processes of government, and know what is going on, and what they think should be done. Your editor has had some hesitancy in presenting these editorials, but duty has driven him to speak his piece. We have seen the loss of personal privilege in other countries and have been sympathetic with the masses. When the process goes on in our midst, it is impossible for us to keep quiet, even though there are very dear friends who will differ radically, and perhaps, heatedly with the editor. That is quite all right. It is wisdom, light, life, for which we strive. This will necessarily mean differences of opinion, but it must also mean freedom of thought and expression. It must mean sincere and concerted effort to maintain our freedom, and the processes of democratic government.

Members of Congress will be glad to know how the people think relative to the proposed changes in the Supreme Court. They have no chance for an election to tell them. It is only fair for the good citizens, and many of them read this paper, to write or wire their representatives and senators what they think is wise to be done. Let no one be deceived by the cry that this is mixing state and church. On the contrary it is simply performing the duties of citizenship as all Christians are instructed by sacred Scripture to do. Unless Christian citizens do exercise their rights as citizens, then the government must be run by non-Christians, and become pagan. Whether you agree with the editor of this paper or not, let your representatives know your opinion. Make your Christian influence felt in your country.

A CAMPAIGN FOR SUBSCRIBERS.

The Board of Publications has recommended, and the Executive Committee of the Southern Convention has approved a campaign for new and renewal subscriptions to "The Christian Sun." They are designating the time as beginning March 15, 1937, and closing on May 31st. The price of the paper remains at $2.00 per year, but for that limited time NEW subscriptions will be received at $1.50 per year.

A flat commission of twenty-five cents will be allowed churches, church organizations, or authorized individuals on each annual subscription sent in whether new or renewal. The former commission basis expires with Monday, March 15th. Those organizations working for the 25 per cent commission on the basis of getting a subscription list equal to 10 per cent of the church membership, must mail their lists not later than the fifteenth. Otherwise they will receive only the twenty-five cents commission. After March 15th, the number of church members has nothing to do with commissions.

All pastors in the Convention have been written, and a quota of subscriptions suggested. Several have replied that they are beginning to work, and that they think they can reach the quota suggested. Others have suggested a different quota. The pastor and the church should decide the number they think should be received by the members, and then go out to get that number. Your judgment is better than that of someone far away.

Basis Of Appeal.

The reason for this campaign is to get our church people to read our Church paper so they will be better church people. How can they know what is being done; how can they really share in the work of the Church; how can they be intelligent concerning the Church of which they are part unless they read its paper? It is for the sake of the Church, for the sake of the people who are now and will become members of the Church that this campaign is to be made.

It is not primarily for benefit of the paper. Actually it will cost much money to conduct the campaign, and the margin of profit to the paper on the basis of the introductory subscription is **very** little. It is not for the paper we are pleading now. It is for the boys and girls, the young people, and the older ones who need desperately in a day like this to read fine literature and to keep posted in the field of religion that this campaign is undertaken. Homes are filled with daily papers, movie magazines, and other types of literature that give a very biased opinion of what life really means. It is the hope of this little church paper to help those who think to get a wholesome notion of life, and to aid them in making right choices and in living a happy and useful life. Every issue of the paper is printed at a loss, and will be for years to come, but there are those who think that the help to the church people is well worth the investment.

On the basis of the needs of the people, the paper requests busy pastors and church people to visit their friends and sell them on the idea of subscribing to and reading their Church paper, "The Christian Sun." Perhaps we are asking too much, but we think not. It is the attempt of the Southern Convention to render a real service to the churches, a service where it will mean most, in the homes. It doesn't sound reasonable or right that church people should fail to read about religion and their Church. It is time we make a united effort to get our people to reading.

CONTRIBUTIONS

SUFFOLK LETTER.

Pastors and deacons of churches in the Eastern Virginia Conference are hereby reminded that a Deacon's Conference will be held in the Suffolk Christian Church, on Sunday afternoon, April 11th, beginning at 2:30 o'clock. Second Sunday afternoon in April should be a time of opportunity and privilege for those who may attend this meeting. The following program has been prepared and approved: Call to order by Dr. N. G. Newman, who will preside. Hymn, Scripture and prayer by Dr. Elwood W. Jones. Addresses (15 minutes each) as follows: "The Deacon as a Man," Rev. H. S. Hardcastle; "The Deacon and the Pastor," by Dr. John G. Truitt; "The Deacon and the Church" by Rev. Robert Lee House; Round Table discussion on the problems of a deacon, led by Dr. N. G. Newman. Under the general discussion it is the wish of the Committee that a number of deacons will be prepared to give valuable suggestions. Adjournment at 4:15 P. M.

The deacons in the local church are usually among the leading men. They stand in a position where many opportunities for great service come to their attention. They are "key men." Unfortunately, many deacons do not take their office very seriously. A number of people think the principal work of the deacon is to assist in the administration of the Lord's Supper. That is one of the duties of a deacon. But there are many other duties of equal significance and importance. It is the purpose of those who are promoting the Deacon's Conference to bring these duties to the attention of the representatives of the various local churches.

Church are composed of human personalities. Every member of a church is a distinct type of personality. People differ in their thinking, their methods and their living. Human life cannot be standardized. It is a complex manifestation of changing ideals, and every life leaps beyond the scope of the present and challenges others to scale the heights of the unseen and the infinite. Therefore, a large church has many problems in the personnel of its membership. The deacons of the church should be in a position to deal with the complex problems of the local church in a level-headed, broad-minded and generous spirit.

But it seems to this writer that one of the great opportunities of the deacons is in the field of soul winning and increasing the membership of the church. It is possible for the deacons to sponsor this type of work thoughout the year. And the work has only begun when people are added to the membership of the church. Religious education and the cultivation of the spiritual life, offer endless opportunities for earnest prayer and faithful service. The cultivation of a spiritual fellowship, the promotion of peace and unity among the members, the support of social and moral uplift of the church and community and the extension of the kingdom of God among the people should have the united and active support of the deacons in every church.

Pastors and deacons throughout the Eastern Virginia Conference are urged to attend the Deacon's Conference on the Second Sunday in April, beginning at 2:30 P. M., in the Suffolk Christian Church. This Conference should mark a forward step in our local churches.

I. W. Johnson.

AN EXPERIMENT IN COOPERATION.

The Southern Convention of Congregational and Christian Churches is a compact organization. This organization has been in the process of formation for more than one hundred years. The name has been changed from time to time, but the organization began with the beginning of our church in the South. It is a very efficient organization and has accomplished much good in the work of the Kingdom. It consists of the Board of Missions, the Board of Superannuation, the Board of Christian Education, the Board of Publications, the Board of Education, the Christian Orphanage, and the Convention itself. These different Boards or Departments have their tasks and responsibilities assigned them by the Convention. There is an advantage of looking at the work of the church in different departments and of holding certain individuals for results in these specific fields. There are also possible dangers inherent in such an organization. It is possible for one department to emphasize its responsibilities to the hinderance of other departments.

Paul, in his letter to the church at Corinth concerning the unity of the Church, reminds them of the diversity of gifts by calling their attention to the fact that these gifts were of the same spirit and that likewise there are differences of administration, but one Lord over all. He reminds them that the Church is the body of Christ and that they are all members of that body. He further illustrates this fact by reference to the body, declaring that the body is one, but that it hath many members. No one member is the whole body, but all members make up the body and that they are all dependent one on the other, declaring that the eye could not contend to be the whole body or separate and apart from the body, but that is was an essential part of the body. It is true that if the body loses a member, every other member suffers because of the loss. If one member of the body is incapacitated, the whole body suffers. If all members are in health and active, the whole body succeeds and abounds in joy.

The same thing is true with our church organization. If one department suffers, all must suffer. It is impossible that benevolences prosper and publications suffer and the whole church be prosperous and in health. It is likewise impossible for missions to go ahead at a pace and education lag behind and the whole church go forward as God intended. We must, as a church, go forward together or go backward. There is no alternative.

At the recent session of the Southern Convention of Congregational and Christian Churches held in the First Christian Church at Burlington, North Carolina, following a provocative address by the President, Dr. Stanley C. Harrell, a committee was appointed to report back concerning suggestions made by the president in his annual address. Among the suggestions offered by the committee and which were adopted by the Convention was a resolution calling for a simultaneous meeting of the Boards of the Church at Elon College in connection with the meeting of the Board of Trustees of the college and providing that these Boards meet separately but should hold at least one joint session at which each Board or Department would present its findings. It was the hope of the Convention in this authorization to correlate our work to give the representatives of all the Boards an opportunity to see each other's task and program, thus affording an opportunity in cooperative efforts for the furtherance of the cause that is dear to us all.

On February 16th, the Boards were supposed to meet. The Boards meeting were the Board of Christian Ed-

ucation, the Board of Superannuation, the Trustees of Elon College, the Board of Publications, and the Trustees of the Christian Orphanage (meeting on the 17th). The Board of Missions was represented at the joint session Tuesday night. The Tuesday night meeting was not largely attended, but a very interesting and a very helpful session was held. The writer feels that this was a forward step in the right direction, and it is hoped that the different Boards will take the Convention's action seriously and cooperate fully. It is simply an effort for a complete understanding of the whole program of the whole church on the part of the whole membership through its delegated Boards.

If we, as a church and as different Boards and organizations of the church, can realize fully that we are our brothers' keepers, that we are responsible for the success or the failure of the other departments of our church, and that one department, regardless of what that department may be, cannot go ahead as it should while other departments linger behind, we will have achieved much that will make for the success of our church and the coming of the Kingdom within our communion and in the wide earth.

L. E. Smith.

PIEDMONT MINISTERS ASSOCIATION.

In our Piedmont Congregational-Christian Ministers' Association at Elon College, February 15, 1937, we had as our guest speaker, Dr. James R. Clinton, pastor of Central Congregational-Christian Church, Philadelphia, Pa.

Dr. Clinton spoke in the forenoon on "The Hymnology of the Church," showing the devotional use of hymns. Dr. Clinton emphasized the need of higher and better types of hymns as aids to true worship, and discouraged the use of jazzy songs, such as are found in many of the cheaper type hymn books. He believes that such songs may stir the emotions, but questions the value of such as giving spiritual uplift to the human soul.

In the afternoon, Dr. Clinton offered some suggestions as to the qualities he believes the future church must possess, as follows:

First, the future church must be a church of Joy. Just as the early church had the joy of the Lord in it, so must the future church possess and radiate that joy.

Second, the future church must be a church of Confidence. In the past and at present there is a widespread lack of confidence on the part of the pastor and people.

Third, the future church must be a church of evangelical passion. What will happen if the church does not evangelize? The fact that the old methods of evangelism have been discredited so far as many religious leaders are concerned, is no reason that the right kind of evangelism isn't still needed. We need more informal evangelism. Jesus talked with individuals as He traveled along the road and lured them into the Kingdom.

Dr. Clinton referred to the advisability of a Christian Workers' Council, this being used in some churches. In this plan volunteers are called for who will pledge themselves each to endeavor to win a certain number to Christ each month of the year, a group of men to work among the men and a group of women to work among the women. These groups can have meetings each month and discuss the progress made as well as future prospects.

D. M. Spence.

FROM ALABAMA.

The Old Congregational Church (Mt. Pisgah) near Standing Rock, Alabama, which was reorganized three years ago after thirteen years of inactivity, is still on the map and the faithful few are still on the firing line. This is not a strong church numerically nor financially, but it is a willing little group of Christian workers. Neither is this a strong community, but a community of good citizens, all of whom desire to see the church prosper. We have a very good Sunday school whose members are faithful to attend. And the young people have a splendid society of Christian Endeavor, but not so largely attended as some of the larger church societies. We have recently secured the names of seven women who desire to become members of the Woman's Missionary Society. Other names will be completed at our next meeting.

But there is one thing the church needs, which they are not able to buy. And that is a piano. Mrs. V. E. Kitchens of Roanoke, Alabama, gave them an organ some years ago, which was highly appreciated. Now the organ has become worn and in need of repair. Now what I wish to say is, that if there is any one in the Christian or Congregational Church who would desire to have a part in a real missionary project you might ease that desire by helping this old church to obtain a piano. The church needs it, and the young people will appreciate it, and God will bless you and make your life a blessing. There may be some calls that are not sincere but this call, or request, is a worthy one, and one to which, if we respond, will enable the contributors to render a valuable service.

I am writing this letter for the glory of Jesus and for the good of His cause. Who will be the first to answer?

G. D. Hunt, *Pastor.*

AN APPRECIATED LETTER.

Suffolk, Virginia,
February 26, 1937.

Dear Brother Lester,

Our Church will gladly accept your quota of 110 subscriptions as our goal for The Christian Sun. I shall do my best to see that we reach that amount, and, I hope, go beyond it. In fact, I had already published in our Bulletin a goal of 150. I should like so much to see 150 families in our church taking The Christian Sun. I feel sure that they would get $2.00 worth of actual value out of the purchase, and on that basis, I am trying to put The Christian Sun in the homes of our church.

Ministers get in the habit of doing a good number of things for loyalty's sake alone, and we are prone to expect our members to do so, but we should remember that they spend their money for the things they prefer to have rather than for loyalty's sake. The Christian Sun must be made worth $2.00 per year,—which it is already, and on that basis, we must go to the families of our church and seek to sell it. It is true that a number of members of our church take The Christian Sun for loyalty just as the ministers do (I am told that all the ministers do not take their church paper!), but the safest sales talk is to have a church paper worth the price of subscription.

The regular reading of The Christian Sun should be in the background of the education and experience of every teacher in our Sunday School. I am going to seek to get a subscription in the hands of every officer and teacher we have; also I am going to have a check made on all officers in all the organizations of our church to see if they are getting the church paper, and to find some way to cause them to get it. I want this church to read The Christian Sun. It will help the church in many ways, and lighten the pastor's burden of explaining many of the church's enterprises.

Let us make the paper worth it, and insist on our folks taking it. I have faith to believe they will do it.

Most sincerely yours,

John G. Truitt.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

LAKES.

(A Correspondence.)

Florida Sanitarium, Orlando, Florida,

One never tires of lakes, especially these lakes of Florida. In fact, one is delighted that there are so many of them, more than three thousand, they tell us; this city of Orlando, having more than thirty within its confines. They are all so interesting, each different from, and more beautiful than, the other. Their placid waters, their blue depths, their satiny luster, their calm repose; and then the complacent satisfaction with themselves, with their surroundings, and with their world!

What a contribution they make to the wild life that thrives and rejoices about them, and the green, gorgeous vegetation that borders and fringes them on all sides. Whoever planted this sanitarium, must have had in mind and heart, a love for lakes, the lawn sloping off in front of the building to a lake that is ever inviting to look upon, and in a leisurely walk of ten minutes, one finds and follows four others of equal interest and charm. One's favorite walk from here is by a lake reached through a grove of stalwart, strong, stout, aged "seedling" orange trees, with here and there a great old giant willow oak draped in graceful folds of hanging moss; and on the other side, close to the still waters, beautiful and appropriate homes planted in great groves of oak, palm and palmetto, on one side of the dwelling, a boat house, and just to the rear, the garage. What a mingling and a meeting of the natural and the artificial, of man and God. One *can* look upon such a scene and then look up if one will, and worship God.

Another can and will look upon it only to crave and covet. We talk about beauty and scenery causing us to "be good and to worship," and to keep us out of evil! Well that all depends. It must never be forgotten that Adam and Eve, our forebearers, were in a garden that was a paradise, so grand and glorious that God Himself walked there in the cool of the day—and it was in that Eden of matchless beauty, they were beguiled by the serpent, and sinned a great sin —willfully disobeyed the God Who planted the garden and created them.

However, we shall not forget that the attributes of God Himself are Truth, Goodness and Beauty, and who finds, and enjoys, one of these attributes may, if one will, with satisfaction, and complacency, look up toward the Father and declare "Thy Name is Love."

The hand of Love spread out these lakes of Florida and so no wonder their matchless charm and quiet repose invite the artists' brush and the poets' pen.

One who comes and tarries awhile here, in this sanitarium, can but decide that our Adventists friends who own, control and serve it, have decreed and do decree that, so far as they are concerned these lakes about them shall not be desecrated by any deed or creed of theirs. Their house of worship is within a stone's throw of a lake into whose waters they lead their converts down, on occasion, to "be buried with Christ in baptism." From the third story of the sanitarium, one may view a half dozen lakes lying calmly in sweet and restful repose, and as one strolls by the lake in every evening hour just after seven, when the day's work is over, one may hear the songs of familiar and beloved hymns that cheer the heart and stimulate the soul.

How happy the writer was the past week to be remembered by two groups of friends, one from Newport News, Virginia, another from "Cadbrook," Paces, Virginia and Newman, Georgia. If one would not grow strong and gain health and be happy (and grateful) under such conditions, one must be heartless and hopeless indeed. I thank God for Florida, these lakes, my friends, this sanitarium, by whose combined ministry and goodness, thirteen pounds of avordupois have been added to the weight, if not the worth, of this grateful scribe.

The lakes, the placid lakes, the calm, reposeful, winsome lakes of sunny Florida! Only God, a good and worshipful God, could plan and plant them as they are. May the day hasten, and the hour speedily come, when the heart of man, shall be as peaceful as these lakes, and reflect as they do, the beauty, truth and goodness of His and their Creator.

J. O. Atkinson.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 6, 1937.

Sunday Schools.

Suffolk, Va.	$ 25.00
Holy Neck, Holland, Va.	2.27
Timber Ridge, Gore, Va.	1.23
Happy Home, Ruffin, N. C.	1.30
First, Portsmouth, Va.	3.59
	$ 33.39

Individuals and Churches.

Hopedale, Burlington, N. C.	$ 1.91
"A Friend"	17.00
	$ 18.91

Specials.

Burlington, S. S., Burlington, N. C.	$ 21.96
Total for week ending March 6, 1937	$ 74.26
Previously acknowledged	9,701.76
Total since September 1, 1937	$9,776.02

J. O. Atkinson,
Secretary.

BURLINGTON.

The Woman's Missionary Society of the First Christian Church, Burlington, celebrated with a dinner Friday night, the 19th, its own and the Woman's Missionary Convention's twenty-fifth anniversary. The minutes record that on March 18, 1912, there was held at the Christian Church, Burlington, a called meeting for the purpose of organizing a Home and Foreign Missionary Society. Prior to this time, the minutes of the Aid Society indicate missionary study and giving were engaged in by the members of the Aid Society. Rev. A. B. Kendall served as temporary chairman and Mrs. R. M. Morrow as temporary secretary of the called meeting. Mrs. Ada Teague moved that "We organize a Home and Foreign Missionary Society." Mr. Kendall put the question, and it was unanimously carried. The constitution prepared by the Southern Convention for such societies was then presented by Mr. Kendall and adopted. An election placed in the office the following: Mrs. Ada Teague, president; Mrs. J. P. Montgomery, vice-president; Mrs. D. E. Sellers, secretary; Mrs. A. B. Kendall, treasurer. And so was the beginning.

Twenty-two persons were enrolled as charter members, twenty-one ladies, and through some means, Rev. A. B. Kendall. The present membership is well over one hundred. The first year, 1912, the Society raised $68.90 for all purposes; by 1915, the fund to remain over $100.00; by 1919, over $400.00; by 1923, over $600.00, and since 1928, it has averaged over $1,000.00, with 1929, $1,568.48 as the high mark. During the twenty-five years the Society has given for missions $17,056.77.

At the first meeting it was voted to have a mission-study class, and Rev. A. B. Kendall was selected as the teacher. At the present time the Society meets each of the Mondays following the first three Sundays of each month. The first meeting is the general monthly session of the Socie-

ty; the second meeting is for Bible study, and Mrs. W. R. Sellars, recent president of the Woman's Convention, is the leader; the third meeting is of circle groups.

The present officers are Mrs. J. H. McEwen, President; Mrs. J. H. Lightbourne, Vice-President; Mrs. D. C. Johnson, Secretary, Mrs. C. F. Neese, Treasurer.

The anniversary dinner was a pleasant and inspiring occasion. Beautiful Silver Anniversary favors were placed at each plate on tables arranged to form the Roman Twenty-Five —XXV. The service was rendered by girls of the World Fellowship Missionary Society, the menu was delectable, the program reminiscent, enlightening, hopeful, humorous, and the fellowship glowing. The benediction was glorious, consisting of the lighting of candles on a large and snow-white birthday cake, about which were offering plates for the reception of the anniversary gift for the memorial to the sainted Dr. W. W. Staley, received as the members and guests marched by singing "Blest Be the Tie." The finale was the cutting of the birthday cake and informal sociability while it was being eaten.

The following was the program as presented:

Memorial, Miss Sadie Fonville.

Quartet, "The Psalm of Life," Rebekah Lightbourne, Alma Lamm, Thomas Woodson, James H. Lightbourne, Jr., (Members of World Friendship Missionary Society).

Activities:

Bible Study, Mrs. W. R. Sellars.

Social Service, Mrs. S. A. Horne.

Mission Study, Mrs. C. C. Fonville.

Offerings, Mrs. C. F. Neese.

Lighting the Candles.

Hymn, "Blest Be the Tie."

Offering.

Mrs. J. H. McEwen, president, presiding.

Doxology, Mrs. J. H. Lightbourne at the piano.

Invocation, Rev. J. H. Lightbourne.

The Origin, Mrs. J. H. Barnwell (nee Dolores Morrow).

The First Meeting, Mrs. D. E. Sellars.

Recognition of Charter Members, by the president.

Past President, Mrs. J. P. Montgomery.

Recognition of Past Presidents and all Past Officers.

J. H. LIGHTBOURNE.

There is only one way to be happy and that is to make somebody else so.—*Sidney Smith.*

WOMAN'S MISSIONARY SOCIETY—SUFFOLK CHRISTIAN CHURCH IN RETROSPECT.

(Continued from last week.)

In October, 1914, our organizer and very efficient president, Mrs. W. H. Dick, with her family moved to Greensboro, North Carolina. This society ordered that its records carry a copy of Dr. Staley's Suffolk Letter of September 23, 1914, written in appreciation of her faithful leadership.

At the second Eastern Virginia Woman's Missionary Conference, Miss Bessie Norfleet was elected Treasurer of the Conference, and at the next meeting of the society, November, 1914, resigned as local treasurer. Mrs. C. B. Duke, who was elected in her stead, served efficiently and faithfully for fifteen years. At the time of her resignation "A Tribute of Love and Appreciation" was read before the society and ordered placed on its records. Also, Mrs. Duke was presented with a Life Membership on the Southern Christian Convention's Woman's Mission Board. Mrs. M. F. Hall succeeded Mrs. Duke as Treasurer, and is now serving her eighth year. We hope that she, too, will serve fifteen years. We have had only three treasures in twenty-five years.

Our Elk Spur Church and Paronage at Fancy Gap, Virginia.

The week of prayer was first observed by this society the first week in January, 1937, this observance being continued for several years. For some ten years, we have observed the World Day of Prayer.

At our fifth anniversary the society decided to clothe a little girl at the Christian Orphanage at Elon College, North Carolina, at a cost of $30.00 per year. Eulice Bradshaw was selected for us by Mr. C. D. Johnston, Superintendent. Several years later Mr. Johnston wrote us that Eulice was happily married, and suggested Mary Gilbert for our care. Later, Mary left the orphanage, and Mr. Johnston suggested that we take two children who were sisters, Madge and Annie Lee Thompson, 8 and 10 years of age. Mr. Johnston in a recent letter says: "Madge and Annie Lee are still with us and have grown into two beautiful young women with high ideals. Both of them are in their senior year at high school." These four children have been remembered in many ways, and $600.00 contributed for their clothing.

Until September, 1937, there had been no time alloted for definite missionary instruction in our Sunday school . The matter was discussed by the society and Mrs. W. H. Andrews, Colonel J. E. West and Mrs. Fred Bullock were appointed a committee to consult with Sunday school Officials. The outcome of this was a grant of five minutes each third Sunday morning, after the entire school assembled in the auditorium, to be used for this purpose. This was a beginning and thereafter, third Sunday was known in our Sunday school as Mission Sunday. A Sunday school Missionary Reader was appointed each month, Mrs. I. W. Johnson being the first reader. This plan was continued until September, 1924, when a Sunday school Superintendent of Missions was appointed and more time alloted. Mrs. W. H. Andrews became the Mission Superintendent. A carefully planned program was presented each third Sunday morning, until in 1927, when each department of the Sunday school took over its own missionary instruction. Of this work Dr. Atkinson says: "You will never know the value of these beginnings of missionary instruction in your Sunday school. Eternity alone will tell."

In September, 1917, the society voted to memorialize its deceased members by paying into the treasury of the Woman's Missionary Convention, $10.00 per member. To date, we have forty deceased members. Each of these have been memorialized by this society, with two exceptions. A memorial membership was given for Miss Bessie Norfleet by the Eastern Virginia Woman's Missionary Convention, this society contributing $1.00 toward same. Mrs. W. W. Staley, deceased, had been given a Life Membership. Of our deceased member, we would say—Thus "In our work shall they live on."

To date the society has given Life Memberships to our three pastor's wives, to eight presidents and one treasurer, a total of twelve Life Memberships and thirty-eight Memorial Memberships, and a contribution toward one other, have been given by this society, for which it has paid $501.00. This membership plan is being used throughout the Southern way a fund is being accumulated to be used when needed, to care for our retired, sick or disabled missionaries.

(Concluded next week.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

FOR FLORIDA YOUNG PEOPLE.

A. W. Knighton Bloom Memorial Scholarship to the Young People's Summer Conference at DeLeon Springs, June 12th-19th, will be given by Mr. and Mrs. Robert G. Williams of Lake Worth, for the best book report of *Twelve Negro Americans.* The following questions will be considered in the report:

1. What difficulties does a Negro encounter who wishes to make something of himself? Illustrate from experiences related in the sketches of this book.

2. Has the book given you any new insight into the character and ability of the Negro? Refer to specific incidents in this book.

3. What do you think the Negro has a right to expect of life? Explain.

4. What will you do about it in your thinking and daily contacts?

Rules Governing the Contest.

1. Open to young people of the Florida Congregational-Christian churches, above 14 years of age.

2. Written reports must be in the hands of Mr. Charles A. Hoyt, Atlantic National Bank, W. Forsyth St., Jacksonville, Florida, by April 10, 1937. The dicision will be announced at the Southeast Convention meeting in Jacksonville, April 20th-22nd. Judges of the contest will be: Mr. C. A. Hoyt, Mrs. W. T. Scott, Mrs. E. B. Lesher.

EASTERN VIRGINIA YOUTH FELLOWSHIP.

The Youth Fellowship meeting which was held in Suffolk on February 13th, was well attended by young people of the fellowship and by pastors and those interested in the work.

The theme of the meeting was "Our Goals" and the superintendent of each department present presented some feature of the work to the Fellowship, each using a different method.

Miss Louise Baker led the worship service.

Mrs. Robert Lee House, Devotional life superintendent, led a study of the devotional life of the young people, presenting her subject by means of a dramatization. Taking part were some of the young people of Portsmouth and Rev. Mr. House.

A "Skit and Sales Talk," presented by Mr. Lester who was assisted by other young people, gave to the Fellowship ideas to be used by them in the use and value of their church papers and methods to be used in campaigning for more subscriptions. The Fellowship was reminded that one of the goals was the securing by each young person, one subscription to THE CHRISTIAN SUN.

Miss Caroline Gort led a conference on Mission Projects. The Conference was open to the entire group to ask questions or discuss any of the various phases of the Service Department. Places to obtain materials were discussed.

A talk on "Local Action to Help Improve Economic Conditions" was made by Theodocia Beacham. The taking of some local action to help improve economic conditions is one of the goals, and suggestions were made of ways to work toward this goal.

Dr. Paul K. Buckles, pastor of Hampton Presbyterian Church, made a very inspiring talk on "The Upward Look," which was the main feature of the program during the fellowship supper.

The evening was concluded by an upper room service led by Mrs. W. B. Williams. The service was very inspiring and uplifting for those who took part.

We missed some of our faithful friends whom we had always expected to see and looked forward to seeing at our meetings. Among these, and most sincerely missed, was Dr. N. G. Newman. Also absent was Miss Lottie Mae Cross. The Fellowship accepted with regret the resignation of Miss Roberta Wright, Superintendent of Publications, who has secured employment and felt she no longer had time for the work.

THEODOCIA BEACHAM,
Secretary.

WHY NOT FOR ELON SUMMER SCHOOL?

Above is given the announcement of a scholarship to the Florida young people's conference next summer, to be awarded by two fine laymen of one of our Florida churches Why doesn't someone in North Carolina or Virginia offer a similar scholarship to the Elon Summer School of Leadership Training?

The value of such a contest is twofold. First, of course, someone will be able to attend the summer conference, who might not otherwise be able to go. Also, a large group will be reading a book which will be of value to them—and in their reports they will be crystallizing their thoughts and attitudes toward the Negro. Both of these will do much for your young people—why not offer such a prize?

HAVE YOU READ?

Twelve Negro Americans by Mary Jenness.

This book contains sketches of the lives of Negroes of our country, who have overcome hardships and conquered difficulties. They are not the singers and artists, of whom people often talk, but Y. M. C. A. secretaries, church workers, and the like.

Paper bound copies of this book may be secured for 60c from Pattie Lee Coghill, 117 W. Forsyth St., Jacksonville, Florida, or from the Pilgrim Press, 14 Beacon Street, Boston, Mass.

LEARNING TO SAY "THY WILL BE DONE."

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 21, 1937.

SCRIPTURES Matt. 26: 36-45; John 6: 38.

Daily Readings—

Monday—Pleasure in Pleasing God—John 8: 29.
Tuesday—Helping to do God's Will—Matt. 6: 10.
Wednesday—Noble Submission—II. Tim. 4: 6-8.
Thursday—Hard Lessons to Learn—James 4: 6-11.
Friday—More than Willing to do God's Will—Psa. 40: 1-8.
Saturday—God's Will in the Daily Grind—Eph. 6: 5-9.

In the garden of Gethsemane is where Jesus won a victory that made the way to the Cross more easy. It was a quiet, secluded place. The triumphal entry had past. His half-hearted friends had forsaken Him; one of the disciples had turned traitor; and the rest were asleep. It was alone that Jesus struggled. "The spirit was willing but the flesh was weak." A few hours hence and He would hear a raging mob cry, "Away with Him!"

Jesus prayed that "the cup" might pass from Him. Yet He concluded the prayer by "Nevertheless, not my will but thine be done." He was then prepared to face false accusations, mockery, scorn, and even the agony of the Cross.

(Continued on page 15.)

Sunday School

By Rev. H. S. Hardcastle

JESUS PRAYING FOR HIS DISCIPLES.

Lesson XI—March 14 1937.

Golden Text: *That they may be one, even as we are one.*—John 17:22.

Lessons John 16:1-17; 26.

As one reads the sixteenth and seventeenth chapters of the gospel according to John he is impressed at the emphasis which Jesus puts upon his "joy" and his "peace." He refers to these terms again and again. And yet even as He spoke the words, He knew that the mob was forming that would do Him to death. He knew that troublous times lay ahead. He knew what would be in store for Him. But there was a calmness and a serenity of spirit about Him that can find explanation in only one way. Jesus' life was rooted deeply in God. He had inner resources that circumstances could not touch. He had a joy and a peace which the world could not give, and which it could not take away. He knew that men could not do anything to His spirit. Jesus was sure of God. And because He was sure of God, He had no fear of what was about to happen He knew that God would supply all His need. Radiantly He cried, "I have overcome the world."

We modern folks need to discover and utilize these inner resources for living. We are so harried and so hurried, so hustled and so bustled, so worn and weary. And as Dr. Jones says, "in most cases it is not from over-work, but from under-being." We do not have adequate inner resources for daily living. And it is our fault. Our God is able to supply all our need according to His riches in glory by Jesus Christ. It is possible for a man to have a joy so deep in his life that it is an abiding joy. It is possible for him to have that peace of God which passeth all understanding and which defies all assaults from without. His joy, His peace,—how we need these fruits of the spirit in our modern world.

If I Go Not Away!

The disciples were bemoaning the fact that their Master plainly told them that He was going away from them. As He Himself said, "sorrow had filled their hearts." And it was quite natural that it should be so. They had come to depend so much upon Him. They had come to find new life in Him. The very thought that He was going away struck fear and terror in their hearts. But alas they did not understand His essential nature or His essential mission.

If I Go.

"It is expedient for you that I go away . . . if I go I will send Him—the Comforter, the Holy Spirit, the One Called to One's Side—unto you." If Christ had not gone away He would have been localized. Only those who lived in Palestine, those who came in actual contact with Him would have received His blessing. But because He went away, because He shuffled off His mortal body and was clothed with a glorified body, He because universalized—He is everywhere and always available. What a tragedy it would have been if He had not gone away! What a blessing it is that He has sent the Comforter to be with us always. The Comforter is simply the living Christ with us.

In the World, But Not of the World.

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one." Christians are to be in the world but not of the world. The Christian life cannot be lived in a vacuum. The monk or the ascetic is not the ideal Christian. The ideal Christian is the man or woman who lives in the midst of the world, but who is not worldly. He cannot help the world by absent treatment. In the home, in the school, in the market-place, in the social contacts of life, he is to be a representative of Christ, and the mediator of new life through Christ. We Christians are to be Christians in the place we are.

As Thou Didst Send Me.

"As thou didst send me into the world, even so sent I them into the world." One has to catch his breath when he reads that statement. But Jesus meant it. Just as God sent Jesus into the world to reveal the character of God to the world, just so has Christ sent us into the world to reveal the character of God to the world. Just as God sent Jesus into the world to save the world, just so has Jesus sent us into the world to help to save the world. To be sure we cannot do this of ourselves. But we are to yield ourselves to the Spirit of Jesus to the end that in us the world may see the Spirit of Christ, and through us the world may receive the saving touch of Christ. We are personal representatives of Jesus Christ.

I Pray For Them Also That Believe On Me Through Their Word.

Christ prays not only for the disciples; He prays for the men and women of future generations, for all who shall believe of the testimony of His witnesses. That means that He prays for you and for me, if we profess discipleship to Him. Christ praying for me—that causes a lump to come into one's throat. But it is true, Jesus Himself tells us that He will pray for us. We must do everything in our power to see that that prayer is answered.

That They May All Be One.

Jesus prays that His followers may be one. He evidently means more than formal unity, He evidently means organic unity—"that they may all be one, even as thou, Father, art in me, and I in them, that they may also be in us." In any event the large number, indeed the disgraceful number of sects and divisions and denominations are one of the barriers to the coming of the Kingdom. One of the most hopeful signs of the times is the new emphasis on church union. "That the world may believe that thou didst send me . . . that they may be one even as we are one." Let us pray for unity and union. One thing is sure, the kingdom of God has not come in fullness as yet.

The Unknown God.

"O righteous Father, the world knew thee not." The world had not known God in the fullness of His grace until Jesus came. In Him we have the image of the invisible God. In Him the Word was made flesh. In Him God came down to dwell among men. Jesus knew God, and God was so real to Him that the disciples knew God had sent Him. He made known to them God's name, that is, God's character. God is like Christ—that is, the radiant theme of the gospel. And the end of it all was that this love of God, revealed in Christ, should be in all men. "That the love wherewith thou lovest me may be in them, and I in them. Christ is us, revealing Himself through us.

TWO LETTERS OF INTEREST.

(Continued from page 3.)

ture of your program, be it curricular or otherwise. Any report forms used or any program of guidance and counseling materials that the school has organized will be exceptionally helpful to us in analyzing the nature of your program.

Your professional cooperation in supplying the data requested is very much appreciated.

Cordially yours,

Clevia Severs.

This study has been approved by the Department of Secondary Education and is being made under my direction.

G. U. Rosenlof,
Prof. of Secondary Ed.

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

Don't Be Fooled.

"This I say, that no one may delude you with persuasiveness of speech."—Col. 2:4. (Mod. Speech version.)

Speech is often fashioned to mislead, to cover up, to detour thought, to trick one. And there is no trickery so deluding and no poison so deadly, no infection so fatal, no weapon more sure, no argument so false, no quack so dangerous as one who dispenses such falsehoods.

The one who has the ability and is wise enough to penetrate the thoughts of others, is head and shoulders above his surroundings in intellectual gifts, and when such a gift is controlled by the Holy Spirit of God, how great is he! His greatest need will be supplied, for he will be on guard at the most vital points of his life. At the ear-gate of his soul where the devil makes his most vital attacks, he will be fortified, and his satanic majesty will fly away.

Weigh your own words most carefully, but just as carefully weigh the words that thou dost hear.

Prayer—Our heavenly Father, be Thou the spirit of our lives and the guard at our mouth and ears. May nothing find utterance, and nothing find entrance that is not in accordance with Thy will in purity and holiness. *Amen.*

TUESDAY.

Jesus Only.

"And suddenly looking around about, they saw no one any more, save Jesus only, with themselves."—Mark 9:8.

Our text is taken from the story of the appearance of Moses and Elijah appearing with Jesus and the disciples on the mountain-top. Moses was, in his lifetime, the greatest of lawgivers. Elijah was the greatest of prophets. God had buried Moses with His own hands and Elijah had been taken up to God without seeing death. To the disciples, this appearance of these great men on the mountain-top, as they worshipped there with Jesus, must have been most inspiring and of highest significance in their hopes of future glory. But to these disciples it was more significant, in that these prophets were hardly missed when they disappeared. For Jesus was there, and He was infinitely greater than they.

Life has furnished us with many great men and many great things. Great achievements have transpired. They all are singnificant only as they point to the Creator and His Son, Jesus, the Giver and the Blesser of all these things.

Prayer—O Lord, Thou art our need. Be Thou all that we want. In His name we ask it. *Amen.*

WEDNESDAY.

Persecuting God.

"And I said, who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest."—Acts 26:15.

Think of it. Is it possible for a mere man to persecute the Son of God? It is an awful fact. Amos R. Wells used to say that this is the "greatest disaster that can come to a human soul."

And yet this disaster is one that is entirely possible to every one of us. It happens when one abuses any one. It happens when one is guilty of slander. It happens when one is unjust or unkind. It happens when in any way, large or small, harm is done one.

Our Lord and Saviour is identified with the lowliest of His children. In all alike there is the image of God that has been planted there. It behooves every one to be considerate, loving, kind and true to every one, or be guilty of great sin against our own souls. In the presence of others, we are in the presence of God.

Prayer—Our heavenly Father, forgive us our meanness, and everything that we have done wrong against our neighbor, in deed, or word, or thought. Teach us how to see Thee in our fellowman. *Amen.*

THURSDAY.

Fair Praise To God.

"My tongue also shall talk of thy righteousness all the day long."—Ps. 71:15.

He who talks about God all the time, or is harping on righteousness all the time is usually considered by his fellowmen as crazy. But with David he could not help doing so. His love for God was deep and fervid.

With us, what we are zealous about we usually talk about. Politicians are constantly urging us to belief and fidelity in politics. They exalt party leaders and demand our admiration. If we are in love with some one, we cannot forbear speaking praise of them, when opportunity presents itself, and we commend them to the favor of others. If some book is worth reading, we hasten to commend it to our friends. Why do we not do as much for the Lord.

Prayer—Forgive us, O Lord, of our much silence about Thee. Be with us in a special manner that we may reflect Thy goodness to all men. *Amen.*

FRIDAY.

Believing Against Hope.

"Abraham . . . Who against hope believed in hope."—Rom. 4:18.

Is it possible? Humanity today, believing so much on and but little beyond the material, finds it impossible to believe against hope, for the hope contradicts belief.

But every one that believes in Christ knows that it can be done. Realities in the realm of faith beyond hope, all along history's pathway, are glowingly beautiful. Many clouds drift across the skies, but the sun and the moon and the stars still shine; and the Christian knows that some day these will disappear and heaven will stand forth clear.

Prayer—Our Father, give us the faith of Abraham, and while we believe may we find hope that is irresistable until we shall find Thee in Thy fulness. *Amen.*

SATURDAY.

Blessing-Bearers.

"Tarry :For I have divined that Jehovah hath blessed me for thy sake." —Genesis 30:25-34.

Laban was a trickster, but he was religious enough to discover that God was on the side of his son-in-law, Jacob, and so he wanted to keep Jacob on his side. Without copying Laban's trickery, we may imitate his insight, and associate ourselves with those that know God and live with Him.

That is one of the great purposes of the church, to bring together God's people. Men are most careless in their friendships, where they should be most careful.

When we preceive that some one has brought blessing into our lives, we may be sure that God is the origin of it. We have been led by science to recognize disease carriers; let us be led by religion to recognize the carriers of divine blessing.

Prayer—Give us friends, O God! Give us Thy friends, O God! May we never choose our friends, but allow Thee to select them for us. In the name of the Friend of friends. *Amen.*

—*Amos R. Wells.*

SUNDAY.

"He that spareth his worries hath knowledge."—Proverbs 17:22-28.

The task of a teacher is noble. Knowledge is given us to impart. It is still more our duty to pass wisdom

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

OVERCOMING EVIL WITH GOOD.

By REV. JOHN G. TRUITT.

"Be not overcome of evil, but overcome evil with good."—Rom. 12:21.

Every boy and girl, and every man and woman in this congregation can understand that there is *evil* and that there is *good.* This whole service is designed to help everyone present, both boys and girls, and men and women, to fight on the side of good. There they stand, good, and evil. A very wise man, one who has seen much of the world of his day, had helped to lick evil in many a life, and tear down its stronghold in many a city, has shown us that it is possible for evil to crowd out the good. His message would be, men and women, boys and girls, do not let evil whip you, instead, whip it. "Be not overcome of evil, but evercome evil with good."

This is a beautiful world, and a good world; but for a long, long time evil has been in it. Let me read from the first page of the Old Testament: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed, and out of the ground made the Lord to grow every tree that is pleasant to the sight (What a beautiful garden! Every tree that is pretty! Oh! how beautiful trees are! And this must have meant also the beautiful plants like roses, and lilies, and lilacs! It must have been beautiful, indeed!), and good for food (Yes, it was a garden for food as well as for flowers,—God wants us not only to be good, but good for something!); and the tree of life also in the midst of the garden, and the tree of knowledge of good and evil; and a river went out of Eden to water the garden."

I. *Life Is Like a Garden.* God planted the garden of Eden. God planned our lives. In the garden of Eden there were living, growing, beautiful trees. In our lives their are possibilities more towering than majestic oaks, more graceful than spreading elms! Will we crowd out these tender plants, they are but seedlings with briars, and weeds, and sour grass? It is possible for us to be overcome with evil thoughts, ugly actions, and live to be but dwarfts of soul and mind and spirit.

A friend of mine came to me last summer all apologetic. I wanted to bring you some more of those wonderful watermelons like I raised last year, he said, but the rains came for so long a time, and just such a period in the life of my watermelon plants that the weeds and grass completely choked them out. The little plants were overcome with evil! "Be not overcome of evil, but overcome evil with good."

II. *Good Plants and Evil Plants Grow In a Garden.* There is no need to argue where the evil seed came from, nor what is its purpose. Suffice it to say just now that those evil seeds are there? The man or woman, or boy or girl, who overlooks that fact, simply lets evil overcome him. When the weather is warm, and sunny, and the daffodils, and birds warn us that spring is coming, you go out and plow up, or dig up, your garden, and make the seedbed soft as silk; then you sow only seed from flower bedecked packages, and set only plants from expensive hotbeds, and then what happens? Almost before you know it, the ground is growing with grass weeds. Then you get busy, or you are lost!

George had the good habit of getting up and going to church. It had been carefully formed there by the aid of a loving mother, and a fond father. He had learned to love the church. There he met the finest friends, learned the noblest lessons, and found himself surrounded by the best of the people his community afforded. He missed a Sunday, and ran across someone who had long since stopped attending church. They talked together about other things. George's conscience hurt him, but next Sunday, he carried out some plan agreed upon between the two which left the church out. Evil grew and good wasted away! He was overcome with dozens of other evil habits, and the sunlight of sweet music and sincere prayers, and earnest preaching had no effect on him, because George was not there! He had forgotten the words of his mother's Bible: "Abhor that which is evil, cleave to that which is good." (Rom. 12:9.)

In the same way, Bill took his first drink. He had been taught to abstain from it. He dreaded it, and feared it, and looked upon it as an evil monster. The sunlight of the sweetness of his young mother, and the cleanness of his fine father were bulwarks of faith for him. He had been surrounded by life's truest and noblest. But one night at some party or with a group of his associates, he took his first drink. And a hurt conscience became an open place, fallowed and ready, for the growing of briars and weeds,—and before he realized it, a choice young fellow was being overcome of evil, rather than holding on to the good which had ample power to overcome evil. He had forgotten the words of the blessed old Book: "Seek good, and not evil; that ye may live!" (Amos. 5:14.)

III. *The Hand That Helps the Harvest.* "When I would do good evil is present" (Rom. 7:21), the best of us will find. The way to make the garden of life a success is not to dodge the issue: "Woe unto them who call evil good; that put darkness for light; that put bitter for sweet, and sweet for bitter!" (Isa. 5:20). There is nothing to be gained by saying there is no harm in this or that evil. That is not the way to fight! That is the way to lose!

How? Well, the remedy is so simple we may overlook it! It is found right in the text: "Overcome evil with good." Take evil and overcome it with good! My father used to take honey from the old fashioned bee hive. Dwelling between the combs of honey in the hive were hundreds of bees. He wanted them to get out of the way. He took a torch in his hand and blew the smoke amongst them and they quickly moved back! He held the right weapon in his hand! Do you want to overcome evil? Put yourself in the hand of God. Ally yourself with good! Daily I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil." Give God a chance to answer that prayer in your life!

FAMILY ALTAR.

(Continued from page 12.)

along to others. Knowledge-misers are no better off than gold-misers.

But our Lord has bidden us not to cast our pearls before swine. A wise man will always be cautious in his speech until he knows that his listener has wisdom enough to value wisdom. It is folly to pour knowledge through a tube open at the other end.

Those best able to speak are best able to tell when it is best not to speak. The spare words do not mean parsimony, but only an understanding of the value of words. A child will toss about a handful of gems in idle play; a lapidary will handle them with respect.

Prayer—Be with our speech, O Thou that spake as never man spake. *Amen.* —*Amos R. Wells.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The winter has been so mild that we thought perhaps we would get through without snow. But alas! on Sunday morning Feb. 28th when we looked out of our window we were surprised to see the ground covered with a beautiful blanket of snow. It was so fluffy and white it had piled up on the little evergreens till they bent under the load. Oh, how beautiful they looked all banked in the snow.

No artist could paint a scene so beautiful as nature had painted it on that beautiful sabbath morning, painted that we might see the handiwork of God. How He could take water and turn it into snow so beautiful and white and clothe every bush and shrub in a beautiful white robe that was so pure and clean.

But soon the trains began to pass and the smoke, soot, ashes and cinders began to mar its beauty and polute its purity.

It reminds us that God made man in His own image and pure as the beautiful snow. But man let sin come into his life and mar that beauty.

How great if we could live lives so free from sin that our souls would be clean and white as the beautiful snow. The writer heard a noted speaker deliver an address to young people on one ocassion and he was discussing the "Potter," telling them how the potter would take clay and shape it into beautiful vessels. "But," said he, "sometimes the potter would mar the clay and not make out of it the vessel he started out to make. He then turned to face a group of young people and said, "God does not always make out of you what he intended to make. He started out to make something perfect but you let sin come in and mar your life, then he had to take what was left and make the next best thing out of it."

A beautiful Christian girl whose life had been a model life in her community was looking at a beautiful sunset scene one evening and she remarked that she wished her sunset as she passed over the river could be as beautiful. Only a few weeks later she was taken ill and those who stood by her bedside as her life ebbed away said the beautiful satisfied smile that enveloped her face in her last moments indicated that her wish came true.

What is more beautiful than a life beautifully lived. The writer realizes that his greatest responsibility is to live a life before the children in his care that will be worthy of emulation.

CHAS. D. JOHNSTON.
Superintendent.

REPORT FOR MARCH 11 1937.

Sunday School Monthly Offerings.

Amount brought forward		$1,535.03
Eastern N. C. Conference:		
Henderson		3.60
Eastern Va. Conferene:		
Old Zion	$ 5.00	
Holy Neck	6.21	
Suffolk, February	25.00	
		36.21
Valley Va. Central Conference:		
Mayland		1.00
Special Offerings.		
Alamance County	225.00	
A. N. Stout, support of child	18.00	
Mr. May, support of children	5.00	
Mrs. Lasher, support of child	20.00	
W. P. Perry, for Billy	10.00	
		278.00
Total for week		$ 318.81
Grand total		$1,853.84

IMPORTANT NOTICE.

The mid-year session of the Virginia Valley Central Congregational-Christian Cnference will be held with Bethlehem Church, Thursday, March 25th. The morning session will open at 10:00. A full representation is desired from all the churches.

R. L. WILLIAMSON,
President.

YOUTH FELLOWSHIP.

(Continued from page 10.)

One needs a submissive spirit to say "Thy will be done." When we come to this phrase in the prayer of Jesus, we should stop unless we have a sincere purpose. He who has such a spirit will discover that God supplies a grace which makes is easier to endure sorrows and disappointments in this life.

To Think About—

1. Is it true that too many of us are depending upon our own strength rather than upon God for a solution to "The Way of Life?" 2. How may one discover the will of God? 3. Is there a sure way of knowing what is right and what is wrong? 4. Have we ever prayed, "Thy will be done" in regard to: the use of Sunday, whether one should use alcoholic beverages, or to some of our social sins?

Suggested Hymns—

"Give of Your Best to the Master," "Have Thine Own Way," "Into My Heart."

"Let me, Lord my way forget,
If only Thy will be done!
Let me yield without regret,
If only Thy will be done;
What am I that I should choose?
What is mine to take or use?
All myself I gladly lose,
If only Thy will be done."—Anon.

S. E. M.

"A certain amount of opposition is a great help to a man; kites rise against and not with the wind."

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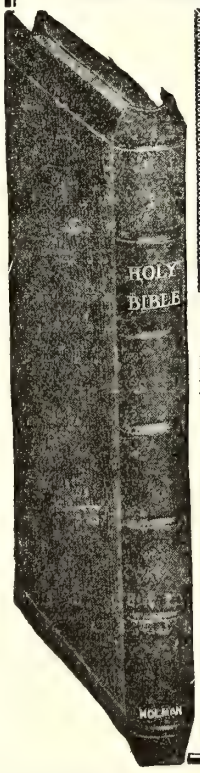

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

THOMAS J. CHRISMON.

Thomas J. Chrismon, 74, passed peacefully to his eternal reward on February 15, 1937, at St. Leo's Hospital, Greensboro, N. C. The body was interred at his church, Apple's Chapel, after funeral services by the pastor, assisted by Revs. Trogden and Brown of the Holiness faith, and C. E. Gerringer, of our Palm Street Church. He was the father of 15 children and had 52 grand-children, and 14 great-grandchildren. He was a member of Apple's Chapel Church almost all his life, uniting when a boy. The Lord bless and comfort his loved ones left this side of the river of death.

B. J. EARP.

NEWMAN.

Mrs. E. M. Newman, who was 70 years old last August, passed to her reward, March 2, 1937. She had been in poor health for the last three years, but was critically ill for only a short time before her death.

Mrs. Newman was a faithful wife, a devoted mother, and a friend to all. She has lived in Franklin County, N. C. for more than 40 years, all of which she has given in loyal and devoted service to Liberty (Vance) the church of which she was a member.

Mrs. Newman is survived by her husband, two sons, H. B. and B. M. Newman of Vance County, and one daughter, Mrs. Tollie Foster of Franklin County; one brother, T. W. Moore of Richmond, Va., two sisters, Mrs. Florence James of Richmond, Va., and Mrs. Emma Hicks of Norlina, N. C.

Funeral services were conducted at Liberty by her pastor, Rev. S. E. Madren, assisted by Rev. C. E. Newman and Rev. H. E. Crutchfield. Interment was in the church cemetery.

May God comfort and bless the bereaved.

S. E. MADREN.

McDONALD.

It was God's will to remove from our midst our beloved sister, Mrs. Alec McDonald who departed this life June 17, 1936, at the age of 43 years. She was the mother of four children and one grandchild. She was a consistent member of the Bethel Christian Church, having united with the church at a very early age. Her services and fellowship will be greatly missed. But God needed one more angel in Heaven, so finding her ready he called her home.

God called her home
He thought it best,
We leave her there
With Him to rest.

Mrs. W. H. ALGER,
Mrs. NANNIE MONGER,
Mrs. A. A. DOFFLEMEYER.

TAYLOR.

The death angel knocked at the door of one of our homes to bring sorrow and heartache to all who were left when He took from our midst, Mrs. Mary Eudora Taylor, a much beloved member and co-worker in the Ladies' Aid Society of Bethlehem Christian Church. In her going we greatly miss one of our oldest members. Her many years of service and the friendly hand-clasp made her but the more endeared to the hearts of those who had experienced the joy and privilege of serving with her. She loved the work of the Kingdom of God, and all who knew and loved her will miss her faithful presence.

Because, then of the love and esteem of our hearts for her, be it therefore resolved:

1. That we acknowledge with a spirit of submission the Divine Providence of God who said, "There remaineth, therefore, a rest for the people of God."

2. That we honor her life not only with our lips, but by being true in service to the cause she loved and served.

3. That we as a group of God's children purpose to do His will that some day we may stand in the same group where our ranks are now broken and death cannot come.

4. That we extend our deepest sympathy to the family and remind them of the words of Him who said, "In my Father's house are many mansions."

5. That a copy of these resolutions be entered upon the minutes of the Ladies' Aid Society of Bethlehem Christian Church, a copy sent to the family, and one to "The Christian Sun" for publication.

Mrs. J. W. FOLK,
Mrs. O. D. KING,
Rev. R. E. BRITTLE,
Committee.

Mrs. ETTA E. BYRD.

God, who ever deals with His children through love, but whose Providence is beyond the understanding of man, visited one of the homes of our church family and took from our midst one that we loved, but one He loved better. In her going we miss one who has been a true and faithful member and whose life has been the example of patience and service. In the going of Mrs. Etta E. Byrd, the Ladies Aid Society of Bethlehem Christian Church has sustained a great loss, but by faith we rejoice with her in the realization of the joy that awaits all the faithful of God.

Inasmuch, then, as God has seen fit to transplant her life to a more beautiful garden and transform it from a life of pain, sickness, sorrow, and death to one of joy, peace, and eternal life, be it therefore resolved:

1. That we purpose in our hearts not to murmur nor complain at God's Providence, by faith knowing our loss is her gain.

2. That we, in our lives, cultivate that spirit of patience, long-suffering, and gentleness that was so noticeable in her smile.

3. That we consecrate anew our lives to the cause that was so dear to her heart, that when we are called, we may share with her the joy she now experiences.

4. That our deepest heart-felt sympathy be extended her loved ones.

5. That a copy of these resolutions be entered upon the minutes of the Ladies' Aid Society of Bethlehem Christian Church of which she was a faithful member until the end, a copy be sent the family, and one to "The Christian Sun" for publication.

Mrs. J. W. FOLK,
Mrs. O. D. KING,
Rev. R. E. BRITTLE,
Committee.

A. W. ANDES.

There was a man in the land of Uz, whos name was Job; and that man was perfect and upright and one that feared God, and eschewed evil.—Job. 1: 1.

The year of our Lord, one thousand, nine hundred and thirty-six took from our earthly presence a dearly beloved brother, father, husband, pastor, preacher and friend. A brother because he was ever ready to share with anyone in need; a father because he bore faithfully the burdens and obligations of his home, as well as the spiritual burdens and obligations of his people; as a husband, we say, without equal because of the completeness of his home life, in spite of much absence, reflect the beauty of his soul; a pastor in that his life, his soul was given in service of his flock; a preacher in that he was ever mindful to preach the gospel without fear, letting its sting fall where it may or its soul lifting grace reach the heights unknown. He was ever a friend to man.

Much has been said about him, and far be it from us to add or detract, for his work will continue to reflect the completeness of his labors. However, we pause in memory to his noble efforts and his lasting influence to commend to our people the practices of his life. In his home, complete harmony, and leaving behind him a family for which praise cannot be limited; in actions, as brave and pure as the most virtuous knight; in words, the truth only; in thoughts, the noblest and finest; and as far as it is humanly possible he was a perfect and upright man, one that feared God and eschewed evil, in that his religion was pure and undefiled before God and that he kept himself unspotted from the world.

Mrs. NANNIE MONGER,
A. A. DOFFLEMEYER,
W. H. ALGER,
Committee for Bethel Christian Church.

The best rose-bush, after all, is not that which has the fewest thorns, but that which bears the finest roses.—

LIFE'S HORIZONS

By REV. C. A. VINCENT.

The people of the world could be classed with fair accuracy into three classes according to the horizon of their lives.

Narrowing Horizon.

In youth we choose the goals of life, the ideals, for the realization of which we labor and sacrifice. What these ideals are, the goals which we seek, determine, as life goes on, the horizon of one's life. The youth who seeks material things out of which to build his life will find this an interesting world for a time, but the time will come when he has won or failed to win what he sought, that he will discover that his world is narrowing down, is growing less zestful, less alluring. When a man makes the plan of the house he will build, he determines what the completed house shall be, whether it is a shack unworthy of his time and strength, or a beautiful home. One of the most pathetic things in this world is a person who has spent his life's energies for the things that are, at the best, temporary and dissatisfying. "What is the price of that corner lot?" asked one man of another. "I do not know," replied his friend, "but I know it cost the man his soul."

Stationary Horizons.

Scarcely less pathetic is the life that makes no advance. Many a Christian's experience of God and the great spiritual realities has become formal and has not gained in richness and power. Many a citizen who thinks he is patriotic does not vote nor give his love and support to the Master who first summoned men to be neighbors and govern themselves. The cause of this lack of growth are three—Lack of food, one must study to know the truths of religion and government if he is to grow; lack of experience, one must run on errands of mercy and use his hands in helpful deeds, if life is to mean more to him and to others as the years pass; and lack of good breathing, one must through prayer and devotion to his nation and church deepen the power of his moral and spiritual and social emotions. The exaggeration of rites above life and of one's personal affairs above the welfare of others makes one's horizon stationary.

Expanding Horizons.

The person who is loyal to God, who stands up for the highest ideals of the United States and lives a brotherly life with his fellow men, will have an expanding horizon in life. He who places God above self, finds his life reaching higher and higher, who puts principles and ideals above money and fame, learns little by little that principles reach below human selfishness and gratification, and that a life lived for others, grows more zestful and gives an increasing confidence in the triumph of love and justice and peace. Thus one's horizon expands in height, depth, breadth, and length, and, as the citizens live these principles, the dreams and sacrifices of Washington, Lincoln, and a host of others in every walk and work of life are realized more and more in the relations of its citizens.

A Tomorrow.

Such a nation and civilization always has a tomorrow. Each generation advances a step beyond its predecessor. We are the results of all the toiling centures of the past. We are the architects of the future. The human race is one in hopes and fears. Their sacrifices were not wasted in the past, and will help us build permanently today and tomorrow.

"Others shall sing the song,
Others shall right the wrong,
Finish what I began,
And all I fail or win.

"What matter I or they,
Mine or another's day,
So the right word is said,
And life the sweeter made.

I join the great march onward,
"I feel the earth move sunward,
And take by faith, while living,
My freehold of thanksgiving."

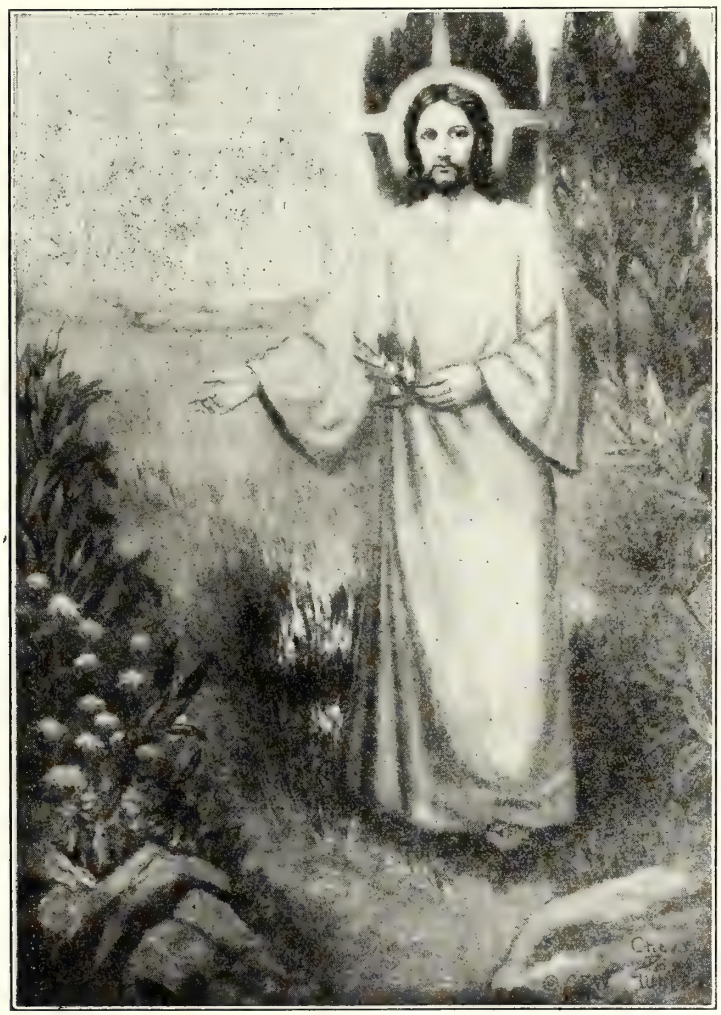
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, MARCH 18, 1937. NUMBER 11.



"COME UNTO ME AND REST"
By Cherry Ford White
(A Mural in Walker's Chapel, Arlington, Va.)

LET THERE BE LIGHT

PERSONALS

News from the Churches

Rev. W. H. Denison is to be in the Eastern Virginia Conference for a week beginning Easter Sunday. Stewardship conferences will be held so that all churches can be represented.

Rev. J. S. Johnson, of Niagra, N. C., has accepted a call to serve the Dendron, Va., pastorate, and is to begin work on April 1st. These churches have not had a resident minister for several years, and their many friends will be glad that they are now to have a young minister to serve them.

Several ministers from the Southern Convention have been invited to share in a conference on Evangelism and Worship at Bel Air, Maryland, on March 29th-30th. It is to be hoped that they will all take advantage of this opportunity. One cannot learn enough on these important subjects.

Rev. J. A. Denton and his good people of Grace's Chapel near Sanford, North Carolina, can be justly proud of their beautiful brick chapel which is nearing completion and may be ready for use on Easter Sunday. A near neighbor sent in this news, and The Christian Sun family will rejoice with this church because of its success.

The choir of our Monticello church, Brown Summit, North Carolina, is busy on an Easter program. The pastor, Rev. E. J. Sanderson, says that they "hope to follow Jesus from the last supper to the resurrection in Scripture and song. Rev. Mr. Sanderson also says that his work at Haw River is beginning nicely. He is a busy man with home duties, school work, and two churches to serve.

Your editor is exceedingly anxious to get news and ideas from the people of our churches. A news paper must have news. And a Church paper should have ideas. Tell us what you are doing. Send all items for print, and all subscriptions to No. 505 South Main Street, Norfolk, Virginia. And thanks for your help. It is your paper. Write for it. Make it better.

It is the busy pastors that have written to say that their churches would work on getting new subscriptions to The Christian Sun. Quite a number have used the stamped envelopes sent them some time ago, and promise that a sincere effort will be made for the church and the church paper. Thank you, friends. This is a task large enough for all to have a share.

For the next few weeks every minister in our churches in the Southeast will receive The Christian Sun. This is a gift from the Southern Convention. Naturally it is hoped that those who do not subscribe will find the paper to have real value, so much, in fact, that they will subscribe. But there is no obligation. Just read it. That is all we ask, unless you want to do more than just read.

There is at least one minister in the Convention that says all his officials must have the church paper in the home. He does not know how to preach to them unless they read about what is going on, and he does not know how they can be good leaders without reading the Church paper. Most of the officials were willing to subscribe and he gave it to the others. If they will read the paper, his work will be much easier.

Miss Alice True, writing from Portsmouth, New Hampshire, suggests that it would be good to know of the song writers the Christian Church has furnished. Now that is a capital idea. If you know of someone who has written a good song, one that has been put into some good song book, please send that information to the editor, who will gladly publish such information, and also pass it along to the Convention Historian, Mr. W. E. MacClenny of Suffolk, Va.

Don Cheney, 20, of Orlando, Florida, and Malcolm Corlies, 19, of East Orange, N. J., were instantly killed and six others injured when the car in which the fencing team of Rollins College skidded from the road, ran into a pole and burned near Richmond, Virginia last Monday. Others injured in the accident were Professor William Roney, professor of modern languages and coach, Jack Hagenbauch of Newark, N. J., Gene Townsend of Orlando, Fla., Don A. Cetrulo of Newark, Oscar Ehrhorn, Jr., of New York, and George E. Fuller of Mobile, Ala. They were on their way to meet the Navy team at Annapolis when the tragedy occured.

A class of teen age girls of the First Christian Church, Norfolk, Virginia, recently set out to secure subscriptions to The Christian Sun in order to get the members of the church to read, and also to get some money with which to attend the Elon Summer School on June 21st-26th, next. Thirty-two was quite a staggering number, and they had to work until the last day. But they reached the quota, and received twenty-five per cent commission. Just another illustration of what young people can do when they become interested.

OUR FIRST PAGE PICTURE.

We are greatly indebted to Rev. L. E. Warner and the Walker's Chapel Methodist Protestant Church of Arlington County, Va. for the beautiful picture on our first page this week. It is a reproduction of a painting in the Walker's Chapel Church four miles from Washington, D. C.

The picture is back of the pulpit, and is a full-figure, mural painting of Christ, done by a member of the church, Mrs. Cherry Ford White, a professional artist of experience and repute. It was unveiled May 4, 1936, when the church celebrated its sixty-fifth anniversary. A large audience shared in this service, and people have come from many parts of our country and some foreign countries to see this picture.

Mrs. White says it has been her great desire to paint the picture of the Christ, and in this picture she has tried to portray in a slender body the compassion of a mighty soul against the background of immense, soul-resisting strength. It was this great soul that said: "Come unto me and rest."

Many sermons have been preached on the picture, and one believes that many more will be . Those who go to Washington may well take the time to see the original. Doubtless they will.

JUNE 21 TO 26, 1937.

This is the date set by the Board of Christian Education for the Elon Summer School of Leadership Training. Pastors, superintendents, mission workers and young people will please remember the date and try not to let other things conflict with it, for this is the one time during the year that the Southern Convention offers leadership training for all of its young people and leaders.

Rev. W. E. Wisseman, pastor of our church in Greensboro, N. C., will be the dean, and Miss Irene Cotten of Dendron, Virginia, will act as registrar. Rev. F. C. Lester of Norfolk, Virginia, will be general chairman. Rev. Robert Lee House of Portsmouth, is to plan a program especially for ministers.

Further announcement will be made later, but this preliminary statement is being made so there will be no conflicts in any churches which may prevent people from attending.

ELON COLLEGE CLUBS.

Rev. Robert Lee House, pastor of our Portsmouth, Virginia, Church has manifested a real interest in all institutions of his church. He has recently made a significant contribution to Elon College. He, himself, is a devout churchman. He is the product of a church school. He knows the value of an institution of higher learning for the church if the church is to go forward through Christian Education, and how else could it hope to go forward?

The practical value of Elon College to the Christian Church is determined by the contributions that the college is able to make the church. If the college is of no practical benefit to the church, then there would be no excuse for its existence and no occasion for its support. The college was established specifically for the training and culture of the young people of the church. Particularly was the college constructed for the training of its ministers. Ninety per cent of the present active ministers in the Southern Convention are either graduates of the college or have been students here. A very large number of the laity of the church have received part or all of their college training at Elon College. The college is in as good position as it has ever been to render service to the church throughout the Southern Convention. For the good of both the college and the church, a more universal patronage on the part of the homes of the church is desired. For two years past practically all accommodations at the college have been exhausted; however, we have had far too few students from our own church. We are urging all pastors and parents to forward us names of high school seniors belonging to the Christian Church that we may contact them in the interest of Elon College, and we will greatly appreciate cooperation in this particular.

Brother House, sensing that and other needs that should be met by the local churches of the Convention, has proposed the organization of an Elon College Club in every local church. He has led the way by organizing a club in his church at Portsmouth. This club has gotten off at a good start and has the honor of presenting a proposed constitution and by-laws for the clubs as follows:

CONSTITUTION.

ARTICLE I.

Name.

Section 1. The name of the Club shall be the Elon College Club of the First Christian Church, Portsmouth, Virginia.

ARTICLE II.

Purposes.

Section 1. The purposes of the club shall be:

a. To advertise the college by presenting various programs in the interest of Christian education in general and Elon College in particular, by giving new items concerning the college to the Sunday School and Congregation and by furnishing speakers from time to time at Sunday School and church services, or at occasional "open meetings."

b. To cultivate Denominational loyalty and train our people in the educational ideals of our church.

c. To promote a better acquaintance among the leaders of our local churches.

d. To keep the college before young men and young women who are likely to attend college and to acquaint the college with such prospective students.

e. To stress the importance of the Elon Leadership Training Schools and to cooperate with the Sunday School Superintendent in sending young people.

f. To arrange for a delegation to attend the Sunday services, commencement, etc., at Elon and observe other features of the institution.

g. To devise plans and assist in raising funds for the college.

ARTICLE III.

Membership.

Alumni, those having received academic training at Elon, those having attended the Elon summer conferences, prospective students, and all those interested in the college, shall be eligible for membership.

ARTICLE IV.

Officers.

Section 1. The officers of the Cuub shall be a President, Vice-President, Secretary, and Treasurer.

Section 2. The term of office of these officers shall be one year, beginning January 1st.

ARTICLE V.

Meetings.

Section 1. The Club shall meet at least once every three months.

ARTICLE VI.

Amendments.

Section 1. This constitution may be amended or revised at any meeting, by a two-thirds vote of the members present.

BY-LAWS.

ARTICLE I.

Duties of Officers.

Section 1. The President shall preside at all meetings of the Club, and shall perform such duties as regularly pertain to his office. He shall be ex-officio a member of all committees.

Section 2. The Vice-President shall assist the President in his duties whenever possible. In the absence of the President, the Vice-President shall have all his powers, and shall perform the duties of the President.

Section 3. The Secretary shall conduct the correspondence of the Club, send notices of meetings, keep the minutes of the meetings of the Club.

Section 4. The Treasurer shall collect and hold all moneys belonging to the Club, and shall pay, from such funds, all bills approved by the President.

ARTICLE II.

Standing Committees.

Section I. There shall be the following committees:

Education, Finance, Membership, Entertainment (or Program).

Section 2. All standing committees shall be appointed by the President.

ARTICLE III.

Order of Business.

Section 1. The order of business at the meetings of the Club shall be as follows:

1st. Call to order by the President.
2nd Reading of minutes by Secretary.
3rd. Reports of officers.
4th. Reports of Standing Committees.
5th. Reports of Special Committees.
6th. Unfinished Business.
7th. New Business.

* * *

The writer wishes to commend most heartily Brother House and his good people for starting this commendable undertaking and it is hoped that other churches will follow in quick succession. There are great possibilities in such an organization. I can conceive of no movement which would be of greater benefit and of more lasting good to both the church and the college than a college club in the local church organized and operating on the basis as outlined above. *Who will be next?*

L. E. Smith.

A HALF CENTURY TOGETHER.

It was the writer's privilege to spend a few hours most pleasantly in the home of Mr. and Mrs. W. A. Crawford. The occasion was the celebration of their Golden Wedding Anniversary. For fifty years they have lived together a life of peace, love, and faithfulness. They have shared together the burdens, sorrows, and sacrifices as they have built and maintained their home and endeavored to bring up their children in the nurture and admonition of the Lord. Together they have attended church, and in many ways have shown their love and loyalty to the Lord and His Church.

Just a few Sundays ago Brother Crawford walked six miles to attend the services of his church. Of course his good wife could not walk so far, but we feel sure that her heart was there. Whenever possible Brother Crawford attends the sessions of the Conference, and of the Southern Convention.

Brother Crawford's life has been, and still is one of service in church, community and county. Teaching is his cherished work, and while he has passed the age of active service, as usually defined, he still teaches school near the top of the Blue Ridge Mountains, walking the distance of six miles over a rugged mountain road each morning.

Brother Crawford has also served his county in a number of offices, proving the esteem in which he is held by the citizens of his county.

As these servants of the Lord approach the sunset of life, our prayer is that the rest of the journey may be peaceful and happy.

R. L. Williamson,
Charlottesville, Va.

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J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

HOLY WEEK.

On next Sunday the Christian World will think again of the triumphal entry of Jesus into Jerusalem, and will join in the chorus started by the crowds then and continued through the centuries: "Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Palm branches will still wave in honor of the Nazarene who rode as a king into the Holy City many centuries ago.

To those who sang his praises on Sunday, heard him argue with the religious leaders on Monday and Tuesday, visited with him in the home of friends on Wednesday, ate with him on Thursday, saw him crucified and buried on Friday, the week beginning on Palm Sunday was anything but holy, or happy. It was fiendish, disappointing, heart-rending. It appeared to them that the very Devil himself was let loose, and that even God had forsaken them.

But to those who look back upon the scenes and see also the beauty of Easter Day with the resurrection of Jesus, the week stands out from all the rest, superior, more sacred, and they call it Holy Week. Well we may, for in it we see the eternal conflict of Good and Evil at their height, and witness to the triumph of Good.

In the heart of every one is this great conflict. Sometimes it is more fierce than at others. All the powers of evil seem to attack in full force, friends desert, and even God is far away. To those who, looking back to such a week, can also see the beginning of new life, a sort of resurrection to the abundant life, to them such a time becomes a Holy Week. All of us may profitably read again the story in the four Gospels of the last week of the life of Jesus, and seek to find the sacredness in his life that brought final triumph over all physical forces and left him free in the spirit realm. Then we will witness a new Holy Week.

Palm Sunday.

By RUTH ELOISE DOWNING

Jesus Christ in lowly splendor rode
Along the highway that led up to the cross;
The happy hearted people quick bestowed
With garments and palm branches the bright road—
Nor did their hearts once beat in fear of pain or loss.
But Christ rode on beneath the sunshine of the day,
And hopeful hands and hearts were glad to smooth
His way.
Still today, Christ rides across the earth,
And, drawing followers, He ever leads them on;
His promise gives to all new life, new birth;
Following Him they come from ends of earth,
Loyal souls that work for Him until His day shall dawn.
Still Christ rides across the changes of today,
And we must haste with loving hands to smooth
His way.

—In "Methodist Protestant-Recorder."

THIS IS IMPORTANT.

The campaign for subscriptions to "The Christian Sun" is very important. Unless the members of the church read about the church, they cannot know what is going on, and will be only partially as efficient as they could be. All pastors, church officials, Sunday School superintendents and teachers, parents, young people, and children should be learning all they can about religion and the church of which they are members. This means that they should be reading their church paper, and if they are members of our churches in the southeast, and especially in the Southern Convention, they should read "The Christian Sun."

From now until June 1st, new subscriptions will be accepted at $1.50 per year. This is less than half of what the paper costs, and is only a fractional part of its worth to the homes of our churches. Even at that small price, the churches can make $.25 on each annual subscription by collecting and mailing it to the Editor, 505 S. Main Street, Norfolk, Virginia.

May we earnestly urge that you do not forget. This is important. A reading church is likely to be an interesting and growing church. Now is the time for us to unite in a real campaign for subscriptions to "The Christian Sun."

THIS IS EVEN MORE IMPORTANT.

There are in your community, not far from where you live, people who do not know about Christ, the Saviour. There are millions of the them in America, and many more millions of them around the earth. They need to be won to a personal allegiance to Jesus and His way of life. They need His redeeming grace.

It is very important that every church seek to win these people to Christ. Those near by you can see in person and tell them what you know of salvation. Those far away can be reached through what we call missions. Your money will pay the expenses for others to go with the same message of redeeming love to those you will not see this side of the judgment.

The Easter season is certainly an excellent time for all Christians to join in this most holy task of seeking to win the world to Christ. Palm Sunday, Good Friday and Easter are challenging days to all mankind. Open the doors of the church, invite those who will to get in the procession and follow Jesus. Personal invitations and united prayer will help. Sermons that call for decision are certainly in order. A Pastor's Class for children can do much for the younger ones. Let the radiance of the cross shine into the life of the community. Be sure that those who go the way to destruction know that they do so

over the protest of the man on the cross. It is most important to win people to Christ and to receive them into the fellowship of the Church.

But do not forget those your money can save. Easter is the time for the annual offering for missions. Emphasize it; pray about it; work for it; and do not stop until the quota for your church is raised. This is the most important work your church will do during the year. F. C. L.

FLORIDA IN APRIL.

The Florida Conference and the Jacksonville Church invite you to come to Florida in April. April is a lovely month in Florida, but the particular attraction this year will be the meeting of the Southeast Convention, which is held along with the Florida State Conference at Jacksonville, April 20-22. This spring trip to the floral state will be interesting and the fellowship of our denominational representatives for the whole southeast will mean much in the promotion of our common work, will add to the sense of our united purpose, and the speakers will be challenging and inspiring. Some of the outstanding leaders of our denomination in the country and some of our outstanding leaders in the southeast will make it an intellectual and spiritual feast.

Make your plans now to take this trip. The pastor and the people of the Jacksonville Church and the leaders of the Florida Conference extend a hearty invitation.

E. C. G.

CHURCH AND STATE IN CONTEMPORARY AMERICA.

By William Adams Brown, in association with a committee of American Christians appointed by the Federal Council of the Church of Christ in America. New York; Charles Scribner's Sons. 1936, XIX and 360 pages, price $2.75.

Professor William Adams Brown of Union Theological Seminary is a modern Pope Innocent, the Third. Like that doughty cleric of the early thirteenth century, he is essentially a "churchman," who believes in a unified and powerful Christendom. It matters little what else brings lasting fame to his name, he will assuredly be remembered for his service to the Christian Church in outlining theology and in demanding a new conception of the church in modern society.

Professor Brown has felt keenly the pointed criticism of those European critics of the American Church, who have pointed out that American Christianity has no doctrine of the Church"—that is, something in the nature of a powerful concept, which would give the stronghold of religion a sense of distinction in relation to the secularized society which threatens also to secularize the Church. That these critics have made their point, no one can deny. The first step, therefore lies in establishing the sociological and historical connection of the church with the society in which it exists. One must study the nature of the state and only then can one begin to understand more clearly the church which exists beside the state.

An attempt at such a picture is to be found in this book; *Church and State in Contemporary America.* Prof. Brown wrote it in company with a host of scholars and experts, recruited for the most part from the committee appointed by the Federal Council of Churches of Christ on America. The book is no solution to the problem of church and state. It is no finished exposition. It is, rather, the first book in what may eventually be an exhaustive survey of the church and state question over that whole section of the earth which is termed—rightly or wrongly—"Christendom." This book will play an important part in the ecumenical councils which open next July at Oxford, and as a fundamental textbook this work is of singular value in discussing the momentous question of church and state.

"Church and State" an academic question, you say? Not at all, answers William Adams Brown,—no more academic than the fierce battle being waged at present in Germany by the Confessional Synod of the Lutheran Church against the arrogant pretensions of Hitler's Nazis. The totalitarian state, in its restricting fascist sense or its semi-imperative communist phase, is on its way; and if the signs of the times mean anything, the American Church had better be on its guard.

There is a note of poignancy in the opening paragraphs as Dr. Brown confesses himself the bewildered liberal who has within the past two generations seen his world turn topsy-turvey. The presuppositions on which his whole life had been built seemed suddenly to prove inadequate. The result; rethinking and re-evaluation. But the tenets of Prof. Brown's libberal thought pursue him doggedly through the entire book and even in the appendices, written by his associates, one discovers distinct traces of this outworn liberalism.

An historical background of our "dessicated denominationalism" is succinctly set forth. Hand in hand with this go the policies of these various denominational groups, explaining their rise from dim historic beginnings to present day situations. The differences and similarities of the Lutheran and Calvinistic groups are outlined with the same clearness that presents the definiteness of the Episcopalians and the indefiniteness of the Congregationalists on this question. With all denominational groups in both Protestant and Catholic churches, moving then to a discussion of the implications for Judaism as related to Christianity, the book proceeds with precision and decision.

To some, the tenative solution at the close may seem to be the dying gasp of liberalism; to others, it may be the tragic dilemma of the "social gospel," which places undue faith in a democracy already betraying itself; but to the hopeful minority, it remains as the only hope in a world gone mad.

Naturally there is no hard and fast rule to be found in this book, which must serve for us as a guidepost. These are but suggestions to be mulled over, invitations to open further doors into the vast complexities of the church and state problem. Like all bibliographs, a huge list of books at the close staggers the reader into momentary impotence, yet goads him into further study. For the moment, he is awed into humility, but he is encouraged to discern some signs of life in the religious situation. To offset the bane of an untutored Protestant clergy, he beholds an awakening clergy, who like their German colleagues are courageously girding themselves to battle for their very lives, both spiritual and physical. He bemoans the imperialism and aloofness of the Roman Catholic Church, yet is cheered by the growing social consciousness of some Catholic clerics, who have a more acute political awareness. He is dismayed by the nostalgic nationalism of Zionism, but is enheartened by the keen intellects in Judaism, who recognize the possibility, yes, even the necessity for a strong, united front of Jews and Christians to cut loose the tenacles of fascism. The day is not far distant, warns Dr. Brown, when we must choose between God and Ceasar. Which shall it be?

CARL HERMANN VOSS.

Many people are so afraid to die that they have never begun to live. But courage emanicpates us and gives us to ourselves, that we may give ourselves freely and without fear to God. —*Henry Van Dyke.*

CONTRIBUTIONS

SUFFOLK LETTER.

There are two words—"conservative" and "liberal"—which are having their day in public print. The daily newspapers, in editorials and news columns, are obsessed by their meaning and importance. The dictionary defines "conservative" as one who opposes radical changes in the state, and "liberal" as, free to excess, lax loose—a political reformer. These words are especially used to designate the two types of political leadership; and also, two types of religious teaching.

The present attitude in the public press—both secular and religious—is to glorify the "liberal" and excommunicate the "conservative." Of course this is not true in all cases, for the conservative leaders have their say, when it is possible to do so. Some of these liberal (?) writers and speakers, political and religious, are seeking to put a halo about the word "liberal" and leave the impression that the "liberalists" are the present day saviours of the church as well as the state. One gets the impression that all the virtues have been distilled and poured upon the heads of those who subscribe to all the creeds and untried experiments of the so-called "liberalists". And likewise, the vices of earth and the fumes of hell have been confined to that group who are labelled, conservatives," if one listens to the voice of the champions of a new liberty, as expressed in current literature.

Why all this fury and nonsense about the Supreme Court of the United States? If the Court were composed of "liberals" and approved all the acts of Congress, referred to that high tribunal, and the "conservatives" should launch a program of rebellion, such as is being advocated by many leaders of the present time, then the "liberals" would become the "conservatives" and the "conservatives" would become the "liberals." Why should any leader or any gruop of leaders, be designated by either of these terms? Why should any one presume that a man, whose ability has been recognized by appointment to the Supreme Court, is so biased by his "conservative" or "liberal" views that he cannot consider any matter brought to his attention on its merits? Such a presumption, to say the least, is a reflection upon the Court and upon the Government. Anyone who is conversant with political history knows that there is no fixed program for a changing world. The major points of emphasis presented for consideration of the American people, in the year 1937, will be out of date, or will become "conservative," within the next decade.

The church is in the midst of this battle between the "conservatives" and the "liberals," in the field of theology, preaching, teaching and living. For the most part the schools—public, private, church, state—colleges and universities, seminaries and all the rest—are seeking to be recognized as "liberal" in their curricula—and in the administration of said institutions. There are a few exceptions, of course, but they are comparatively insignificant. The "liberal" spirit has become radical, in many instances, and from these schools are going thousands of young people with "liberalized" ideas of life. This has been going on for more than a generation. We are beginning to reap what has been sown. With a 'liberal" pulpit, a "liberal" press, and a "liberal" school, God alone knows what the future will become. The Nicolaitanes, mentioned in the Book of Revelations, were the "liberals" of that day. Jesus said of their deeds: "which I also hate. "This is not written to espouse the cause of either group, but to express the hope, that the church and the state, will think and act, on the basis of the teachings of Jesus Christ, who transcended both the "conservative" and the "liberal" creeds of His day and submitted a platform, broad and comprehensive in scope. Look unto Him and be saved from narrowness and bigotry.

I. W. Johnson.

MISSIONS.

The church is a militant organization. It is arrayed against the wrong. It is on the march. The world is its field. Its conquest is universal. God is its architect. Christ is its head. It recognizes no superiority. With it defeat is impossible. The gates of Hell are powerless to prevail against it.

The angel said, speaking of Mary, "Thou shalt call his name Jesus, for He shall save His people from their sins." This promise expresses the purpose of Christ. The church is the body of Christ endeavoring to accomplish this mission. Every addition to the church is for the purpose of widening its influence and further accomplishing its task to save the world. No individual has become actually a part of the church yet without himself being decidedly enriched and given the assurance of an eternal inheritance. These assurances, however, are not for the individual alone, but for the purpose of pushing the border of the Kingdom on further so that others, and still others, may be included in its mystic fellowship. The followers of Christ have been declared to be the light of the world. The Kingdom, in its advance, has been likened to the rising sun, sending its light with lightening speed, dispelling the darkness everywhere. The truth of God in Christ is light. It dispells darkness—the darkness of ignorance, selfishness, and sin—displacing the same with light, the light of salvation and of hope. The command is upon us. The commission is to our souls. It is imperative that we carry the gospel to the one who are near and to those who are far. The only way to keep Christ is to share Him. The only assurance that the light will continue to burn in our own hearts is to make sure that daily we are kindling the light of life in the hearts of others.

It may be that our conception of missions is more or less material, feeling that if we give our money to support our organization, to help our church at home, and to send the gospel abroad, we have discharged our duty. It is necessary that we give money. Money is required if the Kingdom is to go to the ends of the earth. But anybody can give money. No man has complied with the command or done his part in obeying the commission who has not first of all given himself in all sincerity and sacrifice, nor has he discharged his duty until he personally has endeavored to bring others into the fellowship that he so richly enjoys and to Christ who so abundantly blesses him from day to day.

There is no finer time than now for the individual to give himself and what he has to Christ and to his church. There is no finer time for the church to redouble itself than at this season of the year. Today our songs tell of the risen Christ. Our ministers bring us to the empty tomb that we may see for ourselves that Christ is risen indeed. What a glorious gospel that lifts the veil of death that we may behold life that knows no death! What a glorious hope that sweeps us on beyond the destruction and the wreckage of time to behold the spirit immortal. What blessed assurance, "He that liveth and be-

lieveth in me, though he were dead, yet shall he live."

"I know that my Redeemer liveth, and because He lives, I, too, shall live." L. E. SMITH.

SANFORD.

At the Vesper Service on Sunday, March 7th, the Woman's Missionary Society of the Congregational Christian Church of Sanford, N. C. held a public service to commemorate the 25th Anniversary of the North Carolina Woman's Missionary Conference. Mrs. W. E. Wisseman was the guest speaker at this time. She is an interesting speaker with an inspiring message. Miss Emma Hart gave a brief account of the history of the local society. Others taking part in the program were Rev. T. E. White and the pastor, Rev. F. Ervin Hyde.

At the Vesper Service on Sunday, March 14th, the World Friendship Club is presenting the Missionary Pageant "Around the World in a Dream" (written by our pastor). The pageant presents a picture of the Missionary activities and needs of our church.

Both of these services are a part of the general missionary educational program of the local church. Others of a similar nature are to follow during the mission period.

On Monday night, March 8th, the World Friendship Club celebrated its first anniversary by having a birthday party. Each member contributed a cent for each year of their age.

This organization has been quite active in many departments of the church. New officers for the coming year were elected. They are Estelle Foushee, president; Blanche Williams, vice-president; Annie Lee Parish, secretary-treasurer. As they enter into their second year's activity, they do so with much optimism of accomplishing more during the next year.

On Palm Sunday we shall begin a series of pre-Easter Services. Our pastor will do the preaching. Rev. Henry Lewis, tenor soloist from Duke University will be in charge of the music. Mr. Lewis has been with us on former occasions and we look forward to his visit again.

REPORTER.

COLONEL WEST SPEAKS.

As Chairman of the Mission Board of the Southern Convention for over thirty years, my message to the pastors and churches of the Convention is a part of the report of the Committee on Home Missions to the 1936 Eastern Virginia Conference, which deserves careful consideration.

"The demands of extensive building programs by churches and denominational institutions so overtaxed the financial resources of the membership that we probably neglected evangelism, church extension, and the full development of all phases of church work to such an extent that the conference has stopped growing and demands our most prayerful consideration. People who declare that Christian is a sufficient name for the Church should be leaders and not followers in solving Kingdom problems.

"As to growth we suggest the following:

"1. As soon as consistant with the reduction of the debt burden on a few of our weak churches, conference missions should be invested largely in men instead of buildings, forming of voluntary pastorates, strengthening of weak churches, and the development of trained leadership in every local church.

"2. There must be an intense spiritual development of the local church.

"3. Some of our ministers should catch the pioneer spirit and establish new churches.

"4. All pastorates should have a parsonage, and building of churches should be almost entirely on the 'pay as you go' plan.

"5. Churches desiring aid for building or support of pastor, should consult this committee in advance of application for same.

"6. On account of the limited funds of this Committee, we suggest that the Mission Board of the Southern Convention continue to assist mission points not self-supporting and organize new churches in the undeveloped territory of this conference.

"7. We commend the work of the Woman's Mission Board and urge our men to increased activity along missionary lines, both as to contributions and the study of missions."

J. E. WEST.

BETHEL, NEWPORT, VA.

Our Sunday school opens at 10:00 every Sunday morning. We have a new superintendent, A. A. Dofflemyer, and along with him we are practicing some new ideas.

Our church is not a rich one in money matters, so having to avoid hiring a sexton to clean the church, each week a certain class of the Sunday school is appointed to do the cleaning. This has been very successful so far.

Once a month we have a "get-together" meeting in the church basement. We have games and spelling matches for the old and young. Everyone joins in the fun, and after it our refreshments are served. The fee is only five cents, but we feel that it helps us to have a "get-to-gether meeting." Our pastor, Rev. W. J. Andes, has been present at a few of these meetings.

We are now practicing for a sunrise service Easter morning. Each Wednesday evening we meet at the church and practice hymns for this occasion.

At the beginning of the year we reorganized our Christian Endeavor Society into two groups, all over sixteen years in the senior society, and those under sixteen in the Junior society. Each society has its own individual president, secretary and treasurer. Every other Sunday night the Junior group renders a program. In this way everyone has a part in the service at least once every two months.

February 20th the societies held an oyster supper in the church basement, clearing $10.00 above the expense.

We have regular preaching services on the second Sunday night and the fourth Sunday morning of every month. The regular business meeting is held after preaching services every quarter. Communion services are also held on this Sunday.

HELEN MONGER,
Church Reporter.

HOLLAND CHURCH.

Rev. Carl R. Key, pastor of the Holland (Va.) Christian Church, is preaching a very interesting series of Lenten sermons from the book of James. His theme is: "The Tenfold Test of Religion." The topics are: "Test By Trial," "Test By Temptation," "Test By the Word," "Test By Respect of Persons," "Test By Perfect Obedience," "Test By Good Works," "Test by Speech," "Test by the World," Test by the Coming of the Lord," and "Test by Prayer." Dr. Warren H. Denison will preach in this church on Easter Sunday, and will assist the pastor in administering the communion.

The church raised and sent during January $100.00 on its College apportionments. The remainder will be raised through the Sunday school and the Dollar-A-Month Club.

Rev. Mr. Key is preparing his congregation for the Mission offering at Easter. A copy of the Bulletin announcing the offering and mission literature has been given to the members each week recently. Th envelopes will be given out Palm Sunday, and will be laid on the altar at the Easter service.

N. G. NEWMAN.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

THE W. W. STALEY MEMORIAL.

Just count on our good women to do the proper thing in the most fitting manner. They are now celebrating their Silver Anniversary, twenty-five years of organized service as a Missionary Society. And in their various local societies, they are giving a silver dollar each which they are to invest in a permanent and appropriate memorial to our late, lamented and universally beloved, Dr. W. W. Staley. It seems to this writer that nothing could be more appropriate, or fitting than this. Dr. Staley was President of the Convention when the first Woman's Board was named.

And from that day till his departure from us, he took great delight in encouraging their work. Only a few years before his going he was attending one of their enthusiastic and inspiring Conferences. At the close of the session, in conversation, he remarked with great joy, "Isn't this great! This is that in which I believe with all my heart, a beginning made in a small way and then growing into a great movement like this for good and righteousness. Of such is the kingdom of heaven."

He himself had much to do in planting the first seed which had now grown into a great plant, and through the years he had helped to nurture the growing plant. His heart was rejoiced to see the growth and glory of our woman's work.

So our good women now will crown his efforts and devotion with a fitting memorial.

And now this writer offers a suggestion. Since the women, in addition to their regular dues and apportionments are giving a dollar each, are there not a great number of us men who are willing and anxious to have a part in this great thing by giving $25.00 each, one dollar a year for each of the twenty-five years of their corporate existence and cooperative effort. We are sure there are not a few of us men who look on this worthy and fitting task with appreciation and applause, and will want a part in applauding our dear women and in building a suitable memorial to the name and memory of W. W. Staley.

He knew that no church could prosper that was not missionary in spirit and in giving; and he knew too that a Woman's Missionary Society was the strong right arm of a pastor in deepening the spiritual life of the church and in winning souls to Christ.

What will this Memorial be? Just leave that to the wisdom and good judgment of our women.

Meanwhile, let us men approve and assist by giving $25.00 between now and May 13th—one dollar a year for each year of their great, good work, of our women.

J. O. Atkinson.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 13, 1937.

Sunday Schools.

Hank's Chapel, Pittsboro, N. C.	$ 3.34
Whistler's Chapel, Mt. Jackson, Va.	.45
Ether, N. C.	1.00
Winchester, Va.	5.64
Newport, Shenandoah, Va.	3.00
Franklin, Va.	5.00
Linville, Va.	6.26
Sanford, N. C.	1.00
	$ 25.69

Individuals and Churches.

Catawba Springs, Apex, N. C.	$ 13.25
World's Friendship Club, Sanford, N. C.	5.00
Bethel, Elkton, Va.	1.00
Bethel, New Hill, N. C.	2.86
	$ 22.11
Total for week ending March 13, 1937	$ 47.80
Previously acknowledged	$9,776.02
Total since September 1, 1937	$9,823.82

J. O. Atkinson,
Secretary.

A GREAT DAY COMING.

On May 13, 1937, the Women's Home and Foreign Missionary Societies of the Southern Convention of Congregational and Christian churches will meet in the Suffolk Christian Church to celebrate their twenty-fifth anniversary. Begin now to plan to be there at 2:30 P. M. for the first session. Supper will be served in the Fellowship Hall of the church at 6:30. A beautiful and impressive service has been prepared for the 8:00 o'clock session. At this time, the gifts from each local society will be presented. Be sure to have a representative there to light your candle when your church is called.

The Suffolk Christian Church will take care of any coming from a distance who wish to spend the night.

The beautiful Autograph book will be there to receive its loose leaves, which have been sent to each of your Presidents, so that the ladies who contribute a $1.00 or more; the young people, $.50; Juniors, $.25; and the Cradle Roll, $.10—will each write his or her name on these pages.

I hope many of you may be there to write yours again in this book at the Golden Jubilee. Special gifts from the men of our churches will also be greatly appreciated.

Twenty-five years ago a few women of faith and vision felt a knock at the door of their hearts, the knock of opportunity for a needy world.

We have been broadcasting His message, and today we are standing on the threshold of an open door—the door of opportunity—the opportunity to work for the making of a better world. Shall we close the door, or shall we choose the companionship of Christ in service? Are we satisfied with what we have done in the past twenty-five years?

We have climbed this far, our vision is greater, our faith stronger. Let's go forward and keep climbing with the determination to do greater things for Christ in the next twenty-five years.

Twenty-five years have passed and gone,
There are many heathens yet unborn—
Come one, come all,
Let's answer the call!

We will be looking for you at the Suffolk Christian Church, May 13, 1937, at 2:30 P. M.

Mrs. B. D. Jones.

SILVER ANNIVERSARY MEMORIAL.

That the Committee appointed by the President of the Woman's Mission Board of the convention should have decided that the money raised should be a memorial to the memory of Dr. W. W. Staley, is entirely fitting, it seems to me. He was President of the Southern Christian Convention at the time the Woman's Board was created, was most friendly to its earliest efforts. Busy though he was with his many-sided interests, he always had time to attend the conferences and conventions, one of the most interested and sympathetic listeners. His wise counsel was often sought and his advice was always sound. From his pulpit, with his pen, and by personal interview, he gave support and encouragement.

A Carolinian, by birth; a Virginian, because of his place of service; he belonged to our whole Convention, because of his breadth of spirit and activities. We do ourselves honor to honor him—and the Christ whom he served.

Then, too, it is fitting that the Anniversary Service should be held in

the Suffolk Church. It was while the Convention was in session in this church that the Eastern Virginia Woman's Board was appointed. The first meeting in the interest of organizing our women was the same Eastern Virginia Woman's Board, which met in Dr. Staley's study in December, 1911. The first Woman's Missionary Conference was the one in Eastern Virginia, which met in the Suffolk Church. And so, it seems most appropriate that we shall hold our anniversary service in the church that has figured so prominently in our early days.

MRS. C. H. ROWLAND.

MISSIONARY SOCIETY OBSERVES SILVER ANNIVERSARY OF WORK.

The silver anniversary of the Woman's Missionary Society of the First Congregational-Christian church was observed yesterday with a program at the church and a birthday tea at the church cottage, Mrs. O. H. Paris' circle has the celebration in charge.

Present were four of the charter members, Mrs. L. E. Smith, of Elon College, first president; Mrs. Arthur Pearce, of Salisbury, first secretary, and Mrs. L. M. Clymer and Mrs. S. A. Caveness, of Greensboro. Several past presidents attended.

History of the local organization was outlined by Mrs. J. R. Foster and Mrs. Grace Stewart, Mrs. Mabel Donkin spoke on "Twenty-five Years of Growth and Service." There was a devotional service by Mrs. O. H. Paris and Mrs. A. B. McFarland.

As candles on the birthday cake were lighted by Mrs. C. H. Rowland, president, each member made an offering of a silver dollar, the silver anniversary fund to be used in mission work in memory of Dr. W. W. Staley, of Suffolk, Virginia, who was president of the Southern Christian Convention at the time woman's work in the convention started with the organization of the Greensboro unit.

Tea was served from an all-white table in the cottage where Mrs. L. M. Clymer and Mrs. C. H. Rowland presided. Centering the lace-covered table was the white birthday cake, decorated in silver and aglow with tall white candles. About the cake tall white tapers were arranged in silver holders. Tea was served by Misses Margaret and Birdie Rowland and Mrs. R. E. Harden. About fifty members attended.

To be polite is to do and say
The kindest things in the kindest way.
—*Sophia Bronson Titterington.*

WOMAN'S MISSIONARY SOCIETY—SUFFOLK CHRISTIAN CHURCH IN RETROSPECT.

(Concluded from last issue.)

In September, 1918, a Boys Missionary Society was organized, with Dr. D. L. Harrell, Superintendent, and Mr. D. C. Lewis, Assistant Superintendent. This society was organized by Mrs. W. H. Yates, who continued to sponsor its activities. These boys made a fine contribution toward building a church in Santa Isabella, Porto Rica. Four years later they united with the Willing Workers Society.

The first Sunday in May, 1919, was Missionary Rally Day in our church. Mr. Walter Rawles spoke on "World Workers," and the offering amounted to $105.30.

In April, 1921, delegates from the society attended the first Spring Missionary Rally of the Eastern Virginia Conference, held at Berea, Nansemond.

In June, 1921, the Girl's Missionary Society and the Men's Business Association met with this society to hear Mr. L. Pretlow Holland, who had just completed a world tour, and who delivered a fine missionary address on China.

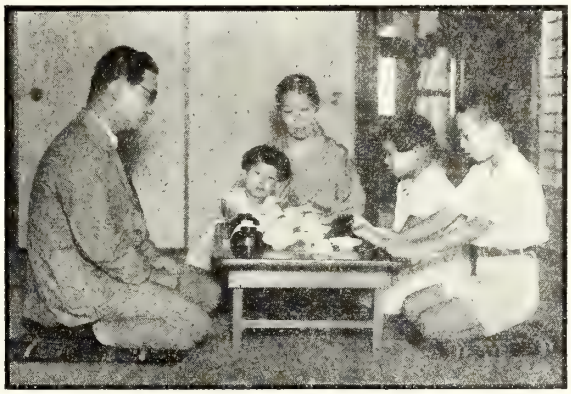
In November, 1921, through the efforts of one of our Hospital Committees a patient was converted and joined the church, and this incident suggested the opportunity to do similar home mission work.

At the September, 1923 meeting, our new pastor, the Rev. H. S. Hardcastle, was enrolled as a member—Mrs. Hardcastle joining the Girl's Society.

At the October, 1923 meeting, a special prayer of thanksgiving was offered for having reached our goal for the year, and for encouraging news of our "Good Shepherd," Dr. Staley, who at this time was ill in a hospital at Winston-Salem, North Carolina.

The society at this time voted to contribute $150.00 toward the support of Mr. Sumita, a Japanese student, who had heretofore been supported by Mr. Ballard and our Christian Endeavor Society. Mr. Sumita was supported in this way until he graduated from the University of Tokio. He then married, took his wife's family name and was known as the Rev. K. Kitano, Jr. He was given a pastorate in the Sendai field, as native pastor, on a salary of $540.00 per year. In January, 1925, this society voted to contribute $300.00 per year toward supporting a foreign pastor for the Suffolk Church, other organizations contributed $240.00 per year, and the Rev. K. Kitano, Jr., became our foreign pastor. This support continued until the merger of the Congregational and Christian Churches, when the combined mission boards made other arrangements for the Japanese work.

On the occasion of our twelfth anniversary in February, 1924, Dr. Staley in writing to THE SUN, said, "The work of the society has been earnest and progressive, the spiritual atmosphere has been sweet, the real activity has been faithful, and the members have enjoyed the meetings and the work. The study of missionary books has added to their knowledge and interest in missions, and they now feel a thankful pride in what they have done."



KAGAWA AND FAMILY AT PRAYERS.

In the year of 1926, a special Spiritual Life Program was launched in the Southern Christian Convention. Mrs. W. H. Carroll, of Burlington, North Carolina, was the first Spiritual Life Superintendent for the Convention, Mrs. W. H. Andrews, for the Eastern Virginia Missionary Conference and Mrs. R. L. Smith, for the Suffolk society.

In May, 1931, the society sponsored a Mother-Daughter Banquet, which was served in the Fellowship Hall, by the men of the church, with Mr. Hardcastle as head waiter.

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

SOUTHEAST YOUTH FELLOWSHIP MEETING.

According to the Constitution of the Southeast Youth Fellowship, "this Youth Fellowship shall hold a meeting in connection with the meeting of the Southeast Convention, and at such other times as the Executive Committee may designate." The Southeast Convention will this year meet in Jacksonville, Florida, April 20-22.

The Youth Fellowship meeting will take place in the afternoon and evening of Wednesday, April 21st. Final plans have not yet been completed, but it is expected that the main object of the meeting will be to make very definite plans for work in the Southeast. Election of officers for the next two years will be held, and a revision of the Constitution presented. Several young people of the Southeast will present different phases of the work, to be followed by discussion and planning for action. There will be a supper in the evening, sponsored by the young people.

Begin to make your plans now to come to Jacksonville in April. Perhaps your minister is going to attend —if so, suggest that you think it would be very nice if he brought you, too. Or try to encourage others to come, get enough to fill a car, share the cost of gasoline, and appear on April 22nd in Jacksonville!

PLANS FOR EASTER.

Several weeks ago, suggestions were made for use during the Lenten Period. We hope that you have been observing it in some very definite way. If not, a great opportunity has been missed, for this Easter Season should be very meaningful for all of us.

On Palm Sunday, if you have not done so before, have your minister tell you the story of Holy Week. Thus you can follow each day of the last week of Christ's life here, and really get into the spirit of this season.

For Easter, if no other group in your church does it, why not plan and sponsor a Sunrise Service? This does not require an elaborate program—the simpler the meditation and service, the better, for you want nothing to detract from the intense spirituality of the moment.

In many places, the young people present an appropriate play or play reading on Easter Sunday in the afternoon or evening. You can find suitable plays in the Pilgrim Highroad or the International Journal of Religious Education, or your minister may have one to suggest to you. Although the time is short, a play reading can be presented with only one rehearsal.

It doesn't matter the form it takes, but every young people's group should welcome the opportunity to observe Easter in some fitting way.

MISS ELDREDGE VISITS FLORIDA.

At the request of the Florida Pilgrim Fellowship, Miss Lucy Eldredge, young people's worker for the Congregational-Christian Church in the United States, has been helping our Florida young people for the past two weeks.

Three rallies were held in various parts of the state—one in Jupiter, one in Sanford, and one in St. Petersburg. Representatives came to these meetings from the various societies in each section. The most helpful part of these meetings was the period in which Miss Eldredge led the discussion concerning problems which each of the local societies face. By her appropriate illustrations and her helpful suggestions, Miss Eldredge made a great contribution to the Florida young people.

Miss Eldredge and Miss Coghill also held a week-end conference at Florida State College for women in Tallahassee, with the Congregational-Christian girls in school there. Since there is no church of our denomination in Tallahassee, these college girls welcomed their visit and benefited by it.

Suggestions from Miss Eldredge.

"Never end a discussion of any kind until you have found something you can do about it."

"Good meetings don't just 'happen'—they are the result of careful planning."

"A behavior problem can be solved by giving the person something to plan before the meeting, by having him take part in the meeting, and by giving him something to work for after the meeting."

"We may be inspired by a worship service, by discussions from which we gain new ideas, or by doing something worth while."

EASTER: A BEGINNING, NOT AN END.

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 28, 1937.

SCRIPTURE: I. Cor. 15:12-17.

Daily Readings—

Monday—An Age Old Question.—Job 14: 7-10.
Tuesday—Jesus's Answer.—John 11:21-27.
Wednesday—A Building of God.—II. Cor. 5: 1-9.
Thursday — The Christian Hope.—I. Thess. 4: 13-18.
Friday—Land of Reward.—II. Tim. 4: 6-8.
Saturday—The Promise of Jesus.—John 14: 1-12.

Jesus was a conquerer of death. He was seen by the disciples and later by more than 500 people. The proof of His resurrection is so certain that if we believe in Jesus at all, we must believe in an immortal life —life eternal. The seal on the tomb, the soldiers on guard, and the disciples who saw the nailed-pierced hands and wounded side to believe, are added proofs of certainty.

We do not have to depend entirely on history for proof. The influence which Jesus has on the world today is real evidence that He is still alive.

There are people living who, being "dead in trespasses and sin," have found new life through the transforming power of Jesus' life. A dead Christ could not change a man's life.

The cross was inevitable and darkness brooded over the earth, but out of this came a glorious dawn which gave to the world a victorious life—one that is full of faith, hope, and love.

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returneth
Was not spoken of the soul."

For Discussion—

1. How did the resurrection affect the lives of the disciples? (Note especially Peter, Thomas, and Mary.)
2. Is the resurrection less powerful today than it was on the first Easter Morning?
3. How does the resurrection affect the life of the Christian today?
4. What evidences of the resurrection are discerned in nature at Easter?

Suggested Hymns—

"In the Cross of Christ"; "Christ Arose"; "Up From the Grave He Arose."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

JOHN'S PICTURE OF THE TRIAL AND CRUCIFIXION.

Lesson XII—March 21, 1937.

Golden Text: *Hereby know we love, because he laid down his life for us.* —I. John 3:16.

Lesson: John 18:1-19, 42.

Like a skilled artist, John paints with a few deft strokes the events of the last hours of Jesus. There is the betrayal of Judas in the Garden of Gethsemane, with its haunting truth that it was one of the disciples who sold his Master for thirty pieces of silver, an incident that has been repeated again and again in history. There is the moral majesty of Jesus as He deals with His enemies, and His utter love as He seeks to shield His disciples, saying, "If ye therefore seek me, let these go their way." There is the hollow mockery of the trial before the Jewish authorities with its plain lesson that truth and right seldom if ever get a fair hearing at the hands of entrenched privilege and power. There is the story of Simon Peter's denial, with its warning against warming one's self at the fires of the enemies, and with its tragic lesson of the shame of cowardice and the insufficiency of self. There is the portrayal of the action of the soldiers as they mocked Jesus and spit upon Him, and struck Him—one's blood runs hot as he reads this part of the story; but this is not the last time that Jesus has suffered indignity at the hands of those who believe that armed force is the dominant influence in life. And then there is the story of Pilate, a little more in detail, the story of the man who did not have the courage of his convictions, who followed the crowd instead of his conscience, who chose the known wrong in the face of the known right, who was governed by expediency instead of justice—poor Pilate, his name has come down to us with an eternal stigma upon it; "suffered under Pontius Pilate," thus we repeat the creed. One feels pity, rather than anger toward Pilate. What a chance he had to make himself an immortal hero that day! How ignobly he failed.

And then there comes in still more detail the story of the crucifixion. How Jesus came forth wearing the crown of thorns, and was delivered over to the chief priests and rulers to be crucified. How He went forth, bearing for Himself the rude, rugged cross, an instrument of torture and a symbol of shame then, but the central glory of Christianity now. How they put over His head a sign in letters of Hebrew, Greek, and Latin, the languages of the outstanding religion, and intellectual culture, and civil administration of the world at that time —Jesus of Nazareth, the King of the Jews. It was symbolic of the eventual lordship of Jesus over every realm and people. It was a prophecy of the day to come.

And there is the ugly note, the sound of the soldiers as they cast lots for the garments of the dying man—one likes to think that humanity has moved forward a little from that standard, and that these men are not typical of the soldiery of the world today. But there is sobering truth in this story. Certainly it is impossible to reconcile many of the ways of war with the way of Jesus. Militarism still crucifies afresh the Son of God.

Against all this dark background, there are brighter pictures, or colors. There is the beautiful incident in which Jesus recognizes His mother—of course she was at the cross, where else would one expect His mother to be—and commends her to the loving care of John, the beloved disciple, the one who understood Jesus best, and the one who was able best to take care of His mother. How much poorer the world would be if we did not have that incident in the gospel story! And there is the majesty of Jesus, even to the last. John does not go into detail as do the other evangelists. He passes over the long period of suffering, the taunts of the crowd, the storm, the cry of desolation, the taunt of the dying thief, and so forth. He simply refers to the Master's request for a drink, and then the significant words of Jesus as recorded by John bring it all to a close. "It is finished"—He went in the full consciousness that He had finished the work which the Father had given Him to do. He bore witness to the fact that nothing else needs to be done for man's salvation which had not already been done by Him. The last words of Jesus on the cross mean that the cross is God's last appeal to us. God could not go beyond the cross in making His love known, or His salvation effectual.

Because He died of a broken heart, He was spared the humiliation of having the bones of His legs broken. Thus was fulfilled also the scripture to the effect that "a bone of Him shall not be broken." But those Roman soldiers saw to it that it was not a case of a mere swoon, or of conscious deceit—one of them thrust his heavy spear into His side as an extra precaution. This fact needs emphasis. Jesus died on the cross. The resurrection was not simply a restoration from a fainting spell. Jesus Christ partook of death for every man. And as Paul says, "Christ died for our sins, according to the Scriptures."

In death He found unheralded friends. Joseph of Arimathea a disciple of Jesus, but secretly for fear of the Jews, and Nicodemus—there is no record heretofore that He was a follower of Jesus—came and prepared the body for buriel, and with the help of others friends, they laid the body in a new sepulchre. Thus seemed to come to an end the most glorious life that men had ever seen, a life that had aroused high hopes in the hearts of those who came to know Him best. It seemed such a ignominous end for such a glorious life. But for them it was the end. When those friends put their Friend in that sepulchre they thought that was the last time they would ever see Him. For them Jesus was dead, and the Light which had been the Light of their lives and of the world had gone out. But more of that next week.

In all this little has been said about the meaning of the Cross. But what can be said about that majestic and mysterious event? As some one has said, "it calls for meditation rather than exposition." One has to sit down alone with that story and allow it to tell its own story. And of course it tells different stories to different people and at different periods, as is evidenced by the many theories of the Atonement which have been proposed and accepted by men in different periods. But above and beyond and beneath all these differences there has been a great unity. Men have believed and felt that Christ's death on the Cross was more than simply a historic incident. They have felt sure that something was done there which became a redeeming, saving, transforming factor in the life of individuals and of the world. The Cross was a revelation in time of a timeless process by which God reconciles men unto himself and through which He saves them from their sins.

HAVE YOU READ?

Church Work with Young People by Harry Thomas Stock, national young people's worker for the Congregational-Christian Church.

This book gives very definite help for local groups, for it takes up such questions as worship, financial program, recreation, and the program of the young people's society.

Order from Pilgrim Press, price, $1.50.

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

Your Signet of Consecration.

"And thou shalt make a plate of pure gold, and grave upon it like the engraving of a signet, holy to the Lord."—Exodus 28 : 36.

This plate of pure gold Aaron was to wear on his forehead, signifying the holiness of his office, which was the office of his consecration. And it was this consecration that was to consecrate the people, and they were to be holy unto the Lord. Each of them was to wear the same token, and, like the spread of an unbroken chain letter, this was to spread until all were holy unto the Lord.

When the Lord Jesus left this earth in person, He left His spirit with us that we should take up His holiness and be so illuminated with it that others seeing us might know Jesus also and take up His spirit until the world is saved. Question: How are we wearing the character of His holiness; how are we bearing His name?

Prayer—Dear Father, make the life, death and resurrection of Jesus, our Saviour all in all to us and to all the world. Perfect that glad meaning in us. *Amen.*

TUESDAY.

"Standing Pat."

"And I said, should such a man as I flee?"—Neh. 6:11.

Many of us are weak-kneed when it comes to taking a stand against temptations and pleasures that are sinful. In order to be a good fellow, it is hard to say "no" to those who would lead us from the path of right and rectitude.

But sinfulness, and they who engage in it, are enemies to God. We need the light of Jesus within, and the selfrespect and stoutness of heart that make us scorn to yield, to bend the head to it, or even to give sanction to it by turning, or by giving the wink of the eye. It should be impossible for us to demean ourselves to the servitude of Satan.

How to get this stamina? It is built up splendidly by doing honorable deeds and thinking worthy thoughts day by day. It is mortared out of life's experiences by highest associations. It comes from faith in God and rests upon the eternal rock to His power and loving favor.

Prayer—Dear Father, make us realize what Thou hast done for us. Lift us up from what we are to what we ought to be. *Amen.*

WEDNESDAY.

Those Greater Works.

"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto the Father."—Jno. 14:12.

This is one of the most inspirational texts of the Bible. We all like to feel that we are doing something worth while, something that is recognized to be of worth. The Lord Jesus promises us that we shall do things greater than that which even He did. Is it possible?

These greater things are what Christ's children are doing all over the world today. He healed the leper, we prevent leprosy. He opened the eyes of the blind; we have progressed far to prevent blindness. He made the dumb to speak; in His name we make witnesses for eternal glory. He quieted storms; we settle troubles (sometimes) for Him. He raised the dead to life; we raise the dead in sin to life in Him. But such powers are given to those only who believe and live in Him. Thank God, that even the poor measure of Christianity which we have today furnishes abundant evidence that our century is far greater than the first.

Prayer—Dear Father: Give us a share in the greater deeds that Thou hast for man to do. *Amen.*

THURSDAY.

Building or Destroying.

"I will make my words in thy mouth fire, and this people wood, and it shall devour them."—Jer. 5 : 14

A thoroughgoing Christianity fired by the altar fires of God gives light, sweetness, joy and delight. It feeds, strengthens and gives power of life. As such an influence, it builds up the structure of humanity for better and better all along the way. "Let your light shine." said Jesus.

On the contrary, scorn God's word, disobey it, or disregard it, and it becomes a fiery penalty, a sharp sword, a raging fire, consuming or tearing down everything before it.

Questions: What is the Bible to you? In what spirit do you open its pages? Have you a desire for communion with it? Does it speak to you the friendship of God?

Prayer—Dear Father: We thank Thee for Thy Word. Make it a delight to us and teach us how to use it more faithfully. May we love it more tenderly. May we revere it more devoutly. *Amen.*

FRIDAY.

They That Be Outside.

"Without are dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie."—Rev. 22 : 15.

The scene is set at the gates of heaven. We behold them who have passport therein. We also behold them who cannot enter. The latter furnishes us a picture of a wretched company which they will have in their exile.

If people could be sensible enough to so look upon their sins, we believe that the certainty of such company at last would impel them to live the life now that would crown their heads with the signet of holiness and this would be a happy passport into eternal glory.

Such a life would change things greatly here? The "white lie," the "polite" lie, the diplomatic evasion, the sins of culture and courtesy, the sins of trade, politics and society, would disappear. Every one would go to the heart of the matter and live that way.

Prayer—Dear Father, Thou God of truth, love and blessing, we pray for Thy spirit to so fill us that we shall hate all that is wrong, even as with all our heart we shall love Thee. *Amen.*

SATURDAY.

Useless Power.

"By strength shall no man prevail."—I. Samuel 2 : 1-10.

Who so weak as Hannah, the sad, the persecuted, the hopeless, wife? Who so strong as Hannah, with God on her side? Well did she sing in her great hymn, "by strength shall no man prevail," for she prevailed and she had no strength.

It is hard to throw aside our own strength, to forget it, not to rely upon it in the least. It is hard, but it is sensible. For our strength is in our way. It contrives for us a false reliance. It nourishes a broken reed. It builds a house on the sand.

Prayer—Thou shalt be our sterngth, our Father, and Thou alone. Forbid that we should even dream that we can prevail without Thee. *Amen.*

—*Amos R. Wells.*

SUNDAY.

The Discovered Bible.

"And Hilkiah answered and said to Shaphan the scribe, I have found

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE CHURCH'S STORY OF LOVE.

By REV. JOHN G. TRUITT.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

This is the world's most beautiful story of love. It was first told, in this form, in old Jerusalem at a night conference between Jesus and Nicodemus. It was Jesus's story. He was born to make it true, and for this story of love he lived and died, and rose again. Jesus knew what he was talking about when he quietly and calmly told Nicodemus how God loved the world, and how he gave his only begotten Son not to condemn it but to redeem it. He would make that story good with his own life. And Nicodemus would remember!

How many times that story of love has been told since! Dwight L. Moody preached on that text seven times in succession to the same congregation. In the lands and languages of the earth that story has been repeated. To large congregations in great cathedrals, and to poor sinners in huts and hovels, it has touched the hearts of those who have heard, and all alike have needed this story of love, and pardon, and life.

It is to be told until (Rev. 11:15) "The kingdoms of this world are become the Kingdoms of our Lord, and his Christ; and he shall reign for ever and ever." It was foreseen of Daniel who was so in tune with God that the lions loved him. He was in harmony with the song of the universe, and his vision was clear across the limitless years (Dan. 7:14-18): "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

What vast dominions! We think now how much unconquered territory there is today! If we think only from man's point of view we are likely to be discouraged. So much there is that is thoughtless of God, and of the work of Jesus, His Son. There are rulers and kings who love Him not; and princes of wealth and power who own no sway of His. From the top to the bottom in much of the political, economic, and educational life of the world Jesus is seemingly left outside. How is he to win this "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him?" Are the navies and armies, and ever increasing forces of the air, His? By what strong arm shall it be done?

David taught the nations to look for such a king. David knew the power of song. Tonight our young people's choir has sung as a special number, "We've a Story to Tell to the Nations." And how beautiful and how true that is! How inspiring to see our choir of thirty voices, beautifully vested, sing, *"We've a Song to be sung to the nations, that shall lift their hearts to the Lord; a song that shall conquer evil, and shatter the spear and sword."* Let the Christian young people of the nations of the earth join in singing the Church's story of love. Let us begin right here in Suffolk.

David had his choirs to sing (Psa. 89:27-29) "I will make him my first-born higher than the kings of the earth (Some of the rulers of this present think they are well-nigh all-powerful—they are insignificant shadows compared with Jesus. He is their master, and from him they may well learn of God's love, and the unshaken way to the hearts of men) my mercy will I keep for him forevermore" (What strong arm shall win for Him?—the mercy and love of God —"My mercy will I keep for him forevermore"—the patience and love of God, his everlasting patience and love, will win.) "And my covenant shall stand fast with him (When we help with the Missionary enterprise we are working with God on a covenant that shall not be broken) "His seed will I also make to endure forever, and his throne as the days of heaven." (How long are the days in eternity? "His thrones as the days of heaven!" "There shall be no night there!" And his throne shall be forever.)

Jesus taught his disciples to pray: "Thy kingdom come; Thy will be done on earth as it is in heaven." It may seem a far cry! But there are still those who envision it. Dr. E. Stanley Jones, and others in the Preaching Mission have gone up and down our country preaching the Kingdom of God. The Kingdom of God will never be *national*, only can it be *international*. It will never include only one nation—the Jews have long since exploded that mistaken hope. It must cover the earth as the waters cover the seas! "Thy will be done on earth," the whole earth, not the western half, nor the eastern, but all the earth!

Is it too much? Is it too much to hope for, to pray for, to work for? Jesus dared it! Hear him stading erect, the sins of the poor sinner-woman having been forgiven, the frailties of the flesh in sand written: "He spake unto them saying, *I am the light of the world."* A light to shine in every benighted heart beneath the stars. A light to save a man within and without. The personal gospel without the social gospel is no gospel at all. The social gospel is even more unthinkable without the gospel of redemption of the individual. No, it is not too much to hope for, nor to work for, nor to pray for. Jesus began that story of love with one Nicodemus! When Jesus wanted a work done he won his individual. That is the starting point.

Then there is hope. For we can win the one next to us, or do our best trying, and if we truly try God will help us. At the same time we can have several starting points all across the nations of the earth, by having a share in sending the gospel direct through individual missionaries to individuals. There is no greater work on earth. It is down to bed-rock of obedience in carrying out the great commandment of Jesus Christ, as he handed his story of love over to his followers. Today it is the Church's story of love! He did not fail God in fulfilling that story, God has not failed us in giving us that story. Will we fail God, or Jesus, and the nations of the earth by receiving that story of love and laying it up in a napkin?

It is the Church's story of love, what will it do with it? You and I must answer that question for our church, and we will, and may that answer be directed by, and blessed of God.

"I watched war lay its hands on the strongest, loveliest things in men," says Dr. Fosdick, "and use the noblest attributes of the human spirit for ungodly deeds. This is the ultimate description of war—it is the prostitution of the noblest powers of the human soul to the most dastardly deeds, the most abysmal cruelties of which our human nature is capable."

—*Exchange.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Today, March 15th as the writer takes his seat to write this weekly letter, the snow is falling thick and fast and a beautiful white blanket is covering the ground.

I notice that a special campaign is put on on this date to get new subscribers for the THE CHRISTIAN SUN. This is one campaign in which every member of the church should be interested. THE CHRISTIAN SUN is the medium through which all the institutions of the church reach our people. Every family of the Christian Church (now Congregational-Christian) should have THE CHRISTIAN SUN in the home. "How can we learn if no one teaches us?" How are we to learn if our church paper does not visit our homes each week? The College, Missions and the Orphanage, are largely dependent on THE CHRISTIAN SUN to keep our people informed as to our needs and what these institutions are accomplishing. The larger number of people we can get interested in these institutions the larger work we can do. If, in this campaign, the subscription list can be doubled then you will see greater interest shown in our church work. If you are a subscriber now, speak to your friends and ask them to subscribe at this reduced rate. You will do your church a service and you will do your friend a favor by getting THE CHRISTIAN SUN in the home.

The writer has read THE CHRISTIAN SUN for many years and has been a subscriber for it since he established a home of his own. It has always been a welcome weekly visitor in our home. It brings to you food for the Soul. It makes you a better Christian when you read the splendid uplifting articles which you will find in its columns each week. To get two thousand new subscribers is no one person's job. It will take many interested persons to put it across. It can be done. For the good of our church it must be done. Let us all get to work.

CHAS. D. JOHNSTON.

REPORT FOR MARCH 18, 1937.

Amount brought forward		$1,853.84
N. C. & Va. Conference:		
Reidsville, First	$ 8.91	
Durham	26.11	
Lebanon	1.17	
Burlington	33.05	
		69.24
Eastern N. C. Conference:		
Sanford	$ 1.00	
Plymouth	5.00	
Cary	1.33	
Christian Light Church & Sunday School	5.80	
Oak Level	1.00	
		14.13
Western N. C. Carolina:		
Pleasant Hill	6.99	
Ramseur	10.62	
Mt. Pleasant	.50	
Pleasant Cross	2.52	
		20.63
Eastern Va. Conference:		
Holland	$ 13.24	
Rosemont	12.30	
Franklin	5.00	
		30.54
Valley Va. Central Conference:		
Linville	5.56	
Timber Ridge	1.46	
Antioch	4.00	
		11.02
Alabama Conference:		
Mrs. Roy Haralson's Sunday School Class for Catherine Whitten		3.15
Georgia & Alabama Conference:		
Vanceville		1.00
Special Offerings.		
Mr. May, support of children		5.00
Easter Offerings.		
Miss Sarah Ellison	$ 10.00	
Miss Birdie Wilson	2.00	
Miss Alice Wilson	2.00	
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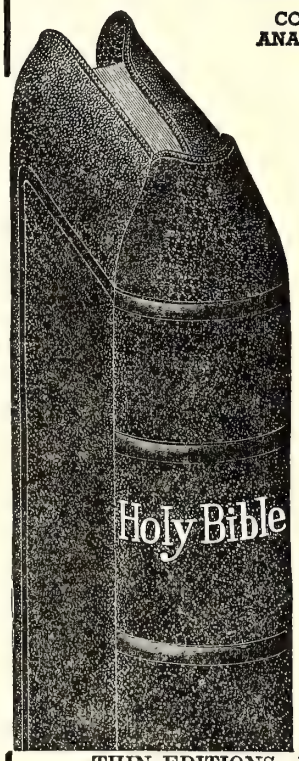

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *i even* all her living.

A. D. 33.
i 1 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
p Deut. 28. 15.

18 And pray ye that your flight be not in the winter.
19 *p* For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

MRS. OTIS S. SMITH.

January 27, 1937, God, in His infinite wisdom called home Mrs. Otis S. Smith, who was a charter member of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church.

Be it resolved:

1. That we bow in submission to His will, for we know our Heavenly Father doeth all things according to His love and mercy.

2. That in her death we have lost a capable woman, a fine Christian character; one who was interested in the work of her church.

3. That we hold in loving remembrance her service and strive to emulate her meek and quiet personality.

4. That we extend our heart-felt sympathy to her husband and children and commend them to God, whose grace is sufficient in the hour of trouble.

5. That a copy of these resolutions be sent to the family, a copy be sent to "The Christian Sun" for publication, and a copy be entered on the records of our minutes.

Mrs. C. A. SHOOP,
Mrs. EMMIE CROCKER,
Mrs. W. H. YATES,
Committee.

MISSIONARY SOCIETY OF SUFFOLK CHURCH.

(Continued from page 9.)

In September, 1933, our new pastor and his wife, Rev. and Mrs. John G. Truitt joined the society.

In May, 1935, Mrs. W. H. Andrews presented to the society a plan for the erection of a memorial urn by the graveside of Dr. W. W. Staley. On Saturday, May 30, 1936, at 3:30 P. M., a fitting service dedicating a memorial urn to the memory of the late Dr. W. W. Staley, was held at his grave in Cedar Hill Cemetery, Suffolk, Virginia. The urn was presented by the Woman's Missionary Society and The W. W. Staley Missionary Society of the Suffolk Christian Church, and in the words of Dr. I. W. Johnson, "is carved from granite and is beautiful in design."

In May, 1935, Dr. Albert W. Palmer, for the Eastern Virginia Woman's Missionary Conference, reviewed his book, *Orientals in America.* This meeting was held in our church, with 300 women in attendance. Each person brought a box lunch, and at the noon hour, the society served coffee and cake. This was truly a great day.

At the 1936 Spring Rally, held at Mt. Carmel Church, our president, Mrs. John King, was elected District Superintendent.

In May, 1936, at the Woman's Missionary Convention of the Southern Christian Convention, held at Burlington, North Carolina, our pastor's wife, Mrs. John G. Truitt was elected president of that body.

At the beginning of our 1936-1937 Conference Year, the society was divided into six working groups or circles. Each circle is organized, meets in the homes of members, and reports to the monthly meetings at the church. This plan is working fine. Year books were given out to group leaders for each member of the society.

On January 22, 1937, Dr. H. Shelton Smith, at the request of the Eastern Virginia Woman's Missionary Conference, reviewed the Home Mission study book for this year—"The American Negro." This meeting was held in our church, and all necessary arrangements were made by this society.

From February, 1912, to February, 1937, the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church has contributed for missions the sum of $18,733.31, or an average of $749.33 per year.

Today we stand at the quarter-century milestone, tomorrow we press on toward the half-century milestone. As an incentive for our future progress, I leave with you the words of Dr. Staley written in February, 1912: "I am expecting great things from this organization."

Written by Mrs. W. H. Andrews, *Suffolk, Virginia, February 8, 1937.*

FAMILY ALTAR.

(Continued from page 12.)

the book of the law in the house of Jehovah."—II Chronicles 34:14-21.

Hilkiah's discovery of the ancient Book of the Law amid rubbish in the Temple was a proof as well as a discovery. The Bible was lost before it was found. It was forgotten before it was mislaid. It was neglected, scorned and misplaced by heathenism, before it got into the rubbish heap.

It would be well for each of us to ask himself, "Where is my Bible?" It may be handsomely bound and resting on the center table, but if it is not resting at the same time in our heart, it really is in a rubbish heap.

Finding the Bible is the most exhilarating and profitable of discoveries. We may be finding more of it every day, delving deeper into its mine of gold and jewels, and bringing forth ever new enrichment for our lives.

Prayer—Lord, we bless Thee for Thy Book. Lord, we pray that we may never lose Thy Book. For Christ's sake. *Amen.*

Amos R. Wells.

LEAKSVILLE.

A very impressive Thanksgiving service was held Thursday, November 29, at the Leakesville Christian Church.

A short program was given by the primary classes of the Sunday school, after which the pastor, Rev. W. J. Andes, delivered a sermon. A consecration Thanksgiving service followed, in which each member of the congregation took part. While everyone stood with bowed heads, Miss Clarine Andes and Miss Shenk rendered an appropriate vocal selection.

The Thanksgiving offering for the Orphanage amounted to $13.98.

On Sunday, December 20, the Christmas program was held at the regular preaching service followed by the Christmas sermon by the pastor..

The offering for superannuation amounted to $7.10.

During January the Sunday school contributed one Sunday's offering amounting to $7.50 to the Red Cross Flood Relief Fund.

Mrs. O. B. Jewell,
Reporter.

What Mean the Symptoms?

No thoughtful observer can close his eyes to the fact that modern civilization is reproducing those vices which have proved the undoing of great and mighty nations in the past. Financial confusion—insensate amusement—collapse of morale—moral laxity and decay. I would not be a pessimist, neither would I be blind to currents and portents. The case for religion may be be encouragingly presented by many of us. Religious books are still in demand. Such books as "God in the Slums," "God in the Shadows," "For Sinners Only, have had a phenomenal sale. The Holy Bible is still the best seller. Increasing space is given in the daily press to religious questions. When the press presents a religious question for discussion, newspaper offices are inundated with correspondence. It is safe to say that millions of people every week listen to religious messages over the radio and the Church is still a mighty influence in the midst of the years. But is spiritual hunger as deep and widespread as these encouraging features seem to indicate?

Think of how widespread is spiritual inertia; religious indifference; the gambling cancer. Even reputable businesses seem to think they cannot continue without the allurements of chance methods. Think of the Hollywood craze . . . . unsportive sport . . . . increased drinking. Think of the smugness and complacency of the so-called comfortable classes. Think of the multitudes of professing Christian people who are "at ease in Zion." These things abound and are ominous signs of a widespread contempt for the spiritual way of life. Add to these things the disunity of the churches—theological wranglings—a loveless orthodoxy. The situation, earnestly contemplated, will give pause and challenge to seriously minded leaders in good government and practical religion.

The government would do well to consider certain of its ways. Notice is being taken all over the country, now that hysteria is subsiding, of sinister tendencies that emperil the liberties of a great people. The emergence throughout these States of leaders who combined sound statesmanship with straight and fervent moral thinking, might alter a number of threatening situations with urgent rapidity.

The greatest need, however, of our day is a rediscovery of God for the community as well as for the individual. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, for He will have mercy upon him and to our God, for He will abundantly pardon." Our only hope lies here.

JAMES R. CLINTON.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, MARCH 25, 1937. NUMBER 12.

Elon College Library 3X

THE FIRST EASTER MORNING.

Jesus: "Mary."
Mary: "Master!"
—John 20: 16.

LET THERE BE LIGHT

PERSONALS

News from the Churches

The Christian Sun wishes for all of its readers a very happy Eastertide, and expresses that wish in the language of an unknown poet as follows:

May the glad dawn
Of Easter morn
Bring joy to thee.

May the calm eve
Of Easter leave
A peace divine with thee.

May Easter night
On thine heart write,
O Christ, I live for thee!

Greetings and good wishes to the Mid-Year Va. Valley Central Conference in session at Bethlehem Church on Thursday of this week.

The cut for the front page picture this week was loaned to us by the *Methodist Protestant Recorder* of Baltimore, Maryland. The Christian Sun is very grateful for this courtesy.

The Winter Park, Florida, church is working on plans for a thirty-thousand dollar educational plant. That will be a fine addition to this college town church, and will be a real help in carrying on their fine cultural program of religious activities.

Mrs. W. H. Boone of our Durham (N. C.) Church has sent in a list of Christian Sun subscriptions large enough to claim the 25% commission, and to give their Missionary Society a nice little bit of money. Thanks, and congratulations!

Some churches, including Suffolk (Va.), have been printing the list of Sun subscribers on the Bulletin, and giving news about how the committies are succeeding with the canvass for new subscriptions. Sounds like a good idea. Let the people know, and they may do more.

Every church secretary who received them should see to it without fail that the envelopes for the Easter Offering for Missions are delivered at the church, and with the cooperation of the pastor, placed in the hands of members of every congregation.

Pre-Easter services are being conducted in the Winchester Church by the pastor, Rev. R. A. Whitten. Rev. Mr. Whitten says that Mrs. C. L. Whitlock has been appointed chairman of the campaign to secure subscriptions to The Christian Sun, and that the work has started with enthusiasm.

It is time now to be making definite plans to attend the Southeast Convention Jacksonville, Florida, April 20-22, next. The program indicates that it will be good to be there, and bad to be away. Young people are thinking of their plans, and quite a number should go from every section.

Surely every pastor will see to it that the envelopes sent for the purpose of the Easter Offering are distributed to the congregations at one service, or by personal contact and delivery, and the offering taken at the next service when those receiving envelopes shall have had time to consider well the privilege presented through this offering.

Miss Pattie Lee Coghill has been spending much time recently in Georgia. She says there are to be three Christian Life Conferences this year instead of the usual one. This will make it possible for more people to attend since distances will not be so great. There is also to be a Summer Training School for young people and leaders.

Our Henderson, North Carolina, Church reports three new members added to their fellowship on March 7th. A sunrise service; morning worship, the pastor using as his subject, "The First Easter Message"; and a pageant, written by Mrs. J. Everette Neese, wife of the pastor, to be presented at 7:30 o'clock in the evening, is the program outlined for the church on Easter Sunday.

Rev. A. Eugene Bartlett and his wife, evangelists from West Chester, Pa., helped Rev. H. S. Hardcastle and the Christian Temple (Norfolk) during the last week in a series of services centered around the idea of Christian joy. On Sunday morning there was a consecration service, and Sunday evening Rev. Mr. Bartlett gave a dramatic presentation of the Christian message. On several occasions Mrs. Bartlett spoke to the women. Rev. Mr. Hardcastle expects to receive several members into the church on Easter Sunday.

Rev. J. F. Morgan of the Rosemont Christian Church, Norfolk, is preaching this week on "The Trials of Jesus." The editor at First Christian Church, Norfolk, is talking about "Jesus and. . . ." including such things as Those Who Honor Him, The Children, Those Who Argue With Him, Those Who Eat With Him, etc. More and more of our churches are holding pre-Easter services for the purpose of deepening the spiritual life of the members and winning others to the Christ at this season kept in memory of the death and resurrection of Jesus.

On next Sunday hundreds of people will go to the altar of the church and pledge allegiance to Christ and His Church. Fortunate are those churches that will be able to receive them into a fellowship strong enough to hold them for service through the years to come. The service will mean more than the joining, and the strength of the fellowship will determine the amount of service. For everyone who will join the Church there are hundreds who do not know of the Christ. Those who love the Master in our Southern Convention Churches will lay on the altar next Sunday morning money with which to send the Easter message to people who do not have it. Let this be a love-offering, measured not by the amount of money which it is easy to give but by the love we have for the Man on the Cross.

STEWARDSHIP CONFERENCE.

The stewardship committee of Eastern Virginia Conference is planning a series of stewardship institutes for next week. Members of the Eastern Virginia Committee are Revs. Carl R. Key, J. H. Warren, and Col. E. E. Holland. Revs. John G. Truitt and Jesse H. Dollar are members of the national committee. Dr. Warren H. Denison will be the main speaker, and members of the two committees will assist.

It is the hope of this united committee to have leading members of all churches in Eastern Virginia attend the various sessions and to share in the programs.

The meetings will be held at the following times and places: Sunday, 11 o'clock at Holland; 3 o'clock at Windsor; 7:30 o'clock at Sunbury; Monday, 7:30 o'clock at Wakefield; Tuesday, 7:30 o'clock at Franklin; Wednesday, 7:30 o'clock at Suffolk; Thursday, 8:00 o'clock at Norfolk First Church; Friday, 7:30 o'clock at Newport News.

Pastors and church leaders will please take notice and see that the various churches are represented so that the Conference will receive the most possible good from this united effort.

SPRINGS.

(A Correspondence.)

Florida Sanitarium, Orlando, Florida, March 13, 1937.

[Editor's note—This article as its date indicates, should have appeared in the last issue, but was crowded out by other matter.]

"And they came to Elim where were twelve springs of water, and three score and ten palm trees; and they encamped there by the waters."

Now that was Moses, and the children of Israel, doing that on their way to Canaan, the land of Promise. So the writer of the Book of Exodus tells us (Chapter 15, verse 27.)

Well one can't blame them for camping there under the spreading, graceful palm trees, beside those springs. In fact if one has been to Florida and visited even one of the thousands of springs of water under the palm trees, one will congratulate Moses, and rejoice with the children and the grown ups of Israel for having such a privilege. Moses evidently had an eye for beauty, and a taste for the artistic, as well as a mind for law and a heart for divinity. In fact one has not seen the best of Florida until one has encamped for a few hours at least by one of her springs of water under some three score and more palm trees. Now here in Sanlando, not far from this sanitarium, so named, one supposes, because it chances to be near the road side from Orlando to near by Sanford—and one must find names for these springs for they are well worthy of the best and most fitting name to be found. Now Sanlando just gushes and gurgles up, from beneath a little knoll or mound, many thousand gallons of fresh, cool, clear as crystal water and spreads out in a little basin of its own some thirty yards wide, maybe fifty yards long, and then the eddying water of that basin of its own volition divides itself into two rushing currents which flow around, form and embrace an island of more than a hundred feet square and then flow together again in a wide stream where fish are lazily bathing or dashing to and fro in this their home and native element. On this island white, red and pink azaleas are blooming in richest coloring, and studded all around about are the more than three score palms such as must have charmed the eye and refreshed the weary body of Moses and his Israelites on their way to the Promise Land.

And I just wonder if those children of Israel didn't do very much as the children of the Floridians were doing the other day when I encamped, (loitered) an hour or two, by this spring, namely get into their bathing suits and take a swim. My! but these children were having a great time in the clear, cool, crystal waters from this Florida spring, leaping from their "spring boards," diving, swimming, splashing with the joy and abandon of hilarious youth.

As I lingered by just this one of Florida's thousands of springs, I could readily see why Ponce de Leon in his search for the fountain of youth, declared he had found it when he discovered and tarried by the side of one of these springs. He was mistaken, of course, but there is much of life and vigor and movement and freshness about a crystal spring that suggests both renewed youth and strength, and also that invites one, as it did Moses, in ancient days, to encamp by the springs of waters beneath the overhanging and friendly palm trees as one journeys on his pilgrimage now to the Land of Promise.

How happy and grateful this writer is and has been that in weakness of body, he could loiter around the lakes and linger by these gurgling, glorious springs, till a newness of life flowed back into his body, while he put on sixteen pounds of wholesome weight: ready now and anxious, too, to go back back to loved ones at home and the labors that his heart and soul ever and always rejoice in. The open air, the glorious sunshine, the delightful Florida surroundings, all gifts of our gracious and loving Father are nature's restoratives and blessings that one cannot enumerate or express. And we bid good Florida, and the good friends who have been so kind to us here, and elsewhere, a happy and grateful au revoir.

J. O. Atkinson.

THE DAY OF RESURRECTION.

The day of resurrection
Earth tell it out abroad;
The passover of gladness,
The passover of God.
From death to life eternal.
From this world to the sky,
Our Christ hath brought us over
With hymns of victory.

Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection-light;
And, listening to his accents,
May hear, so calm and plain,
His own, "All hail!" and, hearing,
May raise the victor-strain.

Now let the heavens be joyful,
Let earth her song begin,
And all that is therein;
Let the round world keep triumph
Invisible and visible,
Their notes let all things blend;
For Christ the Lord hath risen,
Our joy that hath no end.

—John of Damascus,
(Eighth Century.)

SOUTHEAST CONVENTION.

All Christian Sun readers should make note of the fact that the Southeast Convention of Congregational-Christian Churches is to meet with our Jacksonville, Florida, church, April 20, 21, 22. As is well known, this Convention meets in alternate years with the Southern Convention. The object of this Convention is to discuss plans and programs for the entire work of our churches throughout the Southeast, thus covering in scope, a wider territory than the Southern Convention, but dealing with the identical problems in the whole territory that the Southern Convention deals with in the Carolinas and Virginia. The churches, Conferences and pastors should have large delegations attending the Jacksonville Convention. A great program is being prepared, the execution of which will bring inspiration and essential information to our entire fellowship. All who can do so should plan to attend this important gathering of ours in Jacksonville, April 20-22. The full program will appear in The Sun at an early date.

J. O. A.

MINISTERS' COURSE.

"A Short Course for Ministers," especially ministers in Florida, will be given at Camp Roosevelt, near Ocala, Florida, April 5-10. This is under the auspices of the University of Florida, the School of Adult Education. This course has been planned for by committee representing the leading denominations of the state in cooperation with the representatives of the University. Among leaders will be Dean Vaughan Dabney of the Andover, Newton Theological Seminary; Dr. Edwin M. Poteat of Furman University; Dr. Robert B. Eleazer of the Committee on Interracial Relations, and Dr. W. D. Weatherford of the Blue Ridge Training School. This School is without cost to the ministers of Florida.

E. C. Gillette.

WHAT IS NEEDED.

"The crying need of today is not a man with a method, but a man with a message." Jesus had a message—a very definite message. The Apostles followed His example. Men were told that they were sinners, that "the wages of sin is death," that "Christ died to save sinners," and what must be done by sinners to obtain forgiveness for past sin, and how to live the Christian life. The record of conversions in Acts shows the efficacy of the method. The same method will have the same result today.

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

GOOD FRIDAY.

Merchants on the streets of our city say they will not be there on Good Friday. They will be home or in their churches busying their minds with things that happened on a Friday in April long centuries ago. They will think of a widow's son hanging on a cross while His mother stands by weeping. They will paint again the picture of a little hill like a skull with three crosses standing there, Jesus between two thieves; Church men waging their heads saying, "He saved others, himself he can not save:" soldiers gambling for the seamless robe, the touch of which was said to have healed an unfortunate woman; and a few weeping friends standing in the distance helpless and almost hopeless. These churchmen who sell on our streets will worship in their churches the One who was betrayed and hanged on a tree.

They may lose a few nickles and dimes, but they will gain in life everlasting. They may be missed in the stalls on the streets, but they will be recognized in the fellowship of Jesus. To them it is Good Friday because on that day the crucified Christ could commend His own soul to the Father as He said concerning the work given Him to do and the plan of salvation, "It is finished."

Many are the multitudes from all corners of the earth who will bow in reverent humility on the anniversary of that great event—the crucifixion of Jesus. People of every race, nation and tongue will sing of His praise and accept of His grace. When we look at His purity, His goodness, His love, we will say like the publican of old, "God, be merciful to me a sinner." Some will tarry about the cross seeking a task that they may do, even though it may be as heart-rending as that of taking down the body of the Lord Himself and laying it away in a tomb. The ministery of love is the lesson of the cross.

EASTER.

A federal judge in Pennsylvania is said to go into seclusion on Saturday before Easter and meditate all day on what happened at the first Easter, and especially how the disciples must have felt on the day after the crucifixion. They had no way of knowing what would happen later. They knew that they had believed in Jesus as the Messiah, that they had left all to follow Him, and that the divine power which they had believed to be His had not saved Him from the Cross and the tomb. Forever they were to be branded as followers of a mis-guided zealot, who had been crucified. Not a very happy or wholesome prospect for them. They really had something to worry about, or so it would seem. They knew real sorrow. They had staked everything on one man, and apparently they had lost. Money was gone, friends were gone, and Jesus was gone. Only quiet and seclusion was left to them. They accepted the inevitable and waited quietly in some unnamed home through their Sabbath.

But faith was not dead. Early on the first day of the week they went with sweet spices to the grave of the beloved—women did. They would stand by even in death. They would minister even to the dead. Love lasted longer than life. Sacrifice extended to the grave. "Very early in the morning, while it was dark," they wended their way to make their offering for the one they loved. There were no lovely flowers to bedeck the bodies of those lovely ladies as they went out into the garden of prayer that first Easter morning. Sweet spices would preserve and perfume the body of the dead, and tears of grief would relieve their hearts of sorrow.

But they did not know Jesus. They thought that they did. They thought that He would be lying flat where He was left on Friday night, but He was walking where people lived. They thought that the grave had sealed Him fast, but in fact it had set Him free. They thought that He was dead, but they found that He was alive, more alive than He had been before.

Of course there are things about the resurrection that our minds cannot understand. But there is no need to dispute the fact and miss its blessings. Careful historians tell us that there is more evidence to prove the physical resurrection of Jesus of Nazareth than there is for most other facts in ancient history. Women were first to testify to this truth. Doubting disciples became convinced of it. Roman soldiers risked their lives to say that it was so. More than five hundred at one time saw Him in the midst. But best of all, a Church was established on this belief, and that Church has lived for nineteen centuries to bless the world with its testimony of a living Christ. Those who accept the testimony find that it runs true to experience, and that the living Christ comes near to human experience.

Well may we turn to our places of worship early on the Easter Day with the hope of finding the Master in the garden to greet us. We will not find Him in a tomb, but will find Him in the heart. He is not far away; He is near. He is not bound; He is free. He is not dead; He lives forever. "He is risen, indeed." "Gloria, in excelsis gloria!" The Christ of God lives, and "because He lives we shall live also."

A CRIME CONFERENCE.

Norfolk has just closed a two-day conference on Crime—Its Cause and Cure. Leading citizens of the city and invited guests from Washington have presented informing and challenging papers. Interested audiences have listened and discussed. Now we turn

back to the regular tasks, perhaps to forget as quickly as possible the ugly pictures painted by these people of an increasing list of criminals, mostly young people between 18 and 25 years of age. A continuing committee was appointed whose business it shall be to study further and to seek remedies which may change the tide until crime decreases in our midst.

In the opinion of many, the minister presented the most convincing paper of all, a paper in which he contended that organized religion can and must build the kind of character that will stand against temptation and overcome criminal tendencies. This is the business of the Church, and the Church must busy itself about this important task.

This week we recall the most dastardly crime ever committed by man. Envy and hatred grew in the hearts of Church leaders until they offered a price for the the betrayal of one Jesus of Nazareth. Disappointment and greed struggled in the heart of Judas until he was willing to sell his knowledge of the Master and betray the Christ with a kiss. Fear of the people made vacillating Pilate willing to hand over an innocent man to the death-dealing soldiers and let them drag him out and make a Calvary. Desire for life and fear of death sent professing disciples to hide in the shadows while the Master whom they had followed was crucified on a cross. Such a crime as this the world has witnessed only once, and that was once too often.

But similar crimes are committed today. Envy and hatred still spoil human life. Disappointment and greed take their toll and betray friendships. Fear sends many a person cringing from the tasks they should perform. Few of us are innocent, and the sins of all have been laid on the heart of the Man on the Cross. We need no conference on crime to drive us to penitence, for only a look at the cross and the man hanging there makes us know that forgiveness is needed.

F. C. L.

EASTER HYMN.

Let us rise in the early morning,
And instead of ointments bring
Hymns of praises to our Master,
And His resurrection sing;
We shall see the Sun of Justice
Risen with healing in His wing.

Thy unbounded loving kindness,
They have groaned in Hades' chain,
Prisoners from afar beholding,
Hasten to the light again,
And to the eternal Pascha
Wove the dance and raised the strain.

Go ye forth, His saints to meet Him,
Go with lamps in every hand!
From the sepulchre He riseth;
Ready for the Bridegroom stand;
And the pascha of salvation
Hail, with His triumphant band.

—St. John of Damascus,
(Eighth Century.)

He that doeth the will of God abideth forever.

For the Busy Business Man

The proof of real success is the ability to hold onto it.

* * *

A man isn't necessarily smart because he says things that smart.

* * *

The fellow who is pulling the oars hasn't time to rock the boat.

* * *

Some men keep their word only because no one will take it.

* * *

Useless or wasted motion costs just as much as that which is used.

* * *

Set your mind on the eggs of discontent and you will hatch distress.

* * *

The man who wakes up and finds himself famous hasn't been asleep.

* * *

The man who never does any more than he is paid for never gets paid for any more than he does.

* * *

From a lazy man's point of view, no man should work hard enough to render a vacation necessary.

* * *

"That clerk's success," said the merchant, is due to the fact that he takes pride in changing the frown on the customer's face into a smile."

* * *

The casting down of our spirits in true humility is but like throwing a ball to the ground, which makes it rebound higher toward Heaven.—J. Mason.

* * *

The ordinary cigarette contains, besides deadly nicotine, the following poisons: ammonia, pyradine derivatives, cyanide, sulphocyanide and arsenic.—Dr. Johann Plesch.

* * *

When the Centennial of the American Patent System was celebrated in Washington recently, a secret committee of twelve was selected to name the twelve greatest inventors of the U. S. in the light of the significance of their work in 1936. The list selected were Bell, Whitney, Morse, Goodyear, McCormick, Howe, Fulton, Westinghouse, Edison, Hall, Wright, and Mergenthaler.

* * *

The Bible is the word of life. I beg that you will read it and find out for yourselves.—Wooddow Wilson.

"Now to the East our hearts we turn;
Joy leaps up with the rising sun,
Flashes of hope now kindle and burn,
Streams of hope through the meadows run,
And all the world's blessedly gay,
For the world's Hope rose on Easter Day."

CONTRIBUTIONS

SUFFOLK LETTER.

"The Lord Jesus Christ is the only Head of the Church." That is a beautiful sentence. It is the First Cardinal Principle adopted by that body of believers who wear the name, "Christian." Its significance is important and its purpose is high and holy. Our fore-fathers in the church desired to recognize the lordship of Jesus Christ. These brief words cannot be surpassed in fitness and religious sentiment. No one should be unwilling to recognize Jesus as the Head of the Church.

During the first century Jesus was the Head of the Church. "Jesus Christ and Him crucified" was the central theme of the apostolic preaching of the first century. With the passing of the early apostles, the Church began to formulate creeds and forms of defined doctrines, and soon the Church became its own head. It formulated creeds, defined doctrines and required conformity to its expressed will and wish. Those who are informed concerning church history know something of the oppression of the church in that period. The church became self-satisfied and its recognized leaders became tyrants in seeking to force their will upon others.

The Reformation, under Martin Luther and others, was a protest against this self-constituted authority and power. But with the success of the Reformation, the Bible assumed a new place of importance among the common people. Gradually the Bible was recognized as a "sufficient rule of faith and practice." This was the third Principle adopted by the founders of the denomination called "Christians." This principle is now generally recognized by all the Protestant denominations. The Bible, or the Holy Scripture, takes precedence over all other books in giving it this recognition of supreme importance.

One other advance step was taken in founding the Christian denomination, and this was expressed in the fifth Principle, as follows: "The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all." This Principle elevates the individual to a place of responsibility in the choice of creeds and the adoption of personal liberty in conduct.

It is significant that these Cardinal Principles of the Church indicate the major points of emphasis concerning the creeds and practices of the Church since the death of Jesus. At various times the great leaders of ethical and religious thought have emphasized the place of Jesus, the supremacy of the church, the sufficiency of the Holy Scriptures and the ascendency of the individual. We are living in the individualistic age. The prevalence of education has given the individual a high place in the councils of the political and religious leaders. "The right of private judgment and the liberty of conscience" has been misinterpreted by people who cannot differentiate between judgment and prejudice; and, who, furthermore, seem to be unable to discover the dividing line between conscience and their own will and wish. Consequently, the individual becomes a law unto himself, and when opportunity is presented, he becomes a dictator. There is but a step between the supremacy of the individual and the self-appointed position of a dictator. If a man can determine his own creeds and conduct why can not he control others in the same field, if his individual tastes lead in that direction? is a natural question, and the inevitable outcome, of the individualistic doctrine of religion.

In this age what has become of Jesus? Is He the Head of the Church? Is the preaching and the teaching of our day conducive to a recognition of Jesus Christ as the Son of God? Surely these questions should have our deep concern during the Easter season. Jesus should have another triumphal entry into the Church during these days. He is knocking at the door of many Parsonages and asking for admittance to the Pastor's study. He knocks at the door of the Church. Let Him in!

I. W. Johnson.

MY EASTER OFFERING.

At this season of the year, we celebrate the anniversary of the resurrection of our Lord. His believers and followers were dismayed when He was slain on Calvary. They were bewildered, disillusioned, groping after a faith that had been newly begotten in their souls and had guided them but a short step of the way. Truly they were sheep scattered abroad having no shepherd. Had they believed in vain? Had they followed in vain? Were their hopes of no avail? The church has never seen a night like that. The enemies felt that they had triumphed—that they were done with this imposter. But in their ecstasy of victory they suddenly remembered that He said that He would be crucified, dead, and buried, but that He would rise again on the third day. A part of the prophesy had been fulfilled at their own cruel hands. Would the other part be fulfilled? They stationed a guard about the resting place of His body to insure that no one would come and steal it away and thus claim that He had risen from the dead. In the midst of it all, at the appointed hour, the Spirit Almighty came sweeping through the clay and brought Him back to life. The disciples discovered the open tomb. Mary came face to face with the risen Lord. Again and again He showed Himself alive to individuals and to groups of individuals. It is a historical fact that Christ was born, that He lived, that He was crucified, that He was buried. It is also an historical fact that He arose from the dead. It is an ever present fact that He lives and that He lives triumphantly in the hearts of His own. Evidently the question as to the authenticity of the resurrection story was raised in the first century. Paul, in answer to this question, said, "If Christ be not risen then is our preaching vain and your faith is also vain."

The church of Jesus Christ on earth today is the answer to the living Christ, and its march through the centuries is the graphic and dynamic interpretation of that life. Every individual must answer for himself as to the worth of Christ in His own life and the value of Christian faith in his experiences and hopes.

There are two things that I would like to offer as an expression of my faith and devotion to my Lord. First, myself. I would like to give myself anew. I would like to take a retrospect. I would like to think of the paths that I have walked, of the services that I have rendered, of the thoughts and passions that have swept through my mind. I would like to think of the low moments of life as well as the high. So long as I am in the flesh and have to do with the emotions of life and the temptations of the world, my vision may dim a bit and at times my hopes may sink within me. Mountain top experiences come and they leave their marks, but taking life as a whole, I would like, at these recurring seasons, to bring myself anew and offer what I am and have unto Him whose I am and whom I serve.

(Continued on page 14.)

A MISSIONARY'S MISCELLANEY.

Visits, Events and Letters that Come in the Course of a Missionaries Busy Life on the Foreign Field.

One frequently plans the night before many things to be done the next day. He is up frequently before daybreak for an early start, but nighttime comes again with nothing of the work planned done except that executed before the morning meal. This is because so many calls not counted upon come as soon as other people begin to move. So the day sped by yesterday.

There is sometimes a feeling of discouragement, for there is so much which really should be done, and we are not able to push it along as we would. The editor must be able to write, and write well, whether he feels like it or not; the preacher must be able to receive, visit and preach according to schedule. So the missionary must find a way to meet his tasks; at the same time be considerate and "keep sweet" at all times. Regardless of how much he has to do, whether tired or discouraged, when people come they must be received cordially and be given proper consideration; this in addition to the care of many places where there is work and much preaching to be done. Courtesy goes far here among oriental peoples. Frequently there are those who come from afar and cannot return. Among them are some who need comfort and encouragement. By a hasty word or an unwise attitude, or action, one may do more harm in a few minutes than can be overcome in several days. Efficient assistants, secretaries, stenographers we have not. But thanks to a merciful God for appreciative native Christians and the help of the Holy Spirit, who make it possible for the work to go on happily.

Among the callers of yesterday was a Japanese minister. He had come from far south, Shanghai, to see the changes that are taking place in the new state of Manchukio which his nation is making. Thousands of other people of various nationalities come here also, but largely for observation along commercial lines. The pastor's interest was in the spiritual welfare of the people, Japanese, Chinese and Korean of this region. He was accompanied by the Japanese Methodist pastor of Harbin, and by a young Japanese man who recently became a Christian. He wanted to meet a foreign missionary working with the Manchurian people.

This Japanese pastor from Shanghai was concerned to know how missionaries are faring under the new regime. He had heard of some troubles they had experienced, wanted first-hand information, and to be of help if possible. He showed a fine spirit and promised to do his best toward

IT'S ALL IN THE POINT OF VIEW—
Sunny little daughter of Dean Theodore H. E. Chen, Fukien Christian University, Foochow.

bringing about a satisfactory understanding for all concerned. Several weeks past a prominent pastor from Japan also came for the same purpose. Then just recently a Japanese Christian man who is prominent in

BUT—
Solemn young gentleman from Tehsien, North China.

the political affairs of his country was also in Manchuria for this reason and held a long conference with some of us missionaries here in Harbin. These servants of the Lord brought sympathy, comfort and helpfulness. They were able to advise with us in a wise, wholesome way.

We were able to give them some light on trying situations which have arisen frequently, largely from misinformation and ignorance. It seems impossible for some who have no idea of the spirit of Christianity and the purpose of Christian missions to understand how we can be willing to live and work and travel as we do with no other purpose than the saving of the souls of these Manchurian peoplet. So we are suspected of having other motives. The high-ups understand and are both courteous and helpful, but, unfortunately, our dealings are frequently with those who do not understand. We can only be patient and hope for better understanding of our motives and our work. The help of these Japanese Christian leaders is greatly appreciated.

It was gratifying to learn through the pastor from Shanghai that the Congregational churches of Japan are sending six Japanese evangelists to preach the gospel to the Manchurian (Chinese) people of Manchukuo. Churches of other denominations in Japan are also now supporting Chinese evangelists here in Manchuria at several places. Some of this money is given, we understand, by Baptist churches in Japan. There is a movement among the Baptist churches here to do more. It is hoped that they will be able to send Japanese missionaries to the Japanese who are moving into Manchuria, and that they will be able to support some native (Chinese) workers here in Manchukio. The Korean Christians are sending misssionaries into China and also to Mongolia. Chinese Christians in China and here in Manthe Mongolians here in Manchuria and in Mongolia.

This should bring rejoicing to those who through the years have contributed toward the spread of the gospel in the Far East, as it rejoices us missionaries. At the time it is a challenge to people of western lands. We must not slacken our efforts, but with even greater zeal, faithfulness, and effort, evangelize these people, joining hands with our brothers and sisters out here who have also now taken up the torch and are seeking to give the others the light received from our hands.

There was certainly never a time when here in Manchuria the people were so ready to hear, so appreciative, and so responsive. We rejoice and thank God, and crave that our people at home have a larger share in this glorious work.

CHAS. A. LEONARD, SR,
Harbin, Manchuria.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

THE STALEY MEMORIAL.

One might write a column in The Sun every week till May 13th, devoted solely to the W. W. Staley Memorial and then not do justice to the subject. Last week this writer proposed in The Sun that since our women were contributing a dollar each through their Missionary Societies to this proposed memorial, many of us men should give and would be glad to give, $25.00 each, a dollar for each year since the women began their work, corporately, in the Southern Convention. Dr. Staley not only took a friendly interest in the work of our women for missions, but was one of the leading spirits in launching our missionary movement in the Southern Convention and to his dying day never relinquished that interest. The present Mission Secretary was to begin his full time work as Mission Secretary of the Southern Convention on the first day of September, 1917. It had already been decided by a committee of the Convention, of which committee Dr. Staley was chairman, that the first work of the Secretary should be that of raising, by popular subscriptions, $150,000.00 for missions, to be paid in five equal annual payments. Prior to this date the present Secretary was serving as pastor of our Elon Community Church and Chaplin for the college. Preaching his final sermon in that capacity on the last Sunday of August, 1917, and returning to his home, he was amazed and more than gratified to find in his mail that day a letter from our beloved Dr. Staley, saying, "I recall that you are now to begin as our Mission Secretary for the Southern Convention, your first objective being that of securing pledges for missions. I wish to assure you of my approval, and enclosed you will find my pledge for $1,000.00, to be paid $200.00 a year in five annual installments." It is useless to say that the Secretary's heart was filled with joy and gratitude, and new courage came to him for the stupendous task to which the church, through the Convention, had called him. And it is useless to say tat Dr. Staley promptly paid the $1,000.00 pledged, and a few weeks later when the writer reached Suffolk to introduce his campaign there, he found a dozen others, members of Dr. Staley's church, who followed the liberal example of their pastor and one of his members gave $5,000.00, all of which pledges were promptly met. This shows something of the influence of this marvelous man in his church and his community. I doubt if he ever told his people what he had pledged and I am sure he did not suggest to any of them what they should give, but this man's life by its quiet and unassuming attitude told its own story and made its lasting impression.

But now to our woman's work and their plan for a Staley Memorial. The writer had served, without compensation and in connection with his pastorate at Elon College, as Secretary of the Home Mission Board of the Southern Convention (changed later to The Mission Board of The Convention to include Home and Foreign Missions) since 1907 and when in 1911 he approached Dr. Staley, then President of The Convention, about a Woman's Board and Woman's Missionary Societies, he found Dr. Staley ready and anxious and very graciously suggested that if I would nominate such a Board he would gladly appoint and cooperate. When Mrs. C. H. Rowland, then of Franklin, was suggested as Chairman for such a Board, Dr. Staley readily approved as he did of the other members suggested and it was agreed that the Secretary should call together these members as was done in Raleigh the following spring. After the day's work with Mrs. Rowland and her Board in Raleigh, the results were presented to Dr. Staley, who highly approved and applauded the same and then, as ever and always, he took the most lively interest in the beginning of the Woman's work, corporately, as a part of the Convention. And now the women, within twenty-five years, have unitedly accomplished wonders in missionary work, they are indeed doing a beautiful and fitting thing in raising a Memorial Fund to the memory of this great man and generous benefactor of all missionary and progressive work in the Convention. The writer can but believe the men will join heartily with the women in this most fitting task and not a few of them, if advised of the matter, will gladly donate a dollar a year—$25.00—to the Staley Memorial. Our good women may be depended upon to select wisely just what form this memorial should take, whether it be the building of a Staley Memorial Church, the creation of a Staley Memorial Library, or the establishment of a Staley Memorial Mission, so that in honoring him the Name of his Lord, Whom he served so faithfully through life shall be glorified above all other names.

Yes, we men wish, and will gladly take, a part in this altogether fitting and worthy undertaking.

J. O. Atkinson.

THE EASTER OFFERING.

It is most fitting that every church in our Convention take the Annual Easter Offering for Missions and make the same as liberal as possible. This is the plan as well as the program of our Convention, and of the several Conferences composing the Convention and surely no plan can be more appropriate. At Easter we celebrate the resurrection of our Lord and it was soon after His resurrection that He gave the one emphatic command. "Go ye and make disciples of all nations." That this command might be emphatic He said to those assembed to witness His ascension to His Father, "Ye shall be witnesses unto me, both in Jerusalem, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received him out of their sight." (Acts. 1:8-9.) Thus His parting words we hear today coming down the ages, "Ye *shall* be my witnesses." We, in making our offering for missions obey implicitly this command. This is the one offering that we make, not out of care for the physical or mental needs and comforts of man, but out of love for our Lord that we may glorify His name and exalt that Name, which is above every name.

The best has been done that we know, that of sending collection envelopes to every congregation, either through the pastor, or church secretary, in all the churches of our Convention. It is up to the pastor and people of the churches to embrace this opportunity and obey this command of our Lord, or to neglect and be indifferent to the same.

The Mission Secretary feels that we Congregational-Christians have a message, as well as a mission, and that it is our duty and our privilege to make that message known on the frontiers at home as well as in fields afar. One half of the offering goes to Home; one half to Foreign Missions, unless otherwise designated. May every pastor see to it, and every church member take an interest in it, so that there may be throughout the church an awakening in the name of our Lord, that will result in renewed spiritual power to the Church, and the salvation of many souls.

J. O. Atkinson.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 20, 1937.

Sunday School.

First, Norfolk, Va.	$ 10.00
High Point, N. C.	1.11
Mayland, Broadway, Va.	1.00
Youngsville, N. C.	2.00
Waverly, Va.	2.00
First, Greensboro, N. C.	14.35
Big Oak, Eagle Springs, N. C.	1.00
Pleasant Ridge, Guilford College, N. C.	3.30
Antioch, Harrisonburg, Va.	2.83
Palmyra, Edinburg, Va.	2.22
	$ 39.81

Individuals and Churches.

Piney Plain, Raleigh, N. C.	$ 4.50
Mt. Auburn, Manson, N. C.	2.45
	$ 6.95
Total for week ending March 20, 1937	$ 46.76
Previously acknowledged	$9,823.82
Total since September 1, 1936	$9,870.58

J. O. Atkinson,
Secretary.

A WORLD PERPLEXED.

Was this world of our's ever so perplexed as it is today?

Men in high places, and in low, simply do not know what to do, or what will be next. Nations right now, our own included, are preparing for war on a scale such as was never witnessed before. Look at this summary from an exchange.

In Europe alone, 50,000,000 young men, intensively trained, are assembled in army barracks ready for action at a moment's notice; while in an emergency another 50,000,000 recruits would quickly respond to the call of "do or die."

In the armament factories of Europe there is fevered haste, while in the world's navy yards, hundreds of new warships are emerging, ready to take their places in the line of battle. Italy plans to expand her air fleet until she can send 10,000 fighting planes across her borders to deal death to an enemy. Great Britain, France, Germany, Soviet Russia, Japan, and numerous smaller nations, also air-minded, are constructing stratosphere fighters and bombers, many of them capable of carrying several tons of death-dealing missiles and maintaining a speed of three hundred miles an hour.

The United States delights to term itself the "most peaceful nation" on the globe; yet at this moment it is expending three and a half times as much money for war preparation as in 1913. This country has twice as many men under arms and ten times as many officers. Its navy is double the strength of twenty years ago. Its aviation arm of defense includes some 2,000 fighting planes, with a construction program of 4,400 more.

The world is perplexed. Why?

Men and women every where are leaving God out. That's why. Old moral standards have been torn down and better ones have not taken their place. "Change! Change, Change," is the cry and program of the day.

Well, we are forgetting that there is "One Who is the same yesterday, today and forever," In Him alone is security. He is our refuge. What are we doing, what are you doing, Reader, to help proclaim Him and His sufficiency to a world perplexed, a world in sin?

J. O. Atkinson.

THE W. W. STALEY MISSIONARY SOCIETY.

One of the most impressive meetings I have attended in some time was that held last night (March 8th) in one of the chapels of our church. It was the occasion of the 24th anniversary of the W. W. Staley Missionary Society of the Suffolk Christian Church. Miss Elizabeth Vincent was presiding. She made most appropriate remarks about the life and work of the man whose name the Society bears, and conducted a beautiful worship service. Mrs. J. S. Rollings, assistant secretary of the Southern Convention read a brief and most interesting history of the W. W. Staley Missionary Society, recalling the fact that it was the first Young People's Society organized in the Convention, and that it was organized when Mrs. W. H. Denison, then of Norfolk, Virginia, was present as a guest and to have a part in the formation of the Society.

The part that impressed me so much, however, was the manner in which the Society went about autographing the Silver Anniversary Book of the Women's Southern Convention. The electric lights were switched off so that only tall wax tapers lighted the room. On a table placed near the front were unlighted candles in red, yellow, black, brown, and white candles, representing the races of all mankind. In the midst of them stood a much taller white candle representing the Light of the World. The presiding officer made a brief explanation telling those present that they were to come forward, take a seat at the table, autograph the Book (pages of the Anniversary Book, which have been distributed to all Societies in the Convention) and then drop their offering, whatever they wished, into a large silver offering plate. They had faith to believe it would total enough to average the desired amount for each member—and from the looks of the offering I saw in the plate when I had the honor of placing my name there, it more than amounted to enough. With very appropriate Scripture quotations, Miss Vincent lighted the tallest candle and with it, lighted the candles of red, yellow, black, brown, and white; and then silently, and how impressive that silence was! They went forward, one by one, to this table, which had now become an altar, took the pen and wrote their names.

In that soft light and stillness of that room, with the burning candles on the altar-table, representing Jesus standing among the peoples of the world, as I saw them go forward everyone, take their seat, quietly inscribe their names on that roll, and drop their offering in the plate, I could but pray that that line might reach around the earth and down through all time to come. They left their names in the Book, their money on the altar, and a prayer that God would help each of them ever to do his part in evangelizing the world. It was very good indeed to be there. Preceeding the closing prayer, which was offered by the pastor, they sang:

"Forward through the ages,
In unbroken line,
Move the faithful spirits
At the call divine;
Gifts in differing measure,
Hearts of one accord—
Manifold the service,
One the sure reward."

John G. Truitt.

TO THE WOMEN OF THE DISTRICT, NANSEMOND-FRANKLIN-GATES.

Let's All Go!

To the 17th Annual Rally of Eastern Virginia Woman's Missionary Conference, April 7, 1937, Liberty Spring Christian Church. Morning Session beginning promptly at 10:30, Afternoon Session, 2 o'clock. What a wonderful thing it is to be alive and able to broadcast Christ's Message. Go forward, great things attempt, great things expect. May we ask our ministers to cooperate with every organization in every church to achieve much that will make for the success of our churches and the coming of the Kingdom. Program will be sent to The Sun later. *Repeating—Let's all go to the Rally, April 7th, Liberty Spring Christian Church.*

Mrs. John King,
District Supt.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

WHAT CAN EASTER MEAN TO YOUTH.

Easter time represents humanity's perennial hope. It proclaims the passing of winter and is the herald of Spring. It is the advance-guard of the procession of flowers and fields of waving grain. And more than this, it has unusual appeal to youth because the observance of Easter throughout Christendom is centered in the Person of a Young Man who swept the whole gamut of human experience, who faced the deep crises of life and refused to surrender to cheap expediences by which he might have saved himself from cruel death.

Three things I wish this Easter may teach you: all of them emphasized in the life of a Young Man who knew temptation as you know it; who never found it especially easy to take a stand against the crowd; and who demonstrated in His every day life the possibility of developing a worthwhile character based on clear thinking, clean living and fidelity to the right.

I. Easter is a symbol of the courage of Jesus; it took courage for Him to turn a deaf ear to the plaudits of the fickle crowd and listen to the still small voice within; it took courage to "set his face toward Jerusalem," but He knew that the man who is true to his inner conviction of right has all the good forces of the universe on his side, and this courage drew Him to his cross-death on a windswept hill, but in truth He has overcome the world.

II. Easter is the great beacon light of love throwing its beams across the dark shadows of a world in the icy grasp of hate, strife, jealousy and fear. May the fact that God, "So loved the world," become a living reality enshrined in the heart of youth.

III. Easter signifies the revival of our faith. Jesus knew He was right, and this gave Him faith in His own purpose. He says to youth today: "Believe in yourself."

He looked down into the hearts of those whom He met and set them on the way or righteousness because he had faith in them; believe in others as He did.

He had faith in God, and the world today needs to have that faith. Your generation can make conquest of all the evils of your day by a sublime faith in God through the spirit of Christ who said: "Lo, I am with you always."

(The above was written for the Iowa Congregational - Christian young people's paper *Iowa Pilgrim Log* by Rev. Arthus R. McLaughlin, First Congregational Church, Ames, Iowa.)

GOOD FRIDAY—AND—EASTER.

On the day of the crucifixion of Jesus His followers were plunged into indescribable despair. It seemed to be the end of everything.

An incident from the life of the great conductor, Toscanini, related in *The Man with the Baton* is an apt illustration of this feeling. Puccini, the composer, died before completing the score of "Turandot" and although another composer completed it, Toscanini would not conduct any but the uncompleted version ot the world's premiere of the work. And so, in the middle of a phrase, the music abruptly stopped and Toscanini, "turning around to the audience with tears streaming down his pale face, announced: 'Here . . here . . the maestro died!' "

But, for Christians, all was not over on that Friday long ago—for then came Easter. As an unknown poet has expressed it:

HOPE.

He died!

And with Him perished all that men hold dear;
Hope lay beside Him in the sepulcher,
Love grew corse cold, and all things beautiful beside
Died when He died.

He rose!

And with Him hope arose, and life and light.
Men said, "Not Christ but Death died yesternight."
And joy and truth and all things virtuous
Rose when He rose.

I find the gayest castles in the air that were ever piled far better for comfort and for use than the dungeons in the air that are daily dug and caverned out by grumbling, discontented people. A man should make life and nature happier to us, or he had better never been born.—*Ralph Waldo Emerson.*

THE GOOD CHURCH MEMBER WORSHIPS.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 4, 1937.

SCRIPTURE: Deut. 16:11; Matt. 18:19, 20.

(CONSECRATION MEETING.)

During the month of April, there are four topics which deal with the "Good Church Member." There is no better time to make a study of our individual lives for the purpose of improving as a church member.

It is obvious to say that we should attend Church; but Jesus realized that there was a primary purpose involved,—that of worship. "They that worship the Father must worship in spirit and in truth."

Discuss reasons for worship and ways of worship.

To whisper in Church is a wrong
Which shows the attitude in you.
Each should ask, "Oh Lord, how long
Shall things like this continue?"

When we see this neglect
It seems to be their splendor;
"They find our patience all upset,"
Exclaimed the Superintendent.

But soon the damage they'll despair,
For they are slowly shifting;
Attitudes for right we should declare
The Church influence uplifting.

Time goes on and we remark,
It was not as expected;
We're troubled much in our heart
When worship is neglected.

Then listen today with a devoted heart,
The spirit in silence whispers;
And God to you doth impart
Some message through the Vespers.

We fill the air with wrathful shouts,
Demanding an upheavel;
We shall select the reverent thoughts,
And let vanish all the evil.

It is good if you should be
Reverent in His service,
Then in worship you will see
The proof that God doth love us.

It is true we all should know
Good church members worship the Master.
It makes a difference what we do
Is advice of the pastor.

Suggested Hymns—

"Day Is Dying in the West," "O Worship the King," "Have Thine Own Way."

S. E. M.

A happy man or woman is a better thing to find than a five-pound note—they practically demonstrate the Theorem of the Livableness of Life.—*R. L. Stevenson.*

Sunday School

By Rev. H. S. Hardcastle

JOHN'S RECOLLECTION OF THE RISEN LORD.

Lesson XIII—March 28, 1937.

Golden Text: *I am the first and the last, and the Living One; and I was dead, and behold I am alive forevermore.*—Rev. 1:17, 18.

Lesson: John 20:1-21; 125.

The lesson story deals with some of the things John recalled about the Risen Lord. To be sure there are other incidents recorded by the other Gospel writers, and there were undoubtedly other incidents remembered by John himself. But when in later years he sat down to write his gospel he put down those recollections which seemed to him most vivid and most vital. Let us consider some of John's recollections of his Risen Lord.

Recollection of the First Easter Morning.

John was undoubtedly an old man when he wrote his gospel, and he had undoubtedly forgotten many little incidents and details of the life of Jesus. But he never forgot the impressions of that first Easter morning. He remembered the darkness of that Friday and the despair of that Saturday preceding that Easter Sunday morning. Like the other disciples, John thought that Jesus was dead. He himself had seen him die on the Cross, and perhaps he had seen him laid in the tomb. And discouragement and defeat had come.

And then came Easter Sunday morning. He recalled across the years how Mary Magdalene had come breathlessly and told Peter and him that someone had taken away the body of Jesus from the tomb. He recalled how Peter and he had run wildly to the sepulchre—he remembered how he had beaten Peter— and how when they reached the sepulchre, Peter with characteristic impulsiveness had gone ahead of him into the tomb. He remembered how strange at first it all seemed to him, and then how gradually it dawned upon him that his Lord had risen again from the dead—indeed he recalled how his Lord had told them beforehand that he would rise again from the dead. He remembered how in awe and amazement he and Peter had returned to their homes, hoping it was true, believing it was true, and yet almost afraid it was not true—it seemed too good to be true. But it was true—as John looks back across the years he knows this: Jesus Christ had come back alive from the dead, He was the Risen Lord.

John recalled, too, of how Mary Magdalene had later told him of her experience, how she had come to the sepulchre, how she had found the tomb empty, how she had remained at the sepulcher after Peter and he had gone away, how the angels appeared unto her, how she had talked with one whom she thought was the gardener, and how in the tone of his voice as he called her name, her Lord made himself known unto her, and how he had commanded her to tell the good news to the other disciples. John never forgot the light on her face or the look in her eyes as she told him this story and he felt that it ought to have a place in the glorious climax of his story of the Master's life.

John remembered, too, how that very night, Jesus himself appeared unto the disciples as they were gathered in a room with the doors shut—it was dangerous business just then to have associated with this man Jesus. There was no doubt that it was Jesus. He showed them his hands and his side. John remembered the joy that had come into their hearts when they saw their Friend and knew that he was alive again. And he remembered how Jesus had told them that they were to go out into the world, even as God had sent Him into the world, and how Jesus had bestowed upon them His spirit and benediction.

Recollections of the Sunday After Easter.

John recalls another incident from the ministry of his Risen Lord. He remembered how Thomas was not with the disciples when Jesus first appeared unto them, and how Jesus, eight days later appeared unto them and convinced Thomas, an honest doubter that He was alive again from the dead. He remembered even Thomas' great exclamation or confession when he realized it really was Jesus—"My Lord and my God." And John never forgot how Jesus had told them that they had believed because they had actually seen Him, but that happy indeed would be those who although they would never see Him with the physical eye, would believe on Him because they had experienced His presence in their hearts.

Recollections of a Fishing Trip.

Among the vivid and happy recollections of the aged apostle was one that stood out so clearly—the recollection of the fishing trip and the consequent experiences growing out of it. He recalled how he and six other disciples had, at the suggestion of Simon Peter, gone fishing. He remembered too, that in spite of the fact that they had fished all night, they had caught nothing. In the morning as they were coming in they saw a friendly stranger standing on the beach. At first they did not know Him. But there was something so compelling about the man that when he told them to cast their net on the right side of the ship, they instinctively obeyed. To their surprise they caught a hundred and fifty three fish—John like every good fisherman remembered how many he caught. By some sudden insight John realized that the friendly stranger was none other than Jesus himself, and he immediately told Peter.

Then something happened that John never forgot. As an old man he still remembered how Peter impulsively jumped overboard and swam and waded to the shore—he could not wait for the boat to take him to land. You see Peter had some things to make right with the Master, things that could not wait. One suspects that John's eyes filled with tears when he thought of Peter swimming and wading madly through the water in his eagerness to ask the Master's forgiveness for the wrong he thought he had done Him. Certainly there is a rebuke to us in our complacency and ease in the face of how we have denied our Lord.

John remembered, too, that breakfast by the sea, with Jesus as host. He remembered how Jesus had thrice asked Peter "Lovest thou me?"—perhaps Peter had thrice denied Him—and how Peter in sincerity and almost in agony, had professed his love for Christ. He remembered, too, how Jesus had told Peter, and John suspected that he was also telling all of His followers that one's love for Christ finds expression in doing some service of love to others. "Feed my lambs," "Feed my sheep," "Feed my sheep." John never forgot those words.

One other incident sticks in John's memory. He recalled how in answer to Peter's question as to what John was to do—Jesus had already told Simon Peter about his future and his fate—that Jesus had told him that discipleship was a personal thing. "What is that to thee? Follow thou me." Christ deals with us as individuals. We are not to do what others do. We are not to obey general rules. We are to seek and do Christ's will for us as individuals. Christ's law of love must find its application to us as individuals.

Other Recollections.

As John writes, other recollections

(Continued on page 15.)

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

DETERMINED TO FINISH HIS JOB.

"He steadfastly set his face to go to Jerusalem."—Luke 9:51.

Jesus knew His mission, and from the beginning of His life to the end of it He was determined against all odds to go straight through, cost Him what it would. He knew what He wanted to say and He said it. He knew what He wanted to do and He did it. He knew where He wanted to go and He never stopped short of it. He was determined to go to Jerusalem because there he was to finish the work which had been given Him to do.

It was a hard road He had to travel. There was the betrayal of Judas, the denial of Peter, the trial for nothing in which He was guilty, and the crucifixion. Yet nothing kept Him from going ahead to the finish. Salvation must be accomplished.

It was in this sacrifice that we find His love and the supreme love of God. Nothing but love for us would cause Him to endure this suffering.

Prayer—Dear Father, in the name of Jesus, we come to Thee beseeching Thee that the love of Christ may lay a thrall upon our spirits and make us willing captives to His will. *Amen.*

TUESDAY.

THE HIGHEST EXPRESSION OF CHRISTIAN CONSECRATION.

"And for their sakes I sanctify myself."—Jno. 17:19.

This is a climax of prayer—petition that leads to the dedication of a life to some one else; and Christ began this sanctified ministry by washing the feet of the disciples including the one who, at the time, had plans to betray Him into the hands of the enemies.

The highest expression of Christian consecration comes when it is connected with humanity, and when it bows to the service of human needs. So important is this spirit that Jesus made it plain that so must it be with us His children. "He that would be greatest among you let him be your servant." Only by such service can Jesus be enthroned in life, for life is glorified only by its humilities.

Prayer—Dear Heavenly Father, grant that we may be willing to the service of towels. We seek each day to walk with Thee along the roads and in the streets of our cities and towns. We seek each day to be a ministry for Thee to those that are passing by. In Jesus' name we ask it. *Amen.*

WEDNESDAY.

HEAVEN SHRINKING FROM PAIN.

"Now is my soul troubled; and what shall I say? .Father, save me from this hour: but for this cause came I unto this hour. Father glorify Thy name."—Jno. 12:27, 28.

We instinctively shrink from pain, for it is nature's danger signal, Jesus was not free from nature's instincts.

In addition to this, Jesus had a keen sense of injustice by which the innocent of the world are made to suffer. Therefore the cup which He was to drink was one of moral anguish as well as physical pain. Yet the suffering meant nothing to Him if He could accomplish freedom to their souls. This reveals the mystery of the cross,—to suffer the worst that He might do His best to redeem humanity.

Prayer—Dear heavenly Father, as we contemplate the cross and its sacrifice, we feel challenged by Christ's spirit to help Him bear the burdens of other men's sins and sorrows. We feel now that we have no right to think ourselves true Christians if we are unwilling to do this. Grant us the faith and the courage to do it. *Amen.*

THURSDAY.

(MAUNDY THURSDAY.)

"A new commandment I give unto you, that ye love one another; as I have loved you."

This day, we are told, is called "Maundy Thursday," because of this text, Maundy coming from the Latin word maundatum,—a new commandment. After delivering this message to His disciples and leaving His commission with them to carry this love to the world, the Savior went to Gethsemane. And what He did there not only hallowed that place, but also hallowed that word as the most magnificent expression which the world has ever known.

Among the obvious lessons here taught are some deeper ones, that of facing the Gethsemane of life with hope and courage; that of facing one's self and getting hold of one's self in order to grapple with life's inevitables victoriously, and at last the assurance of the peace of soul which no panic can destroy.

Prayer—O Thou who art the greatest power of the world, suffer no harm to come nigh our souls. Whatever experiences the days may bring, Thou art our refuge and underneath are the everlasting arms. *Amen.*

FRIDAY.

THE SOUL'S LAST TEMPTATION.

" . . save thyself."—Matt. 27:40.

The scene is at the cross on Golgotha and the mob is haranguing the victim,—the man who claimed to be all powerful. They were jeering Him and calling unto Him, "Save thyself." And no doubt the observing felt as they did about it. It is easy to listen to a speech and agree with the speaker, and we are apt to do so unless we think clear through on both sides of the question.

Midst the tumult of this throng and the jeers of them who harangued and spat upon Him, there must have come to Him again the temptation to get out of it all. But this was the finishing of His job. His decision was made and He would not take things out of the hands of the Father. He who had brought to the world salvation through self-denial, and that life is saved by losing it, was definitely determined to give Himself.

Prayer—Help us, O Christ, to see Thee more clearly. May we be willing to labor on and be spent in doing Thy will as much as Jesus did it as is possible for us to do. In Christ's name we ask it. *Amen.*

SATURDAY.

A DAY OF GLORIOUS DEATH.

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—John 12:24.

Jesus came to the fullness of joy by the cross, and He came to the fullness of life by death. As strange as it may seem, this is the only way ye shall find life, too. There is nothing good that comes to us that does not come by sacrificing the lower for the higher. The lower must die and lie in the grave that the higher may rise. A concrete example comes from the pen of Dr. J. Ray Jordon who said: "Where are you going Mr. Livingston?" "I am going to minister to the blackskins of Africa." "What! Throw away your life and bury it in the jungles of Africa?"

Today we know that the life of Livingston was not thrown away. We cannot estimate the blessings which came to Africa through the dedication of that man to Christ's cause there. He died in the jungles of Africa, but there sprang from his death life everlasting for the blackskins.

Prayer—Dear Father, like Paul, teach us how to die daily that we

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

DOES GOD SEND TROUBLE?

By REV. ROBERT A. GEORGE, D. D.
Minister, First Congregational Church, Memphis, Tennessee.

"Comfort ye, comfort ye my people, saith your God."—Isaiah 40:1.

God means that men and women should find comfort in their religion. He speaks to his prophet Isaiah and to all of his prophets saying, "Comfort ye, comfort ye my peple." God's people do find great comfort in their faith; there is nothing in all the world so comforting to men in their heart-breaks as a good religion. The chief purpose of religion is to comfort men and God's commission to his prophets today is the same as it was back in the days of the prophet Isaiah, "Comfort ye, comfort ye my people."

Do we get the comfort out of our religion that we should? Is our religion as helpful as it ought to be and as we expect it to be? How often have we tried to say, "Thy will be done" when we have wondered why it should be God's will at all?

Men's hearts are breaking under the disappointments and tribulations of life and they ask: "Why does God bring this trouble upon me? Have I sinned that I should be thus afflicted? Is God angry with me?" We have been taught that God is the author of these calamities that sweep over the lives of men like sheeted storms, that from Him cometh these mysterious visitations; the flame, the cyclone, the pestilence that devoureth at noon day, the crash that snuffs out a score of lives. We have been taught that it was God, who for some inscrutable reason, wrecked this fortune, cut down that strong man in the midst of his strength, flooded a beloved child's throbbing temples with fever. We have taught that for some inscrutable reason, accident, sickness, and faith should come into your home and take away a loved one, may be because God saw that you loved your child too much, maybe because of some secret sin of yours which you never committed and so the hearts of men have been breaking, they have been wondering, they have been told that it is the will of God that they are to submit and say "Thy will be done." when all the time they have been wondering why it is God's will at all.

The dramatic book of Job wrestles with this problem of trouble. Job was sorely afflicted and his three friends, Eliphaz, Bildad, and Zophar came to comfort him. They finally told Job that God had sent his afflictions upon him because of his sins. Eliphaz especially presses this charge. "Remember, I pray thee, whoever perished being innocent." "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground."

But Job maintains his innocence, and finally the book closes and God speaks and says to Eliphaz, "My wrath is kindled against thee and thy two friends for ye have not spoken of me the thing that is right like my servant Job." Job finally charged his three friends with being "miserable comforters." This has been our situation, we often have had "miserable comforters" in the midst of our heart breaks and sore afflictions. I can remember when my good father died his minister said, "For some inscrutable reason God sent this affliction upon this good man." I said in my heart, This preacher is another "miserable comforter."

Some time ago I had a letter from a physician, a stranger to me, who wrote as follows:

"We lost a child recently by death, a bright boy four years old. At the funeral the pastor said, 'God in his infinite wisdom and goodness, knowing what was best for the parents, sent this sickness, suffering and death to the child to punish the parents for sins they had committed.' No one but my wife knew the rebellious feelings that arose in my heart. I could scarcely retain my seat, but better thoughts prevailed. I knew that it was not from God that the affliction came."

There have been many "miserable comforters." It is even tragic that the blessed church has often been a "miserable comforter." Very fittingly did God urge his prophets of old saying, "Comfort ye, comfort ye my people." And very fittingly does God urge upon his prophets today the same great message, "Comfort ye, comfort ye my people."

In view of the lack of real comfort, it is no wonder that many of God's believing children, in the midst of their tragic sorrow, wonder why they suffer so, why such a terrible affliction has been sent upon them. They try to say, "Thy will be done" but they wonder why there is such a will. In view of the lack of real comfort we can understand why men lose their faith in God and have rebellion in their hearts.

Does God send trouble? Is God the author of these afflictions, of this sickness, of these calamities that overtake men? Does God affict these children in order to punish the parents for their sins? Why is it that we do not get more comfort out of our faith? Is it because of our religion or because of our misinterpretation of our religion? Is the church affording God's people the comfort that God intends that they should have and ought to have? Has the church misinterpreted the mind of God? Why have men been told all these long centuries that God is pursuing them with vengeance, sending sickness and calamities, scourging them with disease and death, overtaking them with accidents and calamities to break their hearts? Is it any wonder that men in the midst of their trials lose faith in God? Were men not instinctively religious they would not have the faith that they have.

There is a need of rethinking of this whole problem of suffering. We need to get away from our pagan conceptions, from our pagan ideas of God, from our pagan theology, and think of God in terms of friendship instead of in terms of retributive justice.

In our rethinking of this problem of human suffering it will be well to begin with the thinking of Jesus Christ concerning trouble. We find Jesus opening his ministry with these words: "The Spirit of the Lord God is upon me, because the Lord hath annointed me to comfort all that mourn."

This a great and gracious announcement to hear Jesus Christ, the best interpreter of God men have yet known, the supreme Teacher of all time, declare that he had been sent to "comfort the broken hearts of men." He also announced that if he were to depart that he would send the Holy Spirit, the Comforter. Then we have this further statement: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our afflictions." Now here is a good foundation upon which to begin our rethinking of this problem of trouble.

First, Jesus Christ announces that he had been anointed to comfort all who mourn. Second, The Holy Spirit is spoken of as the Comforter. Third, God, the Father is spoken of as the "God of all comfort." Jesus was

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The beautiful clear days with warm sunshine makes us feel like making a garden. But we know the "ground hog" weather is not over yet so we refrain from the mistake of making a garden too early.

The children are looking forward to Easter Sunday. They look forward with much joy, especially the girls. The good ladies from several states have already sent in boxes of dresses for Easter then it is up to the writer to see that they get Sunday oxfords to go with their new dresses.

The Women's Missionary Society of Burlington Christian Church, composed of five circles, brought to us 33 pretty Sunday dresses for the girls for Easter. The women of our Burlington Church have adways been good to us in this work and we are grateful.

All the children also look forward to having a chicken dinner on Easter Sunday with good old gravy with eggs in it.

Oh! how they enjoy it. Most of us do. If the day is clear, warm and pretty, it will be a pretty scene to watch the girls from all the buildings march off to Sunday School and church dressed in pretty Easter dresses.

I have often thought that if our people who make and send us dresses for Easter could be here Easter Sunday morning and see the beautiful smiles on the faces of the girls who received new dresses, they would get lots of joy out of it and feel well repaid for the trouble of making and sending them.

If everybody would help a little, it would make the work so much easier. The Congregational-Christian church should do a larger work through this institution then it is now doing. The demands on us to take children are many. We had a call last week to take four children. Father dead and mother and children trying to exist on $1.25 per week. Think of it in this Christian land which God has blessed with plenty.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 25, 1937.

Amount brought forward		$2,028.55
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Elon College Community Bible Class	$ 1.00	
Pleasant Ridge	3.30	
Greensboro, First	7.49	
Bethlehem	1.79	
Happy Home	3.80	
Hopedale	2.52	
Mt. Zion	1.30	
		21.20
Eastern N. C. Conference:		
Mt. Auburn	$ 2.40	
Wentworth	10.49	
		12.89
Western N. C. Conference:		
Pleasant Ridge	$ 3.90	
Seagrove	1.50	
High Point, First	3.47	
Ether	1.12	
		9.99
Eastern Va. Conference:		
Barrett's	$ 1.15	
Cypress Chapel	3.57	
Waverly	2.25	
First, Norfolk	10.00	
Berea, Nansemond	5.00	
		21.97
Valley Va. Central Conference:		
Palmyra	$ 1.17	
Antioch	3.29	
		4.46
Special Offerings.		
Mr. May, support of children	$ 10.00	
Mrs. Thelma Hines, support of children	10.00	
Men's Bible Class, Rosemont Christian Church, support of Robert Currin	25.00	
Mrs. Mesley, support of R. A. Hines, Jr.	18.00	
		63.00
Endowments.		
L. S. Holt		150.00
Easter Offerings.		
Mrs. J. E. Vincent	$ 10.00	
Mrs. J. H. Massey	1.00	
		11.00
Total for week		$ 294.51
Grand total		$2,323.06

MY EASTER OFFERING.

(Continued from page 6.)

Then after having given myself, it is impossible for me to withhold what I have. I find great joy in dividing my living, that those less fortunate than I may live more abundantly. I would like to bring my offering and put it in the hands of my church, that the Christ that has saved me, that the church that has guided me, and that the gospel that has enriched my experiences, may go to the ends of the earth.

So today at this Easter time, I bring myself, just as I am, and offer it unto my Lord anew. I bring my offering, as generous as I feel that I can make it, and offer it to my church, that His Kingdom may come and His will be done on earth as it is in Heaven; and so may the members of my church far and near join together with all in making this two-fold contribution in joy and high hopes "unto Him who is able to keep us from falling and to present us faultless before the presence of His glory with exceeding joy." L. E. SMITH.

FAMILY ALTAR.

(Continued from page 12.)

may arise to the transcendent beauty of eternal worth, which was, and is, and ever shall be, world without end. *Amen.*

EASTER SUNDAY.

LIFE'S SUPREMEST VICTORY.

"He is not here, for He is risen." —Matt. 28:6.

Death had failed and the Savior's plans were accomplished. Now, nothing can defeat Him and nothing can defeat the world. He ever liveth to make intercession for us and to give us power to rise from our dead selves to life in Him doing His will now and forever.

By this token, we have a living relation with Jesus, a heritage to a life that has quality, meaning and power. The dominion of death is overthrown and the dominion of Christ may rule in every life. The breaking of the tomb on that eventful morning became the "Supreme hour of the world." Said the poet Dearmer, "Life is good, for God contrives it, Death is good, for man survives it."

Prayer—"May the God of peace that brought again from the dead our Lord Jesus Christ . . . through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. *Amen.*"

CHAPEL SERVICES.

At Elon College on Wednesday and Friday mornings, we have devotional services. These services are scriptural and entirely religious. Every student is required to attend. It is the practice of the College to have visiting ministers to conduct these chapel hours.

During this week and next, Dr. C. H. Rowland, Pastor emeritus of the First Christian Church, Greensboro, North Carolina, is conducting these devotional services for us. Dr. Rowland is an alumnus of the college, a member of the Board of Trustees, and one of the most faithful and beloved friends that visits the campus. His messages are practical, spiritual, and beneficial. We are delighted to have him.

L. E. SMITH.

If I were you, I would not worry. Just make up your mind to do better when you get another chance, and be content with that.—*Beatrice Harraden.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

come surging into his active mind—a legion of them. The man could go on writing down his recollections indefinitely, it seemed as if the whole world would not hold the books that could be written about the things that Jesus did. But of course he had to stop somewhere. But of one thing he is sure. The things that he had written were in sufficient volume, and of such a nature, that those who read them might believe that Jesus is the Christ, the Son of God, and those who believed might have life, more abundant life through His name.

THE SUN'S PULPIT.

(Continued from page 13.)

anointed to comfort men, the Holy Spirit was sent as the Comforter, and God is "the Father of mercies and the God of all comfort."

Now if we will start in rethinking this problem of human suffering on the basis of the friendship of God for man we will come to new conclusions.

There was a notable accident back in the days when the Son of Man walked the earth, the tower of Siloam fell and killed eighteen people. They tell Jesus about it. They said, "These men must have been sinners above other men." And the Teacher replied, "I tell you nay." Jesus did not believe that God crashed that tower down upon those men because they were sinners above other men. "I tell you nay." An engineer could have explained why that tower, undermined in some way by the elements fell, perfectly regardless of the presence of those men who, unfortunately, were present at that time.

You cannot point to a single word uttered by Jesus affirming that God is the author of these calamities that afflict men. When did Jesus say to any man, "Be lame, be blind, be sick, be afflicted?" When did Jesus teach that God sends trouble? Yea, on the contrary, Jesus lifted up his hands in blessed benediction saying, "Be well, walk, see, be strong, be happy, may your joy be full." He went about healing the sick. He was the enemy of sickness. He wished that everyone might be well and happy. His message to men is "Let not your heart be troubled." God is not our enemy, but our friend, a loving Father. Why, if an earthly father would afflict his children the way we have been taught that God afflicts us, we would have him arrested and haled into court and sent to jail. God is not the author of our sickness and troubles, such things come from other sources. If we violate the laws of health God is not to blame. If we are improvident and suffer need, God is not to blame. If we live riotously and burn the candle at both ends and are cut off midway in our career, God is not to blame. If we build our home the river's right of way and are overtaken by a flood, God is not to blame. If men erect their cities over a fault in the earth's crust and their city is shaken down by an earthquake, as was the city of San Francisco, God is not to blame. If men allow themselves to be bitten by infected mosquitoes and a plague of fever decimates their community, God is not to blame. Yes, God has good grounds to institute a slander suit against many good people.

The teaching that God is the author of sickness and trouble, that he is seeking out opportunities to afflict us, does not fit in with the teachings of the great Teacher.

God is helping men through modern, marvelous, scientific discoveries to heal and prolong human life. Instead of dooming men to sickness, God through modern medical science, through physicians, surgeons, trained nurses, hospitals, and boards of health has organized the world to keep men in health so that they may be strong for their daily task.

"Comfort ye, comfort ye my people." How does God comfort his people?

First, he comforts men by placing them here in a friendly world where the conditions are just right for man's welfare and happiness, having the atmosphere he needs, the water he needs, the soil to raise the crops he needs, the fire he needs, the minerals he needs, the food he needs, the friends he needs, everything he needs. God is for man and not against him. He has not doomed him to trouble but foreordained him to strength, and achievement, happiness and success. God, instead of being the author of our troubles, is the enemy of sickness, death and calamities and takes our part against them. He has flooded the world with sunshine which destroys disease germs. He has filled the world with remedies that we may be healed. He has revealed the laws of disease, equipped men with medical skill and scientific instruments, filled the world with sanitariums and hospitals; God is on the side of every remedy and of every physician. Jesus when here healed the sick, wept with the broken hearted, and even rebuked death.

Pray, yes, that the proper remedies should be applied. Pray, yes, that we should have the patience, the courage and fortitude to meet our trouble, whatever may be its nature.

Any one can have faith in hours of success and strength and victory, but it takes trouble to tell the metal we are of, and reveal what we really are. How do we behave in dark days? Do we keep our faith, and look up and go on? God will restore our sick if his appointed remedies can reach them, but what about ourselves? We need to pray more for ourselves than for our sick ones.

"Comfort ye, comfort ye my people, saith your God." This is what our religion is for, to help folks along, to cheer them on the journey, to wipe away their tears, to heal their broken hearts, not to make them miserable but to make life for them a joyous thing.

"If God is for us who can be against us?" and let us be sure, without any doubt about it at all, that God is for us, not the author of our sickness and troubles and disappointments, but the author of every "good and perfect gift, the Father of mercies and the God of all comfort."

"Living will teach you how to live, better than preacher or book."

Absent on Sunday Evenings.

By REV. T. C. BALES, Pastor, Presbyterian Church,
Clifton Forge, Virginia.

One of the beautiful and significant incidents in connection with the Easter story tells of a man who missed a blessing because he was not in the place of worship on Sunday evening. The man's name was Thomas. The scene is the upper room in the city of Jerusalem. Our Lord Jesus Christ had conquered death by coming forth from the tomb in His resurrection body. He appeared to several different groups of disciples and friends during that first Sabbath. The evening has now come and the disciples are all present with the exception of Thomas. The doors are shut for fear of the Jews. Jesus appears among them with a benediction of peace. Then He showed them His hands and side, gave them a new commission and breathed upon them the Holy Spirit.

How much Thomas missed by not being among the disciples that Sunday evening! For him there was no reality to the resurrection tidings. Of all the disciples, Thomas was the one who most needed that fellowship with Jesus. His mind was of the kind that must have proof. Because he thought deeply for himself and was unable to accept a truth on the strength of another's belief, he needed the evidence which Jesus revealed. True enough, Thomas was at the evening service the next Sabbath when Jesus came once more and satisfied his mind and heart. But for a whole week this disciple had carried his doubts and lived among the shadows. For a week he had been denied the glad assurance of his faith simply because he was not in the place of worship that first Sunday evening.

I wonder if there are not many people in our own day who are missing some of the blessings Jesus has for them because they leave the Sunday evening service out of their programs of life. Surely, Jesus is always present at the evening hour of worship and wants His children with Him. Maybe there is a doubt in your heart, or a seam of weakness somewhere in your life, or a burden upon your soul awaiting the touch of Jesus Christ on Sabbath evening. Maybe there is a service for you to render on behalf of the unsaved multitude in the community which can only be accomplished on the evening of God's holy day. Of course there are a few reasons and a host of excuses for absence from this vital hour of worship, but Christ must weep as He hears them. He holds in His keeping rich gifts for you and me, but some of them will be withheld because we are not present when He lifts His hand in blessing at the close of the day of rest. Perhaps the next revival will be characterized by whole families making whatever sacrifices necessary in order to wait upon the Lord in His House on Sabbath evenings.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

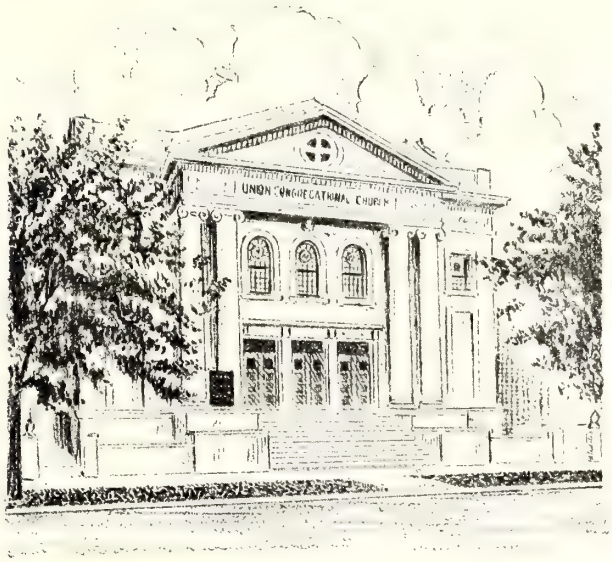
REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, APRIL 1, 1937. NUMBER 13.

Southeast Convention Issue

FOURTH BIENNIAL MEETING OF SOUTHEAST CONVENTION
Jacksonville, Florida, April 20-22, 1937.



UNION CONGREGATIONAL CHURCH.

This church is the oldest church of our denomination in the state of Florida. The first meeting for the organization of the church was held November 8, 1875. The first building was on the corner now occupied by the Federal Reserve Bank and was dedicated on the first Sunday of January 1876. The church was burned in the historic Jacksonville fire on May 3, 1901. Another building was erected on the same site but was later sold and the present fine building was erected early in 1913. When erected it was one of the finest and best equipped churches in the state. This church extends to the Southeast Convention and to the Florida Conference a most cordial WELCOME.

PERSONALS

News from the Churches

The church at Meansville, Georgia, has recently bought a new parsonage for their pastor and his wife, Rev. David W. Shepherd.

The Friendship Parish in South Georgia, of which Rev. W. Carl Parker is pastor, has recently bought two lots in Waycross and is building a parsonage thereon.

Miss Pattie Lee Coghill is enjoying a new Chevrolet car, which was made possible for her by friends in New England. Pattie says the only thing that troubles her is that it looks like a million dollars.

Dr. Lillian B. Fulton, pastor of the church at Lake Worth, Florida, has recently undergone a serious operation, but is recovering at her home. Her pulpit was supplied on Palm Sunday by Rev. William T. Scott, and on Easter by Dr. E. C. Gillette.

Rev. Floyd Price, pastor of the group of churches in West Florida, has recently accepted a call to the church at Hiawatha, Kansas. The churches which have been served by him will be served by Rev. I. Alva Hart and by Rev. A. Calvin Nelson, who are already serving churches in this vicinity.

Rev. E. Richard Evans, who has been for over six years pastor of the church at Key West, Florida, has been called to the Burlingame Church in Grand Rapids, Michigan, and will begin his services there at once. His family will remain in Key West until the close of the schools. Mr. Evans has been a diligent and sincere pastor and his many Florida friends will regret his leaving the state, but wish him well in his new pastorate.

Dr. James R. Clinton, who has been recently appointed by the Church Extension Boards as pastor-at-large for Preaching Mission work, will be open for engagements immediately, as he begins his service April 1st. His service will be largely devoted to home missionary churches, or churches in home missionary areas, but not exclusively so. The first six months of his service will be largely in the south, especially in view of the fact that so many churches in the southern states hold summer-time revivals. Those who are interested in securing his services should communicate directly with Dr. Clinton, 203 E. Gower Avenue, Philadelphia, Pennsylvania, or with Dr. Edwin C. Gillette, 117 W. Forsyth Street, Jacksonville, Florida.

Dr. Arthur G. Lyon, for six years pastor of the church at Lake Helen, Florida, recently died and his funeral was held in the church on March 21st. The funeral was conducted by Rev. Thomas H. Derrick, formerly pastor at Orange City, assisted by Superintendent Gillette. Dr. Lyon had been pastor at West Palm Beach for several years, going from there to a pastorate near Boston before coming to Lake Helen. He had been suffering for several months, but in spite of weakness and great suffering continued to preach until four weeks before his death, and even dictated an Easter message to the church people, though hardly expecting to live to deliver it. Such courage and devotion and conquering faith are inspirations to us all. One son, Everett, is pastor of the Congregational Church at Thompson, Connecticut.

GREETINGS FROM THE JACKSONVILLE PASTOR.

In behalf of the Union Congregational Christian Church, and in behalf of the general committee on local arrangements, I want to extend this most hearty, advanced welcome to all the churches in the Southeast area who will be represented at the combined sessions of the Florida State Conference and the Southeast Convention. We are delighted to know that you have chosen to come to this historic church, the scene of the origin of the churches of our faith in Florida. We are more than proud of the fact that you have trust in our ability to provide adequate facilities and a pleasing setting for so significant an occasion. We shall do our utmost not to break that trust. Whatever ought to be done and can be done to make the conference sessions move along smoothly and harmoniously we will do. For we desire above all else that your stay in the "sunny state" should be a powerful and lasting experience,—one that will not easily be forgotten, one that will influence deeply the current of life in the churches of our district.

Everett B. Lesher.

THOMAS ALFRED TRIPP VISITS FLORIDA.

Rev. Thomas Alfred Tripp, the new associate director of the Town and Country Department of our Congregational Christian churches, was a most helpful visitor to Georgia, March 1st-15th. He was present for the Georgia Ministers' Convocation at LaGrange, March 2nd-4th, and led the discussion on Parish Cooperation. His practical approach to the rural problems led the group in constructive planning for more thorough organization of the parishes.

Following the Convocation he visited Barnesville Parish, Rev. David W. Shepherd, pastor, where he spoke twice to interested laymen in Meansville church, and with the pastor made very definite plans for better work in this parish. Four days were spent in the Macedonia Parish, Rev. Alan T. Jones, pastor, where meetings were held in each church when the Parish Plan was given first place in consideration.

Mr. Tripp visited the church and Piedmont College at Demorest, Central Atlanta, LaGrange and other churches. He found a quick place in the hearts of Georgia leaders and people, and plans are being made for his return for more extensive work in the fall.

E. C. Gillette.

NEW ENGLAND CHURCH NOTES.

March 4th the York and Cumberland Christian Conferences met at Newton, New Hampshire, for a Quarterly Session. This is the home of the present President Ralph Marsten. Miss Clark of Gordon College is the capable supply while they wait for their permanent pastor, Rev. King. There was a fine spirit of living Christian experience and fellowship. Revs. Durgan of Freedom; Galencia of South Berwick; and Sallevaag of Portsmouth gave the sermons and Rev. and Mrs. Capen of African Inland Mission gave fine Missionary talks. Mrs. Capen's sister is a very useful and active member of the Portsmouth Church. Miss Currier of Bristol both in music and address helped to stress the evangelistic note, the Key Thought of the Conference.

The next Quarterly is with Mt. Agementicus Church, Rev. Stevens, pastor.

Portsmouth had a complimentary supper for the deacons and their wives this winter, also a special effort was made during February to increase the Sunday Evening attendance.

The Manchester Church, with its Gospel Team, headed by the pastor, Rev. Thomas Lorens, has been assisting the church at Candia.

Rev. John Everingham, a graduate of Stanfordville Christian Biblical Institute, has been supplying at the North Congregational Church here because of Rev. Rounder's illness.

Miss Alice True.

SOUTHEAST CONVENTION AND FLORIDA CONFERENCE
Jacksonville, Florida, April 20-22, 1937

The Meeting At Jacksonville.

The most significant meeting of the year in our Southeast fellowship will be the meeting held in Jacksonville, April 20th-22nd. This will be the fourth biennial meeting of the Southeast Convention and the fifty-fourth annual meeting of the Florida Conference of Congregational Christian churches. A unified program of vital interest has been prepared by the program committee. There will be speakers from all over the southeast area and vital subjects will be discussed by those who are able to speak with power and authority on their subjects. It is anticipated that there will be a large attendance. Already responses have been coming in, indicating that there will be good delegations from all the various areas represented. All who are planning to attend are urged to send word as soon as possible to the pastor of the Jacksonville church, Rev. Everett B. Lesher, 236 West Church Street, Jacksonville, Florida.

A Word About Entertainment.

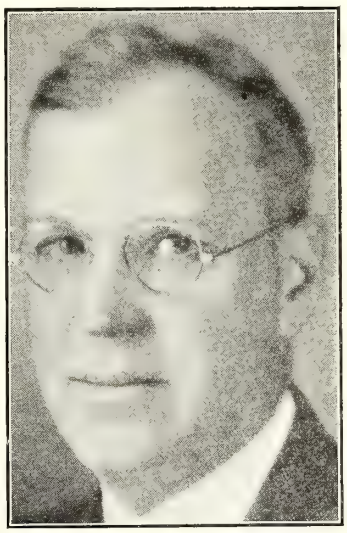
The Jacksonville church is anxious to entertain to the best of its ability, but there is a limit to that ability to entertain with free lodging. A mistaken impression seems to have gone out that the church is extending to all free hospitality. The church deeply regrets its inability to do that. The Florida Conference for a number of years has been operating upon the plan of securing very special rates from hotels, and every individuel delegate paying for his own entertainment. The churches have, however, furnished entertainment for some who could not come otherwise and who have long distances to travel. The entertainment committee has secured rates from seventy-five cents per person per night up, and they have also secured homes so that there will be a goodly number of those coming from a distance who will be entertained with lodging and breakfast. Those who desire such entertainment, or who wish special hotel reservations are urged to write at once to the pastor of the church.

Officers of Convention and Conference.

The officers of the Southeast Convention are: President, V. Arthur Lincoln, D. D., pastor of the church at Tryon, N. C.; Secretary and Treasurer, Rev. George N. Edwards, pastor of the Circular Church, Charleston, S. C.; member of the Executive Committee with the officers, Rev. James H. Lightbourne, pastor of the church at Burlington, N. C. These officers with the pastor of the entertaining church, Rev. Everett B. Lesher have been the program committee and they chose to ask Superintendent Edwin C. Gillette to serve as secretary for the committee.

REV. EVERETT B. LESHER.

The officers of the Florida Congregational Christian Conference, which shares its meeting this year with the Southeast Convention, are: Moderator, Rev. James E. Parker, pastor of the church at New Port Richey; Registrar, Rev. E. C. Gillette; Treasurer, Mr. Chas. A. Hoyt, Atlantic National Bank, Jacksonville; President of the Board of Directors, Rev. Elisha A. King, D. D., pastor of the church at Miami Beach; Vice-President of the Board of Directors, Mrs. Robert G. Williams, Lake Worth.



DR. VAUGHAN DABNEY.

The presiding at the sessions will be divided between Dr. Lincoln, as President of the Convention, and Rev. James E. Parker, as Moderator of the State Conference.

The treasurer of the Convention reports an empty treasury and it will be necessary that generous offerings be received at the two evening sessions in order to defray the expenses of the meeting.

About the Program.

The opening session will occur at three o'clock on Tuesday afternoon, April 20th. There will be organizing business sessions for both Conference and Convention, after which there will be welcome by the pastor and response by the President and Moderator, followed by the brief responses by the state as follows:

Virginia: Rev. Joseph E. McCauley, Richmond; The Carolinas: Rev. William M. Jay, D. D., Winston-Salem, North Carolina; Kentucky: Rev. Ruth Sergeant, Stearns, Kentucky; Tennessee: President William J. Campbell, Nashville, Tennessee; Alabama: President Ross Ensminger, Wadley, Alabama; Georgia: Rev. R. Wiley Scott, Atlanta, Georgia; Florida: Rev. Elisha A. King, D. D., Miami Beach, Florida.

It is customary for the Conference to have a Conference sermon, which this year will be preached by Rev. John P. Jockinsen, who has recently become pastor of our important church at St. Petersburg, Florida. His theme will be: "A Zeal for God." At six o'clock there will be the Fellowship Supper, which will be one of the high lights of the social side of the meeting. The toastmaster will be Rev. William T. Scott, Pastor-at-Large for Georgia and Florida, and there will be various responses including one from Rev. J. Edward Kirbye, D. D., who is now Field Representative of the Church Building Society. The evening worship will be conducted by Rev. George N. Edwards of Charleston, with music by the choir of the Jacksonville church. The first address of the evening will be by Rev. John G. Truitt, D. D., pastor of the church at Suffolk, Virginia. His theme will be: "Jesus Began the Church." The second address will be on the subject: "A Spiritual Church in a Pagan World," by Dean Vaughan Dabney, D. D., of Andover Newton Seminary, and

(Continued on page 5.)

EDITORIAL STAFF

F. C. Lester, *Editor,* 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

AFTER EASTER.

Many of our churches have had excellent services leading up to and including Easter. Quite a number of them no doubt have received new members, most of whom are boys and girls and young people in their teens. Easter has been a great day with large crowds attending and a fine spirit. This is as it should be.

But what of the days to follow? Will the inspiration continue? Are these boys and girls and young people, as well as adults, who have just come into the Church to be turned loose without any guidance, fellowship, or help, or shall they be really received into the fellowship of the Church and guided into paths of service? This writer had the joy of extending the right hand of fellowship to nine young people and of baptizing the same number on Easter Day. It was a great experience. He is calling his deacons together on Wednesday to consider definite plans for guiding these new members into the work of the Church. It is not enought to receive them. Their wilderness experience following baptism may leave them without enthusiasm, but if the Church will give them its love, guidance, and inspiration, they will probably become useful in the Master's Kingdom. It is the editor's hope that every church will follow some workable plan for aiding the new converts and guiding them into Christian activity.

A SPECIAL EDITION.

The associate editor, Dr. Edwin C. Gillette, has full sway in this week's paper. It is a pleasure for the editor to turn over responsibilities for this week to his associate in order that Florida and the Southeast Convention may have their proper place in the thinking of "Christian Sun" readers. F. C. L.

THE SOUTHEAST CONVENTION.

The Southeast Convention has a vital function to perform in the life of our Congregational Christian Churches. For those familiar with the strength of the Southern Convention, it is needless for me to remind them of the value of such a regional fellowship. The former Christian Churches of Virginia, North Carolina, Georgia, and Alabama have for years borne witness to this. With the merger came a fine group of Congregational Churches in those areas and in South Carolina, Florida, Kentucky, and Tennessee, to increase the value and significance of such a fellowship. Thus was the cause for the organization of the Southeast Convention—a medium of fellowship and inspiration for the entire area.

The three previous sessions of the Convention have been held in Virginia and North Carolina, and the approaching session in Jacksonville will be a significant gathering. For the former Christian Churches it will probably be the first time they have ever met south of North Carolina and Virginia. For the former Congregational Churches, it will bring together the largest group of representative laymen and ministers they have ever had in this area. The deep south needs the inspiration of this fellowship in Jacksonville, and those who attend will receive inspiration which will make for a stronger program for our entire united fellowship.

An excellent program is being arranged, and since others are referring to this part, I will say only that I think we are most fortunate to have such a strong group of leaders for our program. Since our Southern churches are so largely rural, I think the appearance of Professor Arthur Raper, Atlanta, Georgia, on our program will make the trip to Jacksonville worthwhile. Dr. Raper, a native of North Carolina, is a distinguished authority on the economic, social and racial conditions of the rural south. His messages should contribute much to the planning for an increasing effectiveness for our churches.

May I give you a "new-comer's" welcome? We have found the Florida people a lovely group of friends. So to our "home folks," of North Carolina and Virginia, as well as to our newly made friends of Georgia, Kentucky, Tennessee, Alabama, and West Florida, we say welcome to Jacksonville, April 20th-22nd. Welcome to Florida, the land of flowers, friendship, and fellowship. Yours for a great Convention.

W. T. S.

THE FLORIDA CONFERENCE.

The Florida Conference, in a way, acts as host to the Southeast Convention. It is interesting to combine these two bodies in this fine fellowship this year. The Florida Conference meeting was planned for Jacksonville and it seemed to many to be an advantageous time to hold the Southeast Convention in Florida. A few words concerning the Florida Conference would seem to be appropriate as introducing the Conference to the Convention.

The first Congregational church in Florida was organized in 1875, and the first meeting looking toward the organization of a Congregational body of churches in the state was held in the Jacksonville church, November 12, 1883. At that time there were only five churches of the denomination in the state. The first annual meeting of the newly organized body, which was then known as the General Congregational Association of Florida, was held at Winter Park, March 18th-20th, 1884. By that time two additional churches had been added to the list, and from that time on, the number of churches grew quite rapidly on account of an active home missionary leader, Dr. Sullivan F. Gale, who was pastor of the Jackson- (Continued on page 9.)

THE SOUTHEAST CONVENTION.

(Continued from page 3.)

Chairman of the Commission on Evangelism and Devotional Life.

Session On Our Institutions.

On Wednesday morning there will be Communion Service at 8:30, after which the morning session will be largely given to the consideration of our institutions. Superintendent Johnston will speak for the Christian Orphanage, and Rev. F. C. Lester will speak for THE CHRISTIAN SUN, and other denominational publications. We will then turn to the consideration of our educational institutions. It was not possible to have each one of them presented separately and Consequently Dr. C. Rexford Raymond, pastor at Southern Pines, N. C., who has had wide contacts with all our educational institutions, will present: "A Brief Survey of Our Schools and Colleges." President Judson L. Cross, D. D., of Tougaloo College, Mississippi, and for several years Secretary of the New England Regional Committee of the Commission on Missions, will speak on the subject: "Our Negro Schools and Colleges." Dr. Cross has had wide contacts with this important phase of our Christian educational program and will be cordially welcomed to our Conference and Convention. Rev. Wm. A. Keith, pastor of the College-side Church, Nashville, Tennessee, will speak on the subject "The Church in a College Community," and President Leon E. Smith, D. D., of Elon College, will speak on the "The Objectives of the Church Related School." This session will close with the devotional service by Dr. Author W. Dycer, pastor of the church at Birmingham, Alabama.

Social Problems We Face.

The afternoon session, following brief periods given to Conference and Convention business, will face important social problems. Rev. Alfred W. Hurst, pastor of the Pilgrim Church, Chattanooga, will speak on the subject "The Church and Social Justice." He will be followed by Dr. Authur Raper on the subject "Rural Needs," after which there will be a general discussion of the problem of our rural churches, one of the most pressing problems we have. This session will close with an address by Rev. Trevor Mordecai, D. D., of New Smyrna, Florida. The discussion on social problems will be continued in the evening by a further address by Dr. Raper on "Racial Interdependence." Dr. Wm. F. Frazier, Executive Vice-President of the Board of Home Missions of the Congregational-Christian churches, New York City, will close the evening with an address upon the subject: "The Christian Dye."

Missionary Emphasis.

Each session of the Conference has a distinctive note. Evangelism, Christian Education, Social Christianity, and finally Missions. This emphasis begins with the Wednesday evening address by Dr. Frazier and will be continued on Thursday morning. There will be a missionary message from Dr. J. O. Atkinson, followed by another address by Dr. Frazier on the topic: "I Believe." In this address Dr. Frazier will speak especially with regard to the missionary program of the denomination. The meeting will then break up into three groups:

(a) The Woman's Session, in which there will be continued emphasis upon the missionary work of the women. Following the annual business meeting of the Federation of Congregational Christian women, with reports and election of officers, there will be given the twenty-five year story of the Woman's Convention of the Southern Convention, Mrs. John G. Truitt, President; also greetings from the women's organizations of the various states with brief reports of activities.

(b) The Laymen's Meeting, at which Mr. John T. Kernodle will be one of the speakers and it is hoped that Mr. C. S. Bates of Orlando will also speak. Mr. Bates is the layman who has carried on such an extensive missionary service concerning which Dr. Atkinson has written.

(3) The Ministers' Seminary, conducted by Dr. Vaughan Dabney, on the subject: "Rethinking the Ministry."

The closing address of the Convention will be on the subject: "Spiritual Dynamic for All of Life," by Dr. Stanley C. Harrell, President of the Southern Convention.

Special Events.

The Youth Fellowship Meeting will be held Wednesday afternoon and the plans for this session will be reported by Miss Carleton on page ten of this issue. There will be a special luncheon for the women which will be served at the Snyder Memorial Methodist Church, about three blocks distant from the entertaining church. Plans are also being worked out for a luncheon at the same time for the men attending the Conference and Convention. The supper on Wednesday evening will be under the auspices of the Youth Fellowship, but will be open to all. This will be served by the ladies of the entertaining church. On Tuesday at eleven o'clock there will be a meeting of the Executive Committee of the Federation of Congregational Christian Women of Florida, Mrs. Robert G. Williams, President. At two o'clock there will be a meeting of the Board of Directors of the Florida State Conference.

Dr. C. Arthur Lincoln, President of the Southeast Convention, will be returning to old and pleasant associations with the Florida Conference of which he has served as Moderator and also for several years as President of the Board of Directors. He was for ten years pastor of the church at Daytona Beach.

Motorcade to St. Augustine.

The period of the sessions of the Conference and Convention will be so full that there will be no opportunity for side trips until after the closing of the session Thursday noon. A motorcade is being planned for all who wish to visit the oldest city in America. Immediately following lunch the cars will start going by way of the famous beaches, where, if the tide is right, there will be several miles of riding on the wide beach, and a visit to St. Augustine, including the oldest house in America, the famous old Fort, the Slave Market and other interesting points of interest. Those who wish to take further side trips in Florida before returning are advised that a good trip to take would be through Daytona Beach to Winter Park and a visit to the beautiful Rollins College there, returning by Gainesville and the State University. Information about other trips in the state will be gladly furnished by the entertainment committee in Jacksonville.

Exhibits and Blue Book.

At the Jacksonville meeting there will be exhibits presenting our variout institutions, probably largely in pictures. There will also be a Blue Book bringing together mimeographed material about the various institutions, which will be distributed to all in attendance. In this way, it is hoped to present more vividly to all the equipment and the significance of the work of our various institutions.

The following educational institutions will be included: Southern Seminary Foundation, Nashville, Tennessee; Elon College; Piedmont College; Rollins College; Southern Union College; Pleasant Hill Academy and Thorsby Academy. There will also be included the Orphanage at Elon College, North Carolina, and the West Tampa Mission in Florida.

CONTRIBUTIONS

SUFFOLK LETTER.

A real rabbit story should be interesting during the Easter. Here is one up to date. Yesterday (Friday) the members of the Woman's Missionary Society of Berea Christian Church (Driver) held a brief devotional service in the church from 10:30 A. M. to 11:00 A.M. At the close of the service I went down into the basement to close the draft door of the Hot Air furnace. Stooping down to shake the grate, I glimpsed something moving in the ashes under the grate. Upon closer examination, I found a live, grown, wild rabbit. I opened the door and the rabbit ran out and hid in some trash in a corner of the basement. I caught it and found that the hair was singed slightly, but otherwise the frightened creature appeared to be normal. I brought it out and turned it loose on the church yard. It quickly disappeared in the woods nearby the church.

Now it is possible that the rabbit entered the basement through the open window through which coal is dumped. And it is probable that it ran into the furnace ash-pot when I went down to look after the furnace. Fortunately for the rabbit I looked in the ash-pot before closing the draft door. The rabbit was out of its place and had hidden in a very dangerous spot. It was in a firey furnace and in a deep basement. Without assistance there was no way of escape.

This experience with the rabbit suggests some lessons for study. If that rabbit can communicate with other rabbits in that vicinity, it should warn its companions to be careful about entering furnaces in a church basement. The church may be lukewarm, or cold, but the furnace sometimes is too hot for rabbits. Somebody may shut the door and then it will be only a short time until there will be a death in the rabbit family. Rabbits should not seek shelter in a church basement, and they should not hide in the furnace.

Men and women should be able to see danger. The human mind can learn by reason and experience. A mother should be able to teach her child the difference between good and evil. She should set an example which will be safe for her child to follow. A young mother whose six year old son held her hand, went into the A. B. C. store in Suffolk and bought, what appeared to be, a bottle of liquor. The little boy stood by the counter of the liquor store and watched his mother make this purchase and accompanied her as she came out and walked down the street. The young mother was well dressed. I said to a friend who saw this: "What can that mother say if that son goes to that store when he is a young man, and buys liquor for his own use—and becomes a drunkard?" That mother took her child into a place, and set an example for him, which may be more dangerous to him, in the after years, than the furnace was to the rabbit. Who knows? Will someone snatch that boy from the power of drink, and seek to release him, as I gave the rabbit its freedom?

God has given us His word, and His Son, and His Church, to warn us of the dangerous pitfalls of sin, and to point the way to freedom, liberty and life. Surely it is the task of the church, in school-room and pulpit, to point the sinner to the Lamb of God who taketh away the sin of the world.

I. W. Johnson.

THE ELON COLLEGE COMMUNITY CHRISTIAN CHURCH.

Some time ago, Ripley came out with, "Believe it or not, Elon College has eighteen ministers, a Christian College, and a population of between 400 and 500, but no church." Where and how Mr. Ripley got his imformation has never been determined. The statement occasioned some newspaper publicity and various inquiries.

Elon College does have a church, and a very live one. It has a good membership, a Board of Deacons, a business Board, a live Sunday school, an aggressive Missionary Society, and a very impressive order of service for its hour of worship. It has a beautiful chapel in which to worship, a splendid organ, and a most effective musical organization. The writer is the pastor of the church, but has the privilege of the services of a number of the distinguished ministers of today to speak frequently. We try to accomplish something as a church. We give more money for others than is required for ourselves. The church always meets its conference apportionments and raises in full the askings of the Convention for the various organizations, boards, and institutions of the church. It has an evangelistic program and is constantly adding to its membership.

Since September the following have been received into the membership of the college church: Dr. F. K Hardy, Miss Edna Simmons, Dr. L. C. Dickinson, Mrs. Elsie Horn Utley, Dr. R. B. Burrows, Dr. Fletcher Collins, Jewel McCarn, Harold McCarn, Mrs. L. M. Cannon, Mr. and Mrs. A. T. West, Dan Watts, Hal Watts, and David Crump. We are expecting to receive others at our Easter Services.

L. E. Smith.

A WORD FROM NEW JERSEY.

It is a always a pleasure to read The Christian Sun. It is especially enjoyable to read the news from the churches. I wish that more pastors would write, telling of their work. But one has no right to expect others to do that which he isn't willing to do himself. Hence these few lines about our work here in Irvington.

We are now well on in the eleventh year of our pastorate here. The Church celebrated its eleventh birthday last November. In connection with the celebration, a reception was held for the whole congregation, at which time a substantial purse was presented to the pastor and a beautiful bouquet to his wife. This act of appreciation was a real encouragement to the pastor and family. It also seemed to mean a good deal to the spirit of the congregation.

The Annual Fellowship Dinner and Meeting of the congregation held on February 10th was the most largely attended and the most enthusiastic in the history of the church.

Last Sunday morning, March 7th, at our largely attended regular Communion Service, five members were received. This makes a total of eleven members received during 1937. The minister has a class of ten young people now meeting weekly in preparation to be received into membership on Palm Sunday morning. We are working for a goal of twenty-five new members by Easter Sunday. While we realize that the success of any work cannot be measured by numbers alone, they do give encouragement to the workers.

Our progress here in the Second Congregational Christian Church of Irvington isn't rapid. But we do believe it is substantial. That which we have done is but a very small part of that which ought to be done.

Calvin J. Felton.

"Believe in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with today. Teach yourself to be practical and up-to-date and sensible. You cannot fail!"

WILLIAM F. FRAZIER, D. D.

The Rev. Dr. William F. Frazier of New York City, is executive vice-president of the Home Boards of the Congregational and Christian Churches of the United States.

The office of executive vice-president was created in June (1936) and Dr. Frazier is the first to fill it. His duties are those of general administrator or chief executive for all affairs of the Boards and the office was established in preparation for the consolidation of their affairs under a single corporation to be known as the Board of Home Missions. Included among the Home Boards are the oldest national agencies of any denomination in the country. The oldest is the Congregational Education Society, founded 1816 as the American Education Society; the next is the Congregational Home Missionary Society, founded 1826 as the American Home Missionary Society.

During his twenty-six years in the ministry, Dr. Frazier has received steadily growing and widening recognition for his gifts as a leader. The last fourteen years he has been state superintendent of churches, from 1922 to 1934 in Vermont and then in Connecticut. Although in Connecticut only a short time, he visited practically everyone of the 320 Congregational and Christian churches of the state at least once and some of them many times, and he developed close relationships with Yale Divinity School, Hartford Theological Seminary and other educational institutions. In advance of beginning his new work September first, he went this summer to the Rocky Mountains and visited the most remote mission churches in Utah, Wyoming, Idaho and Montana.

As a state superintendent, his policies have been marked especially by their emphasis upon the furtherance of interdenominational cooperation both state-wide and in local communities. In theological thought, he is known for his progressive viewpoints and the pastors' convocation, which have been held under his direction have been characterized by their thorough and stimulating scholarship. The Conferences under his superintendency have closed each fiscal year without a deficit and the endowments of the Conference and of the local churches have substantially increased. Public service which he has rendered has included membership on the council of the Vermont State Commission on County Life. He is a Rotarian and when in Vermont, was a trustee of the Burlington Savings Bank, a mutual institution and the largest bank in the state.

As a preacher as well as an administrator, Dr. Frazier has become highly regarded. In straight forwardness and direct dealing with realities his sermons are like those of the famous English preacher, Dean W. R. Inge, of St. Paul's Cathedral, London, but unlike the "Gloomy Dean," Dr. Frazier is pronounced optimistic. He is not a harbinger of doom, half-convinced that the existing social order must fall to ruin before a better can be brought about. He holds that the wiser and truer faith is that processes of social advancement are available for the Christian forces and within their power if they will consecrate themselves to the task. With assurance he insists that it is the great work of the Church not only to save

DR. WILLIAM F. FRAZIER.

souls out of an unworthy social order but also to bring into the human family the moral order which he believes that God has ordained for his entire universe.

Dr. Frazier was born at Bath, New York, the son of a minister, and is a graduate of Oberlin College, Ohio, and Drew Theological Seminary, New Jersey. He took post-graduate work in philosophy at Columbia University, New York City, and received the honorary degree of doctor of divinity from Middlebury College, Vermont. He served in pastorates at Chester, and at Little Ferry, New Jersey, and at Vergennes. Vermont.

A BUSY MAN.

Carl Herman Voss, capable young minister of the United Church of Raleigh, is not only leading his church in a constructive program in that city, but he is making a distinct contribution to the student life of the country. Mr. Voss was a natural leader, both in his undergraduate days at the University of Pittsburg and in Union Theological Seminary, New York, and his fine abilities and enthusiasm are being carried over into the pastorate. He is sensitive to the social and economic trends of our day and is leading many young people in constructive Christian attitudes. He is a member of the Board of Christian Education of the Southern Convention, serving on the faculty of the Elon Summer School in 1936. A look at his calendar will reveal his busy life.

From February 17-20 he was chaplain at Elon College, and on the week-end of the 21st was preacher and student advisor at Guilford College. In March he was in charge of the Convocation, N. C. State College, and addressed the students at Shaw University on "Students and War," and in April he is to address the Christian Association at Wellesley College, Boston. On April 11th he is to be the preacher at the 65th anniversary of St. John's Evangelical Protestant Church, Cincinnati, where his uncle is the long time pastor.

W. T. Scott.

DR. JAMES R. CLINTON.

Dr. James R. Clinton made many friends in the churches where he held special services in North Carolina and Virginia during February and March. These friends will be interested to know that Dr. Clinton has been appointed by the Church Extension Boards for a year of service as Pastor-at-Large, working especially along the Preaching Mission lines. It has been the feeling in the Extension Board for some time that a spiritual service of this character to the churches would be most valuable and in line with the high purposes of the Extension Boards to serve the churches. Dr. Clinton will serve anywhere in the country, according to the invitations from the churches, but, of course, his services will be largely with churches which are being aided by the Extension Boards. In the experimental service which he has recently rendered, this distinction was not made, as it was desired that he serve in a variety of churches. Dr. Clinton will begin his service with the Extension Boards April 1st.

E. C. Gillette.

"Whatever the weather may be," says he,
"Whatever the weather may be,
It's the songs ye sing, an' the smiles ye wear,
That's a-makin' the sun shine everywhere."

James Whitcomb Riley.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A CALL.

The call of the day, the need of the time is consecration of self and means that the Gospel of salvation through Jesus Christ may be given to the whole world. We join our Disciples, Brethren, in calling for a period of tithing between Easter and Pentecost.

—That Jesus Christ may be taught, preached and exemplified in our day.

—That followers of Jesus Christ may have a more vital sense of partnership with God.

—That more members of the church, old and new, may be actively enlisted in the program of Christ.

—That the local church and its world causes may be triumphant in their service to humanity.

—That individual Christians may form the permanent practice of tithing as a minimum expression of their stewardship.

—That Christian work may receive a Christian proportion of the increased income of Christian people.

Some believe in tithing all the time. Many do not. Why not try tithing for forty days following Easter and dedicate this tithe to the cause of giving the Gospel to those who are perishing without it at home and afar. All men every where today need the message of our God. "And the light that shines furtherest from home shines brightest at home."

J. O. A.

THE WAY OF THE WITNESSES.

(INTRODUCTION.)

Reader: "Do you remember saying, I have forgotten just where, that the New Testament is a missionary book?"

Author: "I must have said that scores of times."

Reader: "Would you mind telling me why you think so, remembering that I am not a theologian? And please do not make too much of texts."

Author: "Do you remember the man who walked one day over the hills which run along the south coast of England and, as he rested, looked out toward the Channel and longed for a piece of chalk so that he might draw that view?"

Reader: "Wasn't it G. K. Chesterton?"

Author: "When suddenly he remembered that the hill on which he was sitting was all chalk."

Reader: "That is to say, whether it always looks like it or not, the New Testament is entirely missionary throughout?"

Author: "That is what I should like to show. Sometimes you can see a flash of white which shows the chalk of the hills in the South Country. You can see the white cliffs as you draw near to Dover. And in the New Testament there are flashes which show its character as a missionary book. These are the Great Commission and other direct words of counsel. But its character is the same everywhere; and you have only to look below the surface to see that it is all of one material. The New Testament does not contain a section given up to missions; it is a missionary book."

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 27, 1937.

Sunday Schools.	
Cary, N. C.	$ 1.27
Liberty (Vance), Henderson, N. C.	7.75
Union Ridge, Burlington, N. C.	5.00
Flint Hill, Biscoe, N. C.	.64
Durham, N. C.	8.20
Happy Home, Ruffin, N. C.	1.76
Apple's Chapel, Gibsonville, N. C.	4.02
Holland, Va.	10.58
New Elam, New Hill, N. C.	1.41
First, Richmond, Va.	4.35
	$ 44.98
Individuals and Churches.	
Rosemont, Norfolk, Va.	$ 18.86
Ingram, Va.	3.50
	$ 22.36
Specials.	
E. J. Cheatham, Franklington, N. C.	$ 19.00
Burlington S. S., Burlington, N. C.	32.57
	$ 51.57
Total for the week	$ 118.91
Previously acknowledged	9,870.58
Total since September 1, 1936.	$9,989.49

J. O. ATKINSON,
Secretary.

TO THE CHURCHES, PASTORS AND PEOPLE OF THE SOUTHERN CONVENTION.

We are sure that every church which has a Woman's Missionary Society will wish to share in the great Silver Anniversary which is to be in the Suffolk, Virginia, church May 13, 1937. We feel so justly proud and truly grateful for these twenty-five years of service and blessings together that I know each society will make a big effort to have a part in this celebration. For indeed, it will not be a Jubilee and we will fall far short of our goal and our purpose unless we do have the whole-hearted support of every society. Those who are leading and planning for this occasion feel confident that those loyal souls who have stood by the work through these years are not going to fail in this, but will see to it that some one is present to represent them when the roll is called.

So, as the time draws nearer for this event, I am thinking not so much in terms of Missionary Societies, but rather in terms of churches, pastors, and people of the Southern Convention.

Our Missionary Societies have been such a pleasure and blessing to a church and community that we are anxious for all our women to share in this joy. I wish that the women of every church could have some part in the Silver Anniversary. And it is not too late. Groups should be called together, plans made, and delegates elected. Maybe there is a Ladies' Aid Society—they could do something about it. No doubt there are men in some churches who will want to contribute. Some are giving one dollar for each of the twenty-five years.

I would especially like to appeal to the pastors, that they not pass unnoticed this important event in the history of the Christian Church. See that your church recognizes and expresses gratitude for this work that has gone forward through the years and resolve that the next twenty-five will find many more churches cooperating. Opportunity for the best work lies ahead. The churches that put missions first are growing and thriving. "Christ stands ready to go with the people and the church who put Him first and keep Him there."

MRS. O. H. PARIS.
President, North Carolina Woman's Missionary Conference.

A THANK THEE.

Oh, Christ, we bring to Thee our fear-filled souls. We would have freedom from all fear. We know that fear should have no place in the heart of a follower of Thine. So take all fear from within me. And may no dread of the morrow scare away the rest from my heart. And may Thy will be to me the guard that shall make me unafraid, knowing that every moment Thy will guards and protects. What can now make me afraid? Nothing! I thank Thee. I thank Thee. *Amen.*

E. STANLEY JONES.

SPRINGTIME IN THE MOUNTAINS.

Spring has come to our hills again with blue days and fair. People always want to know when spring has come to the hills so I get my pen. Springtime in the mountains with all her romance and beauty is here again. The mountain air is clear and sweet; a blue bird just outside my porch has already been making love to me, so try to forgive all the mistakes I may put on the paper for the romance of springtime in the mountains has cast her spell over me along with the birds.

Really the hills are taking on new life—its another year. New birds, new hopes, new plans and efforts. The mud in the old mountain trail is trying to settle now and let people pass once more. The winter has been warmer than usual, but dark with fog and lots of rain. However, this is the first time I recall having ordered Sunday School literature all winter here. We got to church some, all this winter, and now we will soon have good old summer time. Our pastor has done well in getting up to our hills this winter and we appreciate it. We are looking forward to his coming back to stay. Our Elmores are willing to labor here and we miss them when they are away. They see a field white with harvest and enjoy going into the highways and hedges. Just now as crime sweeps over our hills we feel the need of churches more. It is plain that schools alone can never bring peace and joy to these mountain counties.

The young lady over in Wise County must have been to college for she was a teacher—but she killed her father and is being tried for the crime. And I find in most of these mountain counties, the state is building schools but there are few churches. It is plain that an education without spiritual training is not complete, and does not make good citizens. Since the tragic death of the little girl at Sparta, people all over our hills are uneasy about their children. People are seeing the need of Christianity among our hills, and it will not be hard to get people to come out to church this summer, I am sure. Of course our pastor will have to go and ask them to come, but he will do that and he will be glad they will come for his asking. There are always the faithful few who come and help others to come. But those who live here cannot make a living and at the same time have time to go out and get people to go to church. Most of that kind of work falls on our Elmores. However, lots of our girls are willing to work in the Sunday School and church. Miss Gladys Strickland is a great help and works hard at Elk Spur. I am glad indeed to see our young people take a part and feel that this is their church.

I am looking forward to lilac time and smooth roads, then we can organize some Christian Endeavor and Missionary Societies up here. Our pastor has said we could and should have things like other churches. So when the sweet perfume of lilacs is wafted down to you from our hills this year, I hope we will be more like your churches out there in the world that I view through the gap in the mountains.

And now as the Cross of Christ rises again before the world at Easter, may the glories of a Risen Lord be born anew in the hearts of all who need and love our Savior. Pray for our churches among the Virginia hills. May God give you a Happy Easter.

VICTORIA OF THE HILLS.

OCEAN VIEW MISSION SOCIETY.

A Woman's Missionary Society was organized at the Ocean View (Va.) Christian Church last fall. It has been doing good work, and on last Sunday evening it presented an Easter program for the church.

The program consisted of a worship service composed of meditation and prayer, and a pageant depicting a scene in Joseph's garden. There were two choral numbers, namely: "Christ Arose," and "Hallelujah for the Cross."

Mrs. B. G. Harrell presided. Others taking part in the program included: Mrs. Minnie Stephens, Mrs. L. F. Todd, Mrs. Peter Martone, Misses Anna Spivey, Bess Harrell, June Brown, Elizabeth Halbert, Mr. Tommie Ward, and Mr. Leo Martone.

The society is working for ten subscriptions to THE CHRISTIAN SUN, and has already secured five subscriptions.

REPORTER.

'INTEREST' IN MISSIONS.

"I cannot get interested in Missions," exclaimed a petulant young lady. "No dear," said her aunt, "You can hardly expect to. It is just like getting interest at a bank; you have to put in a little something first; and the more you put in—time or money or prayer—the more the interest grows. But something you must put in, or you will never have any interest."

I would not give a farthing for a man's religion if his dog and cat are not the better for it.—*Rowland Hill.*

THE FLORIDA CONFERENCE.

(Continued from page 4.)

ville church, was appointed by the Home Missionary Society, which was then known as The American Home Missionary Society, as Secretary for Florida. Dr. Gale served in that capacity for about twenty-five years, a notable service of aggressive, courageous, far-seeing leadership.

The spirit of this Florida Association, or Conference, was shown in that at the very first meeting, with only seven churches in the membership, and many of them new and weak affairs, they discussed the problem of the founding of a college in the state under Congregational auspices. At the very next meeting of the Conference, with thirteen churches, the college was organized and was located at Winter Park, becoming known as Rollins College. The fact that some of the churches in the state had not even been able to secure glass for their windows, shows the devotion and the faith of these pioneers. Not only did they face the problem of higher education in the state, but in the next two years, steps were taken for the organization of a school for Negroes at Lake City. They also passed resolutions petitioning Congress for better treatment of the Seminole Indians. They took steps toward having a prohibition clause in a new constitution then being considered for the state. They organized a State Home Missionary Society. Later a few churches in Georgia were made part of the Florida Association, and later still, under the leadership of Dr. Gale, who was then secretary for the southeast, steps were taken for the merger of the Congregational Methodists in Georgia with the Congregationalists.

In the years since its organization, the State Conference has rendered most commendable service. Important churches have been organized, though some of the earlier ones established in the exuberance of a pioneer community, lapsed and were removed from the rolls.

During the years the Conference has contributed liberally to Home and Foreign Missions, and in many ways, has contributed to the Christian leadership in the state of Florida. The Conference, at its last session, adopted the name: "Florida Congregational Christian Conference," and rejoices in the united fellowship of the denomination, and especially in the united and greatly enlarged fellowship in the southeast.

E. C. G.

You need THE CHRISTIAN SUN.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

WE ARE EXPECTING TO SEE YOU IN JACKSONVILLE.

All of the Florida churches are asked to include at least one young person among their delegates to the Southeast meeting in Jacksonville in April. We hope that even more than that will be able to attend. However, Congregational - Christian Churches in Florida are few and far between, so the group will not be very large.

The Florida group is going to be eager to welcome those of you who come from other states of the Southeast. Although the meeting comes at a time of the year when it is hard for many young people to get away from school and business, we hope that a large number will be willing to sacrifice a great deal in order to come.

Because of the uncertainty among the group, as to just who will be able to attend, it has been impossible to make-up the program definitely as yet. The type of the meeting will be such, however, that it will depend largely upon the individuals present for its success. You will help the whole group by your presence.

Plans will be made for the Southeast work for the next two years. You will want to have a share in them—and the whole group needs *your* suggestions and ideas.

Get a group of friends to come with you in one car—and head for Florida. We will be waiting to greet you in April.

Florida Pilgrim Fellowship,
HAROLD HERBST, *President,*
EMILY CARLETON, *Secretary.*

TO THE YOUNG PEOPLE OF THE SOUTHERN CONVENTION.

Surely, all of you are familiar with the plans for the Silver Jubilee to be held in Suffolk, on May 13th.

For the benefit of those who have not heard, and to remind those who may have heard and delegated the celebration to the care of the older members of the Missionary organization, may I say that yours is a most important part in the preparation for, and final celebration?

You have heard about the memory Book to be compiled at the celebration. On a sheet, assigned to your church, we want the signature of every young person in the church, with your contribution of 50c. "It doesn't cost you 50c to sign your name"—you are privileged to contribute that amount as a share in this noble enterprise so faithfully carried on for twenty-five years by our mothers, grandmothers, and older sisters. Aren't we thankful that the women are permitting us to help them memorize the work of the Missionary Conference in this way?

If your church is not planning a special program to raise its contribution, then why not take the initiative and suggest that the Woman's Missionary group help you in arranging such a program?

We are interested in autographs, certainly; but when were you ever asked to autograph a book in commenoration of twenty-five years of sacrifice, prayer, and work, and did you happen to think that twenty-five years from now, when the Golden Jubilee is celebrated, you will look back on your youthful signature and help review the work you have accomplished between May, 1937, and May, 1962, remembering, probably, the sacrifice the offering represented? Isn't it worth 50c to be among that number now and twenty-five years from now?

CAROLINE GORT,
Young People's Superintendent,
Eastern Va. Missionary Conf.

THE GOOD CHURCH MEMBER PRACTICES STEWARDSHIP.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 11, 1937.

SCRIPTURE: I Cor. 4:2; Peter 4:10.

Daily Readings—

Monday—Life a Stewardship.—Matt. 25: 14-30.

Tuesday—Jacob a Tither.—Genesis 28:22.

Wednesday—The Motive for Giving.—II. Cor. 8: 1-5

Thursday—The Stewardship of Time.—Col. 4: 1-6.

Friday—Faithful Stewards.—I. Tim. 6: 17-21.

Saturday—Jesus, The Divine Steward.—John 17: 1-5.

Stewardship includes all of life. Our lives were given to us to be used for God's purpose. There are two ideas about life. The Christian is: "My life is not my own." The other is the modern idea of freedom: "My life is my own to use as I please; it is nobody's business what I do with it."

A number of people will say: "The property which I have, belongs to me." They are not giving God that which He expects. They hold back part of the price which belongs to Him. One of old asked: ,"Will a man rob God?" His words are: "Ye have robbed me in tithes and offerings."

Our time is God's. We should ask ourselves this question: "How may all my time, everything I do, be used in accordance with His will?" "Seek first the kingdom of God" implies that God expects us to devote our time to the cause of righteousness. There are tasks in the church that must be done. The pastor needs young people to help with the evening service or Vespers. Have you ever asked Him if there was anything you could do for Him? The Sunday School needs leaders. Did you refuse to teach a class when the Superintendent asked you?

God never expects the impossible. He always gives the strength to do a job He wants you to do. Let us be faithful in our stewardship.

For Discussion—

1. How can you convince a nonbeliever that his life is given to Him in trust by God?

2. Does it differ whether we believe our life belongs to God?

3. What is the purpose of the Christian life?

4. Ask each member to relate some incident where he surrendered his time, his money, or his mind to God, and what the result was.

Suggested Hymns—

"I'll Go Where You Want Me To Go," "Take My Life and Let It Be," "Make Me a Blessing."

S. E. M.

Young people will soon be graduating from High School. They are now dreaming of what life will mean in the long years to come. College beckons many of them. These bright young people from Church homes should be guided to Church colleges where they will continue to receive the influence of the Christian religion, and not thrown adrift to go wherever the tide may take them in those important years when character is forming and plans for life are being made. This is the way to insure the progress of the Church in the years to come.

It is an everlasting duty—the duty of being brave.—*Thomas Carlyle.*

Sunday School

By Rev. H. S. Hardcastle

GOD, THE CREATOR.

Lesson I—April 4, 1937.

Golden Text: *"In the beginning God created the heavens and the earth."*—Genesis 1:1.

Lesson: Genesis 1:1-2:25.

The writer of the story of Creation as recorded in Genesis 1 and 2 was not writing a book on science; he was writing a book on religion. He was not concerned primarily with detailed facts; he was declaring abiding principles. He was not troubled about how things that are, came to be; he was concerned with origins. One who goes to the Bible for the study of geology will be disappointed. Modern science knows more about the subject than did the writer of Genesis. But—and this is the point—the story as recorded in Genesis 1 and 2 is true to scientific principles. A fair study of the story will show that this is true. Let us consider some of the teachings of these two chapters.

In the Beginning God.

The scientists have many theories of the origin of the earth, but inevitably they have to face the fact of how the world began. An intelligent man can hardly believe that it "just happened." The writer of Genesis says "In the beginning God" —go back as far as you can or care to, trace the world back to its primary source and you will find God. The scientist may call it "the First Cause"; the Biblical writer calls it "God." Genesis is saying in chaste and sublime language that beyond the material there is the spiritual, that there is an Intelligence and a Will in the universe, but above and beyond the universe; that the world as we know it was brought into being by the wisdom and the power of a Spiritual Being whom we call God. There may be some demand on faith to believe that the world was created, and is being sustained and ordered by God; but there is a greater demand on faith not to believe it.

Order Our of Chaos.

The story of creation also reveals order out of chaos. "The earth without form, and void, darkness upon the face of the deep . . . " Then light, then land and sea, then life in ascending scale, culminating in man and woman made even in the image of God himself. Here is eloquent witness to the eternal principle by which God works, bringing order out of chaos, working to intelligent ends, shaping things to His purpose. God is the author of order not of confusion. He moves to far-off divine events in His creation.

There is something majestic in the unfolding process. Before life there must be land and sea. Before higher forms of life there must be lower forms of life to sustain them—grass and herbs and fruit, then animals on land and sea then man. Here was a Creator God with the heart of a Father making wise and abundant provision for all His creatures. It was an evolutionary movement in the sense that it was a process of gradual development, the unfolding of the simple into the more complex, the development of the lower into the higher. And there was a wisdom and purpose and love in the whole process.

The Crown of Creation.

In the fullness of time, God created man. Spirit cannot be satisfied with matter. Like called unto like The Father's heart was lonely so He said, "Let us make man." There stands man, at the head of creation, the climax of the creative process. He has not always been worthy of this high honor, but that is where God put him. And as he was the climax of the creative process, he is also the object of the redemptive purpose. He is "to have dominion." As the Psalmist says he has been made a little lower than the angels and he has been crowned with "glory and honor." Man, redeemed, is the goal of the creative work of God.

In the Image of God.

"So God created man in his own image, in the image of God created he him; male and female created he them." This does not mean that God is a giant, a man magnified a thousand-fold. The word image embodies the idea of likeness in the sense that man has been created with personality, with the endowment of, and capacity for, intellect, emotion, and will. Man is like God in that he is a self-conscious person. And because man has been created in the likeness of God, man can have fellowship with God. There is a means and a medium of communication between God and His children.

In all the controversy involved in the question as to how man came to be, whether by immediate act of God or by a process, it needs to be kept clearly in mind that the fundamental fact is that man was created in the image of God. God breathed into man and he became a living soul. Men may argue about how God made man; the Bible states that God made man. That is the important and fundamental fact.

Woman was made in the image of God, too. She was made to be a help meet for man. Perhaps the quaint story of how woman was made from the rib of man was simply a striking way of putting a great and abiding principle—she sprang from the side of man, she was his equal in rank, she was the complement to his nature. And in that far-off day the sacred story sees the sanctity of the marriage relation—for this cause shall a man leave his father and mother and shall cleave unto his wife; and they shall be one flesh. Jesus said that from the beginning it was meant to be so.

To Dress It and To Till.

Man was not made to be a "retired" pensioner. He was given work to do. He was to till and to replenish the earth. He was to have dominion over it. The history of mankind is in large measure the story of man's increasing mastery of the world and the forces of nature.

Thou Shalt Not.

A Garden of Eden, with everything. But the story distinctly states that "of the tree of the knowledge of good and evil thou shalt not eat." There are divine prohibitions in the divine plan. Man is free in one sense, but because man is man there must be prohibitions and restrictions. It is only a rare individual who has made such progress in grace that all prohibitions can be removed.

CHINESE CHRISTIAN STUDENTS FACE DILEMMA.

"Caught in a duality of living" is the phrase used to describe the Christian Chinese student today who is intent on meeting the national crisis, on the one hand, and maintaining his Christian faith, on the other. Reporting on the recent meeting of the Pacific Area of the Conference on World Student Christian Federation, one delegate said there was an excellent spirit. There was fine devotional life and real thinking on concrete issues. Then he adds: "My one criticism is that I am doubtful if these two elements were identically linked together by a clear understanding of the Christian faith. We worshipped with our hearts, and we thought about our national crisis with our minds, but there was little to help people feel the vital connection between the two."

"Isn't it strange that princes and kings
And clowns that caper in sawdust rings,
And common folk like you and me,
Are builders for eternity?"

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

Direction From Behind.

"Thine ears shall hear a word behind thee, saying, this is the way, walk ye in it."—Isa. 30:21.

We like to have our orders in advance so that we can know what we are about to do and prepare for it; and also, not the least important, that we may have the proper authority for the action.

But that is not God's way. We once heard of a father taking his child across a stream over a footbridge. The child was afraid. The father reassured the child by telling it that he would follow close by and direct his way by keeping a finger on his shoulder. Is this not God's way? It may be only a whisper, or a quiet warning; it may be only the sting of conscience, or the still small voice of thunder and lightening. Just the same, God's voice is behind us, and it can always be heard midst the peal of thunder, the blasts of trumpets, or the sounds of drums. There is never a reason for us not knowing the way to go for His voice is behind us.

Prayer—Dear Father, make our ears keener to hear thy word, and make our response more eager and instant. *Amen.*

TUESDAY.

Religion's Hardest Lesson.

"Love your enemies. Do good to them that hate you.

Bless them that curse you and pray for them that despitefully use you.

And unto him that smiteth thee on the one cheek, offer also the other."—Luke 6:27-29.

It is easy to love those that love us. Love begets love. It would be hard to be otherwise.

But Christianity says we must go further than that, for there is no credit in loving those that love us. Christ has showed us the way in His own attitude toward His enemies. Besides, there is something else about this; we grow by doing the hard things and not by doing the easy ones. Therefore we are urged to see into the heart of human beings and find the things that God has put there to love, and let thy genuine passionate soul go out for the man that ought to be.

Prayer—Dear Father, we need the indwelling of the Christ spirit that we may be like Him. Grant this to us in every thought of this day. *Amen.*

WEDNESDAY.

Sin's Terrifying Roar.

"The lion hath roared: who will not fear? The Lord, Jehovah, hath spoken."—Amos. 3:8.

The prophets compare the results of sin to the roar of a lion. He also says that they fortell God's will. He also says that one of the greatest sins of mankind is to hear these warnings and pass along unheeding. And yet we know how true it is that both human beings and nations of human beings go along, if not contemptously, indifferently to these warnings, so little does God mean to them.

Prayer—Dear Heavenly Father, we pray for Thy spirit through Jesus Christ, Thy Son, that we may be sensitive to the least of Thy disapprovals, and that our lives thereby may be swayed to the one center. Make Thy will our aim all through life. *Amen.*

THURSDAY.

"The Grace of Jesus Christ."

"The grace of our Lord Jesus Christ be with your spirit."—Phil. 4:23.

"Grace." What a lovely word! The wave of the trees in the wind. The list of the flower in the garden. The charm of the birds in the field. The charm of the organ in its appeal. The kindliness, beauty and sagacity of a life. The staunchness yet tenderness of power. "Grace," an old fashion word that expresses all we need in this life, and salvation in the world to come. By grace we are drawn to Christ and held there.

Prayer—So may the grace of our Lord Jesus Christ be ever in thy spirit. *Amen.*

FRIDAY.

The Most Beautiful Trait.

"What I do thou knowest not now, but thou shalt understand hereafter."—John 13:7.

The words of our Lord Jesus in the text makes imperative upon us the trait and Christian grace of waiting on the Lord with a willing postponed understanding of His way. How beautiful and serene is such a trust!

There is much in life that we do not understand—pain, separations, defeats and sorrows, doubts, losses, waitings and loneliness. But all of this Christ endured and taught us to endure. For He said, "I will not leave you comfortless. I will come to you." Thus He has promised us that we shall understand hereafter, and then we can calmly rest.

In that day of complete understanding, we shall know as we are known, and we shall grope no more, or have fear and distrust. Being sure of Christ we can be sure of this, and being sure of this, we can enjoy the certainty of it before it comes.

Prayer—Dear heavenly Father, may our dedication be so thorough that we shall not worry. Teach us how to make our faith sufficient for our understanding now, and Thou wilt take care of hereafter. *Amen.*

SATURDAY.

Separators.

"These are they who make separations, sensual, having not the spirit."—Jude 17-25.

Partitions among men are of the evil one. Unions are of God, who would have all mankind one.

This does not mean that all men should act alike or think alike, but that all should feel alike, that all alike should love one another and love God and seek the good and the beautiful, that all should believe in the sincerity of others, and in their purpose to do good. The separators among men are inimical to these aims.

The Holy Spirit draws men together. Men in whom the Spirit dwells draw men together. Men who are sensual and not spiritual, men who live in and for things of sense, are the separators. From them come wars and divisions and all the evils of this world.

Prayer—May the spirit dwell in us richly, O Holy Spirit, for the love of Jesus Christ. *Amen.*

—*Amos R. Wells.*

SUNDAY.

Signs.

"Let it be, when these signs are come unto thee, that thou do as occassion shall serve thee; for God is with thee."—I. Samuel 10:1-8.

Saul, when anointed king by Samuel, was not left without proof that the anointment was valid. The prophet gave him three sure signs, and these, coming to pass in the order foretold, must have assured the bewildered young farmer that he was really to be king of the land.

Each son of God is to be a king. He is to have a throne and is to rule. There is no doubt about it. That there may be no doubt about it, God has given signs and proofs; for the Father never is unwilling to submit full evidence.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE HOUR TO GLORIFY JESUS.

By REV. JOHN G. TRUITT.

"And Jesus answered them saying, the hour is come that the son of man should be glorified."—John 12:23.

It is probable that Jesus spoke these words about being glorified on a Tuesday. He was crucified on the following Friday! It must be understood that Jesus did not mean that in the next sixty minutes He would be glorified. But He did mean that in a short time, it might be within a few hours or a few days, the supreme testing hours of His life would come. He meant that the most awful moment of His whole life time was on its way. If He could match it, all He stood for, and all that God stood for, would be glorified.

It seems to me that for us the hour to glorify the Father and the Son is always present. Let no man think that some special hour will arrive labeled in italic face type: *"I am the hour in which you are to glorify Jesus."* Neither think that the hour to glorify Christ is many years hence when one can do it in a grand and sublime style. Do not wait for age when men will say that senility has caught you, and that you are glorifying the Lord not because of love for Him but because of fear of death. And do not wait for the spectacular moments. They may or they may not arrive. And if they do, they may or may not be one half as important as some quiet hour spent with some apparently unimportant person, or boy or girl. We may think because we act before the multitudes and receive the praise of men that we have glorified God. When it may be that all that has happened is that we have won the praise of men!

Jesus glorified the Father in many out-of-the-way places. They were without labels. At least the disciples never saw any labels on them. Once a blind man called out to Him. The disciples would have silenced the man. Once the children crowded the Master. That day Jesus glorified childhood and God. Once at a well curb in Samaria dealing with an outcast Samaritan woman, in an unlabeled and apparently deadly prosaic hour, Jesus glorified true manhood and God and Himself!

And how shall one glorify the Father and the Son? I have been in preaching services and heard some one cry with great fervour: "Glory to God!" Did that add to the glory of God, or did it call attention to the one who shouted? I would say that if instead of shouting, that if somewhere out in life that same person did a Christ-like act, without show or pomp, that God would have been glorified far more!

We all have read of the former Spanish Inquisition and the Massacre of St. Bartholomew done by so called religious men. We know that John Calvin in the name of religion sanctioned the burning of Servetus. We know about the banishment of Roger Williams. Did any or all of these add to the glory of God? Men have said that God was glorified by keeping vows of silence. Others have said that one would glorify God if he retired from the world and was celibate. Still others have said that if great churches were built, and if magnificent ritualistic services were held within them, that God would be glorified. Is that the way to do it? Somewhere I have read that the earth and the fullness thereof are the Lord's!

We will glorify the Father and the Son by being true comrades of our Redeemer. And I mean by that instead of always dealing with those who are clever and easily taught, of fine social heritage, that we also attempt to awaken the apparently dull brain, arouse those who have been unfortunate in their heritage, to dream and strive for the good and true and beautiful.

Now this is not done easily. Do you recall Christian in Pilgrim's Progress when he tried to reach the Celestial City by a quick and easy way? He came to great grief. And he discovered that to reach the Celestial City he must pass between lions, go through the Valley of the Shadow, and have many hard battles and trials. But in the end he glorified God!

There is a small town in the State of Maine. I have been in that village many times. I have known a number of young people who live there. Often I heard them complaining that there was not a duller place in the world. There everybody wore the same styles. There everybody gossiped the same gossip. There they planted cabbages by the moon. It was a dull place. Indeed if one had suggested that the grand, heroic, and sublime resided there it would have been considered humorous.

Yet when a great flood a few years ago struck this community, the village was threatened to be washed away, I read the following account in a great city daily paper: "No greater tale of heroism and fortitude and character will ever be written by any other town or city in the nation than by these men and women who have fought for days to save their town from destruction!" In a terrible hour these men and women glorified manhood and womanhood, civic spirit and God!

But a word of warning must be said. Sometimes after great moments like these, men and women go back again to what they call the dull, and forgetting their great yesterday, begin to glorify some of the utterly worthless things of life! Listen to what Herman Hagedorn, the poet, says can be done. But first let me change a word in the first line from "serving" to "glorifying."

There are strange ways of "glorifying God;
You sweep a room or turn a sod,
And suddenly, to your surprise,
You hear the whirr of seraphim,
And find you're under God's eyes
And building palaces for Him.

And we will glorify the Son and the Father when, as Walter M. Horton of Oberlin says: "We go over from the side of the crucifiers to the side of the crucified!" There that is it! From the side of the crucifiers to the side of the crucified!

And the "Crucifiers," who are they? They are the ones who are indifferent to the good and true and beautiful; who exploit their brethren; who stand aloof from life; who take more out of life than they put back into it; who destroy all the idealism they can with cynicism!

There is no record on that day at Calvary that anyone stepped out from the crowd of the crucifiers and came over to the side of the crucified. It may be that some did. But none did it so boldly that it was written down!

There were reasons why none did and we know them well. There were the soldiers with spears and sharp swords. And there was an inflamed mob which would have been happy to have slain the man or woman who would have spoken too bold a word for the Man upon the cross. There was a cost that day to be paid by the ones who moved over from the crucifiers to the crucified. There always is! But that is the way to glorify the Son and the Father! "The hour is come that the Son of Man should be glorified."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Easter was a very happy occasion to the Christian Orphanage family. The good women from quite a number of our churches in the Southern Convention made and sent in new dresses for the girls and some little suits for the little boys.

The good women of our churches at Sidney, Ind., Urbana, Ill., Goshens, Ind., and Warren, Ind., joined in to help make Easter a happy occasion for the children.

All the girls got a new Easter dress and all got new Easter slippers.

The Woman's Missionary Society of Union Christian church, Alamance County, N. C., furnished us 25 fat hens and 26 dozen eggs. The Lura Montgomery Circle of Graham-Providence Memorial Church, Graham, N. C., joined the good women of Union Church and donated 12 dozen eggs to help make the children's Easter dinner complete.

To make the Superintendent happy too, our good friend, Mrs. E. J. Brickhouse, of Norfolk, Virginia, who has been so loyal a friend all these years in helping us, mailed us a check for one thousand dollars for the use of the Orphanage. You see, the Superintendent had a happy Easter, too. We wish we had a thousand friends like Mrs. Brickhouse and we hope that her gift will inspire others to do likewise.

We are grateful to all who had a part in making Easter a happy day for the children in the Christian Orphanage. May God's richest blessings rest upon each one.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 1, 1937.

Amount brought forward		$2,323.06
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Apples Chapel, Feb. & Mar.	$ 6.33	
Ingram	3.50	
Mt. Bethel, Feb. $2.22; Mar. $2.50	4.72	
Union Ridge	7.00	
		21.55
Eastern N. C. Conference:		
New Elam	1.33	
Turner's Chapel, Feb. & Mar.	2.48	
Liberty, Vance	8.00	
		11.81
Valley Va. Central Conference:		
Winchester, Primary Department for Easter .	1.50	
Antioch	5.99	
Winchester	4.16	
Newport	1.95	
Whistler's Chapel	.64	
		14.24
Western N. C. Conference:		
Spoon's Chapel		6.00
Eastern Va. Conference:		
First, Richmond, Feb., $4.78; Mar., $6.83 ..	11.61	
Wakefield	1.50	
		13.11
Special Offerings.		
Mrs. Dalton, support of children	12.50	
Fidelity Bank	12.50	
Cash item	7.65	
		32.65
Easter Offerings.		
Pattie Adams	2.00	
Mrs. E. J. Brickhouse .	1,000.00	
		1,002.00
Total for week		$1,101.36
Grand total		$3,424.42

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph′ĕ-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1.
b ch. 1. 16.
c Ps. 1. 6.

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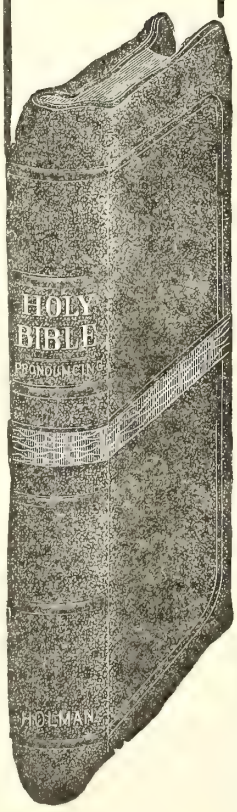

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

HOWELL.

George Thomas Howell died at his home near Holland Va., March 7, 1937, aged 65 years. The funeral services were conducted at the home by the writer. The burial was in the family cemetery near by. Mr. Howell leaves one son, Jacob William Howell, and two step-daughters, Mrs. Nellie Rawles and Mrs. Eula Dunford, both of Portsmouth, Va. He had been a member of Holland Christian Church most of his life.

N. G. NEWMAN.

STROOP.

Noah Stroop, one of the oldest and most faithful members of the Leakesville Church, near Luray, Virginia, was born January 16, 1856, and passed to his reward on March 4, 1937. Thus his age was 81 years, 1 month and 26 days. He is survived by 5 children: Mrs. Edward Dinges, Mrs. Earnest Dinges, Miss Minnie Stroop, Philip and Willie Stroop. Also he leaves to mourn one brother and one sister, 39 grandchildren, 43 great-grandchildren, and one great, great grandchild, 2 half brothers and one half sister.

He was a man of great faith in his God and in his church, living a most Godly life and following Christ with his best ability. May God in His infinite love comfort those who mourn.

W. J. ANDES.

COLQUITT.

On February 5, 1937, Bethany Congregational Church (The Rock, Georgia), lost one of its most beloved members, Mrs. Ella D. Colquitt. She was born on November 10, 1868, daughter of William Black and Francis Jane Gibson Black. In 1889 she joined Bethany Church, and was a loyal and devoted member for forty-seven years.

Thus closed one chapter and began another of a consecrated, Christian life, which was noble in friendship, strong in quiet determination, and without malice. Her's was a practical religion, and it never failed her or others.

Funeral services were in charge of her pastor, assisted by Rev. Giddon Horne. Interment was in the small cemetery beside the church to which she belonged.

D. W. SHEPHERD, Pastor.

DARDEN.

Richard Darden died at the home of his daughter, Mrs. J. T. Harrell, Holland, Virginia, March 11, 1937, aged 83 years. The funeral services were conducted at Sycamore Baptist Church, of which Mr. Darden was a charter member, by the writer, assisted by Rev. W. H. Corbett and Rev. Mr. Davis. The burial was in the church cemetery. Beside the daughter mentioned, Mr. Darden leaves three sons: John W. Darden, Boykins, Va., G. Cleveland Darden, of Norfolk, and J. Walter Darden of N. Y., and ten grandchildren. Mr. Darden was a native of Southampton County, but his latter days had been spent in Nansemond County in the home of his daughter. After many years of feebleness and a few days of intense suffering, he quietly enters into rest, coming "to his grave in a full old age like a shock of corn cometh in his season."

N. G. NEWMAN.

ELON IN THE SNOW.

Elon woke up on a recent Sunday morning to find a world of white. Our campus was positively beautiful; the shrubbery leaned over—bent by the snow. We could raise our window and get a handful of snow, just to see how it tasted.

By Sunday School time, a tiny path had been cleared along our walk —a path just wide enough to enable one to walk in the snow and yet not get his feet wet. Some of the girls who teach the town's people's children and also the orphanage boys and girls, went to their classes, afraid that no one would venture forth in such weather.

However, in the Primary Department, there were five little girls and three young boys, who rather enjoyed the fact that they could come to Sunday School. Mrs. Foster, the department leader, could not come, but we sang and had a very delightful story anyway. One of the little boys asked if we might have sentence prayers. I would not have been astonished to have one of the girls suggest this, but coming from a young man, this request made me doubly encouraged. Every child prayed a few sentences.

We all went to the morning worship service to hear Rev. Lester Furr, pastor of the Methodist Episcopal Church, South, Gibsonville. He began his sermon with a clever suggestion that "Furr" was not amiss on such a cold morning. During his sermon on the "Question Thomas Asked Jesus," taken from the fourteenth chapter of John, he brought out a very beautiful point. He pictured the trees, the mountains, the flowers, and other lovely things of nature living and revealing God because they couldn't help it. Man, however, chooses whether or not his life is to reveal Christ's teachings.

In the afternoon, many of the girls stirred the soft, white snow into delicious snow cream.

For our 6:30 Vesper service, Jack Neese, a member of the Freshman class spoke. His subject was "Student Welfare."

After this most logical talk, we cannot help but love Jack, for he seems to be living here on our campus, the life he endorsed in his speech.

We have had our fun in this snow. We really snow-balled our Dean of Men in front of West Dormitory. We say the snow is most useful.

MARGARET J. EARP.

Life tells how the teacher asked, "What is a geyser?" and the pupil answered, "A geyser is a waterfall going up." This suggests another question, what is a pessimist and what is an optimist? A pessimist is a man going down and an optimist is a man going up. Speaking of pessimists and optimists reminds us of the pessimist who said, "I really believe that I could make a better world than this myself." "Sure," replied the optimist, "that is what we are here for. Now let's go to work and do it."

FAMILY ALTAR.

(Continued from page 12.)

We may exercise royal power—now. We may receive royal blessings—now. We may dwell in a palace—now. We may wear a crown—now. We need not wait for future kingship. Every son of God is a king —now.

Prayer—Our Father-King, we adore Thy majesty. We bow before Thee in all humility. We trust Thy word with completeness of confidence. The signs of Thy providence encompass us, and we walk as they guide us. *Amen.*

—*Amos R. Wells.*

Towards A Unified Church

By JOHN D. ROCKEFELLER, JR.

"Must I do what I want to, today?" said the pre-school child to her teacher. Said Christ nearly 2,000 years ago, "For whosoever will save his life shall lose it, and whosoever will lose his life, for My sake shall find it." What a long way we have traveled—and in the wrong direction.

The world today is staking its all on individualism—in men, in institution, in nations. Christ lived and taught altruism. The world says: "Every one for himself; get the most you can at the least cost of money and effort and don't be too particular about how you get it." Christ says: "For what is a man profited if he shall gain the whole world and lose his own soul?"

In the period of kaleidoscopic change, when even the foundations of morality and religion are being challenged and the anchor of faith seems to be dragging, it is a hopeful sign that many people are seaching for a simple, fundamental religion as the way to peace, well-being and happiness. The widespread interest that has developed in that book—so powerful, so convincing, so helpful—entitled "The Return to Religion," by Henry C. Link, which should be universally read, is a gratifying evidence of this yearning for religion.

To the church should this quest naturally lead. But the church, with its sects, still clings to its denominationalism, in which a drifting, disillusionized, discouraged world sees confusion rather than hope.

Only a united Christian world can stem the rising tide of materialism of selfishness, of shaken traditions, of crumbling moral standards, and point the way out. How such union might be brought about was once suggested by Dr. Stanley Jones, in a most stimulating address.

He proposed one church, to be called the Church of Christ with all sectarian churches as branches. Thus individual and non-essential differences would be preserved, while on the fundamentals of religion—God's love and Christ's living spirit—all would be united.

If we who call ourselves Christians could catch the vision from the mountain top, we would see that there all roads meet; there Christ stands waiting to see his followers united irrespective of race or creed and praying to the Father that "they may all be one." How long, God Must He wait?

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, APRIL 8, 1937. NUMBER 14.

REV. JOHN DUBE.

Rev. John Dube of Natal has had the degree of Doctor of Philosophy conferred upon him by the University of South Africa—the first African to be thus honored. He was the son of a chief who relinquished all his rights to chieftainship to become a Christian minister. John Dube was educated at Amanzimtoti Institute, now Adams College, of the American Board,

"Doctor" John Dube (second from left) poses with the Zulu Regent (fourth from left). Mrs. Dube (considerably near the camera) is at the extreme right. Beside her is the Chief's wife. At Dr. Dube's left is the Chief's uncle. At his right a guard.

studied in America and returned to Africa as a minister under the Board. He was first president of the South African National Native Congress, and has been president of the Natal Native Congress since its inception. He is founder and principal of the Ohlange Institute, the only Native school in Natal for higher education, and was founder and is editor of the Native newspaper, "Lange Lase Natal."

PERSONALS

News from the Churches

With this month Miss Tora Rudd, of the Monticello Christian Church, will become Church Worker for the Burlington Church.

Rev. G. H. Veasy says that there has been considerable sickness around Wadley, Alabama, which has greatly retarded the work of the church.

Holland (Va.) Christian Church gave $100.00 for its missionary offering on Easter Sunday. Many other churches received the offering, but reports have not come in as to amount.

Materials for Mother's Day programs can be secured from the Board of Christian Education, 514 South Main St., Norfolk, Va. If you want Student Summer Service workers please write to the Board at once.

Mrs. Nannie L. Hawkins of Cedar Grove, N. C., an aged lady who has been reading The Christian Sun most of her life, says that she can not do without the paper and that some articles are worth the subscription price.

Rev. J. L. Edwards, pastor of a Negro Christian Church near Smithfield, Va., is calling a meeting of Youth Fellowship for the afternoon of the first Sunday in May. Several of the Eastern Va. preachers are invited to share in the program.

Dr. J. O. Atkinson, former editor of The Christian Sun, is now visiting in the home of his daughter, Mrs. Jennie Willis Bradford, near Suffolk, Va. His health returns very slowly, and the prayers of the brotherhood will surely arise to a throne of grace for his recovery.

Several car loads of people from Virginia and the Carolinas are preparing to attend the Southeast Convention and the Youth Fellowship at Jacksonville. This is a fine chance for the people in these states to become acquainted with our friends in Florida.

"Rev. A. R. Flowers is just back from a visit in Wayne and Duplin Counties. He reports some very encouraging work in his field of activities, which he seldom ever fails to do. Regardless of the denomination that he is called to work with he never fails to leave without a cordial invitation to return when he can ."

All pastors and deacons in Eastern Virginia are expected to be at Suffolk Christian Church next Sunday afternoon at 2 o'clock for the first deacons' meeting to be held in the Eastern Virginia Conference. A splendid program has been arranged, and all pastors and deacons will surely want to be present.

Winsor (Va.) and Monticello (N. C.) churches have sent in subscription lists equal to 10% of their membership in time to secure 25% commission. Thanks, and good wishes. There may be even more people who need to take the The Christian Sun. Subscriptions should be on the basis of the needs of members rather than on the needs of the paper.

Dr. Charles Eldred Britt Shelton, pastor of the Congregational Church of Portsmouth, Va., for the past 13 years, tendered his resignation on last Sunday. Dr. Shelton has rendered faithful service for considerably more than the Biblical three score years and ten, and is now retiring for a well deserved rest. His cultured mind will probably find some channel for activities and service during the remaining years of life, which his host of friends hope will be many, and happy.

During the past year the Burlington Church has received as memorial gifts these very fine additions to the equipment of the church: a baptismal font from Mrs. H. W. Trollinger in memory of her husband, Deacon H. W. Trollinger; and acousticon, from J. M. Fix in memory of Rev. J. W. Holt, pastor at the time of the founding of the church; new hymnaries, "Pilgrim Hymnal," by Mrs. John H. Barnwell in memory of her parents, Dr. and Mrs. R. M. Morrow. Through these gifts these persons, honored, being dead, yet speak in a beautiful way Sunday after Sunday.

We rejoice with our two nearest Congregational-Christian Churches, Belews Creek and Salem Chapel, in the splendid building program these churches are putting on. Belews Creek will erect a new church building and the timber is now being cut for the new structure. Salem Chapel will build several new Sunday school rooms to the main auditorium. This Church wishes abundant success to these churches and to their respective pastors, the Revs. G. C. Crutchfield and D. M. Spence, in this much needed and worthwhile improvement.

Bulletin—Winson-Salem,
(N. C.) Church.

Rev. Joe A. French, pastor of our churches at Ocean View and Berea, Norfolk, Va., has recently preached a series of sermons on "What Can A Man Believe?" The topics were as follows: "I Believe in God;" "I Believe in Jesus Christ;" "I Believe in the Holy Spirit;" "I Believe in the Bible;" "I Believe in Prayer;" "I Believe in the Church;" "What I Believe About Sin;" "What I Believe About the Atonement;" "What I Believe About Salvation;" "I Believe in Immortality;" "What I Believe About Divine Providence;" "What I Believe About Heaven."

NORTH GEORGIA CHRISTIAN LIFE CONFERENCE.

Following is the program of the North Georgia Christian Life Conference, to be held April 16th-18th, 1937, in Liberty Church, near Bowman, Georgia. The officers of the Conference are: President, J. C. Brooks; Secretary, Mary Moncrief.

Friday Afternoon.

4:30 Registration—In charge of Heyward Sayer.
6:00 Supper.

Friday Night.

7:30 Get Acquainted Period, led by Dubric Ridgeway.
Welcome Address, Collie Seymour.
Response, J. W. Davenport.
Worship Service, Emma Jo Sellars.
Panel Discussion, "What It Means To Be a Christian," Rev. Wiley Scott and Central Church Young People.
Benediction.

Saturday Morning.

9:00 Worship, Sardis Young People.
The Young People's Society in the Local Church—Pattie Lee Coghill.
Discussion Groups:
Worship—Rev. Alan T. Jones.
Recreation—Dorothea Percy.
Planning the Young People's Program—Mrs. Alan T. Jones.
12:30 Dinner.

Saturday Afternoon.

2:30 Worship—J. C. Brooks.
Address—Rabbi Laurence Block, Athens, Ga.
Benediction.
4:00 Recreation—Folk Games—Pattie Lee Coghill.
6:00 Supper—Picnic Style.

Saturday Night.

7:00 Vesper Service—Rev. Henry B. Mowbray.
8:00 Song Service.
Play Reading—"The Color Line"—Demorest Young People.
Special Music—Demorest Young People.
Address—Rev. W. T. Scott.
Benediction.

Sunday Morning.

9:30 Worship Service for Children—Mary Moncrief.
Sunday School Class for Young People—Taught by Walter Paskowsky.
"Helping to Earn One's Way Through College—B. F. and Henry C. Eddleman.
11:00 Church Service—Sermon by Rev. Theodore L. Everett.
12:30 Dinner—Courtesy of Liberty Church.

GEORGIA MINISTERS STUDY PLANS FOR PARISH CO-OPERATION.

"Parish Cooperation" was the central note of the Fourth Annual Convocation of Georgia Congregational Christian Ministers' held at LaGrange, March 2nd-4th. The sessions, attended by practically every pastor, were held at the LaGrange Y. M. C. A. The presence of the ministers' wives, and several Alabama pastors, added much to the meeting. Beginning with the fellowship dinner on Tuesday night, March 2nd, and continuing until Thursday noon the program was filled with many valuable helps.

Rev. Thomas Alfred Tripp, Associate Director of the Town and Country Department of the Congregational Christian Churches, was present and led the discussion on parish organization and program. The entire morning session of Wednesday was devoted to this important consideration. Mr. Tripp outlined lines for procedure of grouped churches to coordinate their work in such ways as to strengthen the work of the local church and yet to make for strong parish programs. There are many things which a rural church cannot do alone and with fellowship and cooperation with others of "a pastorate" these can be accomplished. Chief among suggestions were suggestions of a parish paper (maybe nothing more than a mimeographed sheet) going out to each family of a group of churches working as a parish; young peoples' activities; parsonage and property care; and an inter-parish council. This parish council, it was brought out, may take the form of the "Official Board" for the parish, it being composed of officers—or especially selected persons—from each local church of the parish. Just how much authority might be vested in this council can be determined by the churches concerned, but it appeared to the group of ministers present that it offered an excellent opportunity for closer fellowship and service within respective areas. It would certainly be the joy and help to a minister of a group of churches to be able to sit down with officers of those churches to face a total program for the parish. Following the Convocation, Mr. Tripp visited several Georgia parishes, and reports indicate that progressive plans were instituted where advisable.

Miss Lucy M. Eldredge and Miss Pattie Lee Coghill led a most helpful discussion on the Religious Education program in the local church and in the parish.

Dr. Arthur Raper, of Atlanta, thrilled the Convocation with his clear analysis of the problems of farm tenancy in the south. Dr. Raper, professor of Sociology at Agnes Scott College, Decatur, Georgia, and author of *The Preface to Peasantry,* is one of the nation's most eminent authorities on the economic, racial, and social conditions of the South. His keen mind is combined with a native southerner's background and a deeply spiritual note. Those who heard him at LaGrange will look forward with pleasure to the Southeast Convention in Jacksonville, April 20th-22nd, where Dr. Raper has been secured for two addresses.

Others appearing on the Convocation program were: Dr. F. P. Ensminger, Birmingham; Dr. Edwin C. Gillette, Jacksonville; Rev. John Knight, LaGrange; Rev. Alan T. Jones, Braselton; Rev. W. Carl Parker, Waycross; Rev. R. Wiley Scott, Atlanta; Miss Marguerite Davison, Thorsby, Alabama; Mrs. David W. Shepherd, Zebulon; Mrs. Alan T. Jones.

Rev. David W. Shepherd, moderator of the State Conference, presided over the meeting. The Moderator and the Conference Superintendent were instructed to proceed with plans for the 1938 Convocation. Invitations were received from The United Church, LaGrange, for a return to that city, and also from the pastor of the Richland Church.

WILLIAM T. SCOTT.

JACKSONVILLE NEXT WEEK.

Let us have a large representation from Virginia and the Carolinas in Jacksonville, April 20th-22nd. The Southeast Convention and the Florida Conference will be in session there, and friends and acquaintances from the Southeastern states will be present. About twenty of our ministers and laymen of Eastern Virginia Conference expect to be there, and I hear that many from the Carolina Conferences are planning to attend. The signs of the time indicate a large attendance from this general section. Come on, get up an automobile load, —it will not be expensive,— and let us go to Jacksonville, Florida. It will help to add to the good fellowship, it will please our Florida friends, and they are very faithful friends, indeed, in coming up to our meetings, and besides, we shall learn something more about our own responsibilities and opportunities in the Kingdom of God. I have heard, too, that Florida in itself is an inspiration. Let's go see!

JOHN G. TRUITT.

ELON DEVELOPMENT PROGRAM.

Congratulations to Haye's Chapel and Plymouth Church for reaching their quota and taking their place with those that are over. "It can be done." The $20,550.00 quota for the Eastern North Carolin Conference can be raised, and slowly, but surely, it is being done. Quite a number of churches are on the list of those "Just about over." One more visit to their field and they, too, will be over.

PLYMOUTH.

	Amt. Pledged
E. M. Partin	$ 20.00
Janie L. Blalock	40.00
H. Y. Jones	40.00
Lee J. Blalock	20.00
Mrs. Dora Jones	20.00
W. B. Rowland	20.00
Mrs. J| G. Blalock	20.00
W. H. Partin	20.00
B. F. Partin	20.00
B. G. Partin	40.00
	$ 260.00

HAYE'S CHAPEL.

Mrs. Pauline Carter	$ 20.00
Mrs. Clara Perry	20.00
Mr. L. L. Sandy	40.00
Miss Nannie Carter	20.00
Mrs. Z. F. Carroll	20.00
Dollie Stone	20.00
W. B. Jones	20.00
Mr. Stone (Donation)	5.00
	$ 165.00

Total raised to date $8,203.30

J. E. NEESE, *Chairman.*

MIDDLE GEORGIA CHRISTIAN LIFE CONFERENCE.

The Middle Georgia Christian Life Conference will be held on April 10th and 11th, at Fredonia Church, near Barnesville, Georgia. The officers of this group are: President, Dorothy Grigsby and Secretary, Mozelle Cole.

A very complete and interesting program has been planned, with participation on the part of the young people being much in evidence. They will be given invaluable assistance in the way of planning and conducting future meetings in the local churches by Rev. D. W. Shepherd, Rev. John H. Knight, Rev. W. T. Scott, Mrs. J. H. Knight, and Miss Pattie Lee Coghill from our group and will hear an address on "Self Control in a Changing World" by Rabbi I. E. Marcuson, Macon, Georgia.

The Fredonia Church, which invited the young people's group to meet there, needs to know how many young people to expect. The seventeen churches in this section should write immediately to Rev. D. W. Shepherd, Zebulon, Georgia, telling him how many to expect from your church.

The program is a fine one—it is up to the Georgia Young People to take advantage of this opportunity.

EDITORIAL STAFF

F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

FLORIDA IS CALLING.

Several years ago land values in Florida increased with great rapidity, and searchers for quick fortunes went there in large numbers. Florida was calling to them, or so they thought. Today Florida is calling to the Congregational-Christian Church people throughout the Southeast. Last week's issue of this paper made clear that call. It is the call of the Church to church people. It is a call to friendship, fellowship and understanding. It is a call to cooperation and coordination. It is a call to larger vision and greater undertakings.

For some years Floridians have come to Carolina and Virginia to share with us in our program and our fellowship. It is now the turn of those who live farther north to make the trip south in search, not of the Fountain of Youth, but in search of life at its best. It is to be hoped that this call will find a response in the heart of many who will want to share in the cooperative work of Congregational and Christian Churches throughout the Southeast, and that on April 20th, a large group will gather in Jacksonville and remain through the sessions until noon of Thursday, April 22nd.

EDUCATIONAL EVANGELISM.

What age should people be when they join the church? How much should they know of the Bible? What other tests should be given for church membership? What do pastors teach in the Pastor's Class? Do we need a catechism, or something comparable to it? These were some of the questions considered by fifteen ministers representing Congregational and Christian Churches from North Carolina to New York meeting at Bel Air, Maryland, Easter Monday and the morning following.

It was the opinion of these ministers that churches should give such training as will make it easy for children to turn towards the Church with a desire to become part of it, but no age limit for membership could be agreed upon. Twelve years was a median, some thinking that they should be older and some thinking that an earlier age is better.

All were agreed that those uniting with the Church should not only know something of the Bible and the Church, but should also have some experimental knowledge of God.

A committee was appointed to prepare material for a manual that will in some sense meet the requirements of our Church as a catechism does other churches. The entire group will meet again some time next fall for further consideration of the whole subject of Educational Evangelism.

L. E. Smith, Carl H. Voss, S. C. Harrell, W. E. Wisseman, J. G. Truitt, H. S. Hardcastle, and F. C. Lester went from the Southern Convention.

FALSE ARGUMENTS.

Debate is a delight to those who like to match wits. It is a stimulating past-time and a thrilling experience for college students. Those who are older often keep up the habit of debate and find much pleasure in it.

It often happens that truth is lost in the midst of debate. Things may be logical that are not true. This is particularly noticeable in present day arguments concerning taxation. It is argued that since people will smoke poisonous tobaccos the Government should have a tax from the smoking, that since people will drink alcoholic liquors the liquors should be made legal and a tax collected, that since some people will gamble, gambling should be made legal and let the Government receive a revenue. America has yielded to the argument concerning the tobacco and the liquors and is now in the process of doing the same for gambling.

The fallacy of this argument can easily be seen, merely by the suggestion that since people do commit murder the thing to do is to make murder legal and let one commit as many murders as he may desire, provided he pays the proper tax previous to the murder. It is exactly the same argument. There is no question of right in either case. It is an assumption that people are going to do the thing and that therefore the Government should receive a reward.

The truth lies in another direction. If alcoholic beverages are injurious to body, mind and soul, if gambling breaks down the appreciation for the rights of others, and if murder is wrong always, then the law should seek to curb, rather than to promote these things. It is high time for American people to think through the arguments that are passed out freely by eloquent orators and come back to fundamental things rather than to yield to the men of baser sort who are of a non-social type. A government that grows rich on the drunkedness of its people can never live to enjoy its prosperity.

F. C. L.

WHAT DO THEY READ?

The five conferences in the Southern Convention reported 30,820 members last year. What do they read? There are still other thousands of members in Georgia, Alabama, Kentucky, Tennessee and Florida. What do those church members read? At the present time 1,500 copies of "The Christian Sun" supply the demand. This is certainly not a sufficient number of papers for all our church families to receive it.

The matter of reading is very important, for "as a man thinketh so is he." If our Church people feed their minds on movies, cheap magazines and daily newspapers, it is inevitable that they become like that

which they read. If they read good literature, religious literature, they will become that kind of person. When our people begin to read about our institutions they will become interested in the work of the Church and will want to share in it. Unless they do read about the affairs of the Church, there is little hope for them to be greatly interested.

All of which means that the pastors and leaders, who read their Church literature and who want the help of those who seem to be indifferent,, should endeavor to get these other people to reading the Church literature. To be specific, it means that you who read this can do a fine piece of missionary work and help to build the Church, of which you are a part, by calling on your neighbor and getting a subscription to "The Christian Sun." Boys and girls, and men and women need the inspiration and the information which can be received from regular reading of this Church paper. We need now many missionaries who will make it their business to interest those who do not know the values of the Church paper and to sell them the idea of reading that which will make them better Church workers.

"The Christian Sun" is making an introductory offer of only $1.50 for an entire year's subscription, provided that subscription is sent in before June 1st, next. When that date arrives, it is devoutly to be hoped that the paper will be going into the homes of all pastors, Sunday School superintendents, teachers, deacons, and other leaders, as well as to the homes where children and young people are getting ideas about the world in which they live. This plea is not for the sake of the paper but for the sake of the Church and the people who compose it. Will you, good friend, make it a point to send in one or more new subscriptions? This is a small service but one that may have lasting values.

SAVE THE CHILDREN!

Many of us will long remember March 19, 1937, as the fatal day for more than 400 persons, mostly children, who lost their lives in an explosion in a New London, Texas, school building. The incident will stand out in our minds, especially for those who have children. And it should stand out as a grim reminder that every precaution should be made when the lives of our little ones are in danger. Some die that others may live, though such a fate is difficult to realize when human negligence is so apparent as in the New London case.

But let us take advantage of this awful tragedy to learn a lesson in the prevention of child killing.

According to statistics of a well known life insurance company, in 1936 we killed 3,520 children between the ages of 3 and 14 by automobiles. This was a little over eight times the number of youngsters who perished in the New London holocust. To this number 5,410 children of kindergarten and grade school age met death in auto collisions. This brings the number up to nearly 9,000 each year killed by the use of the automobile, mostly by careless drivers. If we divide this number by twelve, we have an average of over 700 per month. And if each month we were confronted with newspaper headlines as we were in the New London accident, something drastic would be done to prevent this killing by auto of our youth.

Let us add, and reasonably so, the numberless thousands of our little ones who die from starvation, underfeeding, or malnutrition, if you wish to call it by such better-sounding names. The industrial battle being fought daily by our children also takes its toll of young life. This is a chapter which cannot be told here.

As a result of the New London explosion tens of thousands of heating systems in schools and homes have been inspected—and rightly so. But how about a little inspection of our brakes? Of minds that cannot act quickly enough in times of emergency? Of outright carelessness that turns us into potential murderers?

What hollow mockery it is to follow our babes to their graves because they are victims of carelessness and preventable diseases and hear the parson say: "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." Did He take away? Ponder that question as the careless and indifferent slay their thousands of helpless and innocent children.

C. B. R.

GAINS AND LOSSES.

Dr. Charles S. MacFarland, distinguished Secretary Emeritus of the Federal Council of Churches, in a public address recently, declared that "while the sale and consumption of whiskey in America had jumped over 300 per cent since 1933, the income of churches of the nation had decreased over 12 per cent." There is connection between the two, in that the one explains something of the way of the other. As the thermometer of wickedness, sin, revelry, drunkenness, goes up, that of church life and Christianity goes down and vice versa. There are thousands outside of the church in sin and unsaved whom the church is not reaching.

And then there are other thousands in the church who do little about it and are indifferent to it. If the church has no more to offer to the world than a social or Civic Club or a Benevolent Society has, then it should decline and will do so. "What do ye more than these?" still rings down from sacred lips and inspired Word. The church is in this world to be a body of adventurers, of pioneers, for Christ. If it can't and does not do this, then no wonder men join and patronize with more zest and zeal and enthusiasm their Civic and Social and Benevolent Societies.

The Church is a body of "called out" folks, who have been called out to a distinct problem and to call out others to enlist under the blood-stained banner of the Cross. Are we Christians? Then it is our joy and privilege and commission to tell the good news of Him who has redeemed us, and is ready to save and redeem all who will accept Him as Lord and Teacher.

J. O. A.

"Soft words sung in a lullaby will put a babe to sleep. Excited words will stir a mob to violence. Eloquent words will send armies marching into the face of death. Encouraging words will fan to flame the genius of a Rembrandt or a Lincoln. Powerful words will mold the public mind as the sculptor molds his clay. Words, spoken or written, are a dynamic, creative force."

CONTRIBUTIONS

SUFFOLK LETTER.

On Thursday, May 13th, the Silver Anniversary commemorating the organization of the Woman's Missionary work in the Southern Convention, will be held in the Suffolk Christian Church. A detailed program will appear in THE SUN. In advance of that important meeting two matters should be kept before the Missionary Societies: raising the amount of money suggested for the Memorial Fund, and planning to attend the Jubilee Service.

First in the order is the matter of raising the money as suggested. Every member of the Woman's Societies is asked to give $1.00; Young People's Societies, 50 cents; Junior's, 25 cents; Cradle Roll, 10 cents. Provision has been carefully made for obtaining the signatures, or names of all who contribute, and these names are to be preserved in a book for future record. This is not a large amount for any person, and it seems to be possible for the various Societies of the Convention to make a 100 per cent record in raising the money. To do this it will be necessary to approach the task systematically and diligently. At this date Berea (Nansemond), Liberty Spring and Oakland Societies have nearly raised their quota in full. The Woman's Societies will have their full quota. If these churches can make this record, others can do likewise. They will do so.

The raising of this money is of great importance. The work of the late Dr. Staley deserves this recognition. His good example in liberal giving and faithful support of the cause of Missions should inspire others to sacrificial service for the sake of the Kingdom of God. Our church needs the money to carry on the work in our midst. And our people need the benefit and blessing of larger contributions to the Cause of Christ. "The liberal soul shall be made fat." (Prov. 11:25). That may not be acceptable teaching for people who prefer a reducing diet. Many people (especially among the good women) do not wish to be overweigh. This is a time when it is popular to be thin. That may be one explanation of the small gifts to the Lord's Treasury. But a "fat soul" is a delight to the Lord. Liberal giving is good for the spiritual health of church members in general.

The other point is representation in the meeting on May 13th. That should be the aim of every Society. The plan anticipates having a representative of every Society present with the money and the list of names to be delivered and recorded in person on that date. Hundreds should attend the meeting. It should be a Red Letter Day among the women of the Conferences and Convention. A great spiritual awakening should arise from such an inspiring program. Why not begin to pray for the money to be raised, the people to attend the meeting and Holy Spirit to awaken a new interest and enthusiasm for missions? Surely such objectives should encourage our constituency to pray daily for the blessing of God upon our work.

This work should in no way interfere with the raising of the regular funds of the Missionary Societies. It will help the regular work of the various churches. People grow by living and giving. A spirit of cooperation all along the line can accomplish much within the remaining weeks preceding the Rally in Suffolk. Do your best and leave the rest in the hands of God.

I. W. JOHNSON.

AFTER HIGH SCHOOL, WHAT?

Secondary education is much more advanced than in former years. Our more advanced high schools are operating on a curriculum more diversified than the average college a quarter of a century ago. Our better high schools offer courses in business, secretarial work, home economics, music, art, dramatics, etc. All teachers in our high schools are required to have certain definite training, without which they cannot hold teaching positions.

The average youngster congratulates himself on the completion of requirements of the grades and feels very much advanced when he becomes a high school student. On being promoted from the junior class, assumes the air of a senior, feeling perhaps that he is now about to reach the goal of his ambition and the end of his preparation for life. However, as he approaches the end of his senior year the seriousness of life and of living begins to dawn upon him, and he asks himself the question, "What next?" and as he wrestles with this question, seeking for the answer, he finds that his parents are also wrestling with the same question.

There are thousands of young men and young women who, in a few weeks will be graduating from high school. Whither will they go? What will the next step be for them? Will they start to look for a job or a position in life that will afford opportunities for a livelihood and advancement? When they think of this, there seems to be but little or no use. Instead of there being opportunities in business or in the commercial world, there seems to be already scores and hundreds on the waiting list. Only the unusual with keen insight and superior ability will be able to edge himself in and obtain a foothold. Corporations and combinations of capital have reduced the opportunities for the unskilled to the minimum. For the average high school graduate to start out to look for a job is about as hopeless as looking for a needle in a haystack.

There is one more possibility—that of continuing his preparation that he may be qualified for a requiring position. Further preparation means college. Will this be the next step for him? To go to college requires money. Seventy per cent of the average senior class in high school today is unable financially to go to college. The only chance this seventy per cent has of entering college will be through consideration offered by the college or a loan from some friend or relative that will make it possible for him to go.

At this particular season of the year, every college in the country is beseiged by appeals from worthy and ambitious young men and young women for certain generous financial consideration that they may be enabled to realize their lifelong ambition. Colleges with endowments for scholarships are in a position to select their student body and control their enrollment. Colleges without scholarship endowments are at a serious disadvantage. Many of the young men and young women who are without funds are capable of developing into the highest type of citizens. They really should be given an opportunity, and it is hoped that men who have been blessed in their efforts to accumulate money will be blessed with a spirit of generosity and wisdom that they may use their accumulated wealth for the development of manhood and womanhood and the creation of citizenship that will be capable of the highest type of leadership.

If, after graduation from high school, college comes, then the matter of selecting a college is to the

forefront. So far as the writer is able to judge, the small college with a religious heritage and a Christian atmosphere is most capable of doing for the young people of this age what needs to be done than are our larger schools and universities. The small college is freer from the objectionable and more capable of the desirable, and, therefore, is preferable as a training ground for the citizenship of the future.

Elon College is our institution. Her atmosphere is wholesome, her scholarship is thorough, and here the emphasis is put on things that count.

L. E. Smith.

MID-YEAR VALLEY CONFERENCE.

The Mid-Year Session of the Valley Conference of the Congregational Christian Church met at Bethlehem, Thursday morning, March 25, at 10 A. M. Dr. M. L. Weekley led the worship service of the morning which led the congregation to see wherein our difficulty lay when we keep putting our work off and our goodness off until some future day.

Five of the seven ministers were present and 15 churches were represented at this conference. In addition many were there who were interested in the Conference. They were all welcomed by Miss Ella Pickering and the response was given by Mr. and Mrs. J. W. Holt.

President Williamson introduced the theme of the Conference which was "Widening Horizons." He defined our horizons as ideals which we never can reach, but they are always aspiring and inspiring. Three things hinder or restrict our horizons: (1) Indifference or laziness, (2) lack of knowledge, and (3) lack of faith.

Rev. R. A. Whitten addressed the Conference on the topic: "The Church." He said that he could not think of the Church without thinking of righteousness along with it. The origin of the Church makes it great and this origin is in God and Jesus Christ as its Savior. Even though the Church has been deluded by the spirit of wordliness, we canot separate the Church from the world around us. Things enter in—as books, the building, the furniture, and the equipment. The Church people need to become more loyal to their God and their Church. They also need to become more burdened for the Institutions of the Church. We need to rediscover the Christ that we left along the road of life.

Rev. D. R. Coulter spoke on the topic: "The Field is the World." If the field is the world, then we must deal with the world as Christ dealt with it: Be a witness for God. The chief function of the Church is "to glorify God and let men enjoy God forever." It is the mightiest institution for directing life in this world. It must seek to promote rather than oppose the will of God. Therefore, let it not try to define religion in its own social terms, but in the manifestation of a Christian life.

After lunch, Rev. R. D. Coulter led the worship services. Mrs. K. H. Sale spoke on the Silver Anniversary, calling to mind how the Woman's Missionary organization began 25 years ago.

A Round Table discussion, "Widening Horizons for the Local Church," followed with a majority of the laymen and laywomen taking part. The summary of the discussion may be said in these words, "Each Church member must live and believe as a Christ-like human being would live and believe."

W. J. Andes.

PALMYRA.

The revival at Palmyra Christian Church in the Valley of Virginia started March 22nd, and is still going fine on April 1st. It is one of the best we have had in a great while. The attendance has been very great. The pastor, Rev. Roy D. Coulter, has been doing all the preaching and leading the song service. Due to his untiring efforts many have been helped to a new determination to work in the church for God. Two new members have been received into the church and one who has been inactive has come up for reinstatement. The people love their new pastor and are showing their love by gracious gifts of food and hospitality of their homes.

Two weeks ago the pastor held a meeting in which Mr. C. L. Rush was elected by the church as deacon. Mr. Mallon Clem, Mr. David Marston, Mr. C. L. Rush were elected to serve as trustees of the church. Quite recently the Sunday school was reorganized. Mr. Clem was elected Superintendent. Mrs. Salome Clem was elected Secretary. Many new faces have been seen in the church recently. They promise to be regular helpers in the church and we hope to have them come to us by letters of transfer.

The Woman's Missionary Society, organized by the pastor, will begin active work within a few days. The members have expressed a desire for this work and a good mind to start soon in this great enterprise. Mrs. Shirley Opiphant was elected President. Under her leadership there is no doubt of great success.

The church has pounded their pastor and have welcomed him and his good wife into their homes with love. We have just begun to get ready to start to do things at Palmyra. We request the prayers of all Christians for our success in the undertaking of the Master.

Reporter.

SANFORD.

Eighteen members were received into the fellowship of the Congregational-Christian Church of Sanford, North Carolina on Easter Sunday. Fifteen of the eighteen came upon profession of faith. The week prior to Easter was a busy one for both pastor and people. Services were held each evening, the writer doing the preaching and the music being under the direction of Rev. Henry Lewis, tenor soloist from Duke University. On Thursday evening there was a beautiful candlelight communion service at which time many renewed their consecration to the local church and to the cause of Christ. On Friday evening a group of young people from our church at Southern Pines presented a very dramatic portrayal of events of the last days of our Lord. It was a fine piece of work. Rev. Voight Taylor and Rev. C. Rexford Raymond are to be congratulated upon their fine work in this presentation. The evenings of the week have been profitably used, and our church will be the better spiritually because of these services.

F. Ervin Hyde.

AN OPEN LETTER.

The Ministers of Randolph County to the Ministers of North Carolina—Greetings: May God's grace and peace be multiplied in your hearts.

Dearly Beloved Brethren,

We have been burdened with a profound concern because the danger of traffic in liquor may come to be protected by law in the separate counties of our state.

Determined to oppose this evil with the mightiest of all our spiritual resources, we have bound ourselves in a covenant of daily prayer that God would deliver us and our people from this bondage.

On the afternoon of March 18th, we met with certain Godly men and women of the laity for united petition in this Cause. At this time we resolved to ask other ministers of the state to join us in personal prayer and, where possible, in united prayer for the end of an area in which liquor drinking should be protected by statue law.

(Continued on page 14.)

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

THE EASTER OFFERING.

We feel sure that every pastor who did not begin taking the Annual Offering for Missions on Easter will do so at the earliest practicable date, not merely for the sake of the mission cause, needy as that is, but for the sake of the church, the pastor and his people. When we invest money in missions, we are laying up treasures in heaven where neither moth, nor dust doth corrupt. This for the reason that this money becomes immortal, being dedicated not merely to man, or for the sake of man, but to God for the sake of His Son that His love and life may be shared with others and proclaimed to all the world. We are seeking by every means we know to build up the church and extend our borders here in the home land, and also in fields afar, by proclaiming the unsearchable riches of Christ and giving the message of salvation through Christ to the unsaved.

The late Jay T. Stocking, D. D., at the time of his decease Moderator of our General Council, wrote a phamplet on "Immortal Money." In this the great preacher declares that money is life and we make it mortal, or immortal, by its use. "Money that contributes to the onward sweep of truth is as imperishable as truth itself. Treasure that is spent for the Kingdom of God is beyond the mark of moth or rust. Through the spiritual use of one's money, one may enjoy the taste of immortality now. No one gets so much out of his money as he who translates it into somebody's reborn soul. Money is a very awesome thing. The bill you hold in your hand may be the admission price of some life into immortality." That money which we invest in revealing to the world our Savior and Redeemer that He may reach and save the immortal souls is itself immortal. Quoting Dr. Stocking further, "To every man with a margin, which he may spend as he will, selfishly or unselfishly, Jesus says as He said to Peter: "I give unto thee the keys of the Kingdom of Heaven." With the money one may "bind" or "loose," one may open the gates, or close them, to souls who are seeking life."

The church goes forward and lays the ground work and builds the foundations for all other enterprises and institutions only as it cultivates and develops the spirit of missions and does the missionary work. The risen Christ has promised to be with us unto the end, on condition that we carry out the great commission and be witnesses for Him at home and abroad. His is the Name and the only name whereby we must be saved, and in our mission work we are trying to exalt that name and make it known to a world in sin. Every time and dollar sent in for missions is dedicated to the immortal task of sharing the life and love of our Lord with others.

That the church may go forward in this God-given task is the reason that every one should give liberally to missions. Take the offering and send it in as soon as possible. And there was never greater need that it be liberal than now.

J. O. Atkinson.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 3, 1937.

Sunday School.

Berea (Nans.), Driver, Va.	$ 4.49
New Lebanon, Summerfield, N. C.	8.30
Dendron, Va.	6.00
Pleasant Hill, Liberty, Va.	5.45
Piney Plain, Raleigh, N. C.	2.00
Graham, N. C.	3.13
Lebanon, Semora, N. C.	.56
Holy Neck, Holland, Va.	7.23
Parks Cross Roads, Ramseur, N. C.	7.00
Timber Ridge, Gore, Va.	1.42
Suffolk, Va.	25.00
Randleman, N. C.	7.88
Danville, Va.	70.40
Elon Community Bible Class, Elon College, N. C.	1.00
Bethlehem (Nans.), Suffolk, Va.	3.39
Biscoe, N. C.	2.84
Wake Chapel, Fuquay Springs, N. C.	8.58
Whistler's Chapel, Mt. Jackson, Va.	.77
	$ 165.44

Individuals and Churches.

Pleasant Hill, Liberty, N. C.	$ 10.75
Ne Elam, Flint Hill, N. C.	5.17
Johnson's Grove, Franklin, Va.	2.00
Palmyra, Edinburg, Va.	2.00
Berea (Norfolk), Hickory, Va.	8.39
Hopewell, Va.	5.60
First, Burlington ,N. C.	34.14
	$ 68.05

Cent-A-Meal Boxes.

Old Zion Church, Norfolk, Va.	$ 14.10
Total for week	$ 247.59
Previously acknowledged	9,989.49
Total since September 1, 1936	$10,237.08

J. O. Atkinson,
Secretary.

"The Lord loveth a cheerful giver."

DISTRICT MISSIONARY RALLIES.

The districts, places, and superintendents for the District Missionary Rallies for the North Carolina Woman's Missionary Conference are as follows:

Vance-Warren District—April 13, at New Hope Church, Rev. R. T. Grissom, pastor; Miss Margaret Alston, Henderson, N. C., superintendent.

In this district are included the following churches with their Societies: Antioch, Bethlehem, Henderson, Liberty, Mt. Carmel, Mt. Gilead, Oak Level, Pope's Chapel, Mt. Auburn, Youngsville, Fuller's Chapel, Beulah, New Hope and Good Hope.

Wake-Durham District—April 14, at Durham, N. C., Dr. S. C. Harrel, pastor; Mrs. R. M. Rothgeb, 1550 Iredell Drive, Raleigh, N, C., superintendent.

This district includes the following churches with their Societies: Durham, Chapel Hill, O'Kelly's Chapel, Martha's Chapel, Auburn, Plymouth, Raleigh, Wake Chapel, Cary, Catawba Springs, Christian Light, Christian Chapel, Clayton, Damascus, Ebenezer, Haye's Chapel, Morrisville, Amelia, Pleasant Hill, Pleasant Union, New Hill, Piney Plains, and Mt. Hermon.

Chatham-Lee District—April 15, at Turner's Chapel, Rev. J. A. Denton, pastor; Mrs. R. L. Ross, R-5, Sanford, N. C., superintendent.

In this district are included the following churches with their Societies: Albemarle, Charleston (South Carolina), Lee's Chapel, Grace Chapel, Moore Union, New Elam, Sanford, Southern Pines Church of Wide Fellowship, Shallow Well, Turner's Chapel, Antioch (C), Hank's Chapel, Poplar Branch, Zion, Lebanon, and Niagara Union.

Randolph District—April 16, at Biscoe Church, Rev. T. E. White, pastor; Mrs. R. E. Caviness, Ramseur, N. C., superintendent.

This district includes the following churches with their Societies: Antioch (R), Bennet, Biscoe, Big Oak, Ether, Flint Hill, Glendon, Liberty, Mt. Pleasant, Needham's Grove, New Centre, Park's Cross Roads, Patterson's Grove, Pleasant Cross, Pleasant Grove, Pleasant Ridge, Pleasant Union, Ramseur, Randelman, Seagrove, Shady Grove, Shiloh, Smithwood, Sophia, and Union Grove.

Alamance District—April 20, at Elon College, N. C., Dr. L. E. Smith, pastor; Mrs. C. C. Fonville, Burlington, N. C., superintendent.

In this district are included the following churches with their Societies: Graham, Burlington, Elon College, Graham Providence-Memorial, Shallow Ford, Mebane, Mt. Zion, Haw River, Pleasant Hill, Union Ridge, Bethlehem Berea, Long's Chapel and Hopedale.

Guilford District—April 21, at Reidsville, N. C., Rev. J. L. Neese, pastor; Mrs. A. B. McFarland, Guilford College, N. C., superintendent.

In this district are included the following churches with their Societies: Apple's Chapel, Asheville, Belew Creek, Greensboro, Palm St., Hine's Chapel, Howard's Chapel, Kallam Grove, Mt. Bethel, New Hope, New Lebanon, Pleasant Ridge, Reidsville, Salem Chapel, Elk Spur, Rock Ford, Monticello, High Point, and Erskine Memorial (Tyron).

HALIFAX DISTRICT—April 22, at Danville, Va., Rev. M. T. Sorrell, pastor; Mrs. T. W. Chandler, Virgilina, Va., superintendent.

This district includes the following churches with their Societies: Danville, Lynchburg, Happy Home, Hebron, Ingram, Lebanon, Pleasant Grove, Liberty, and Union.

The following program has been arranged for the district meetings:

PROGRAM.

Theme—"The Way of the Witness."
Text—I am the Way, the Truth, and the Life.—John 14: 6.

MORNING SESSION.
10: 30 A. M.

Called to order by Superintendent.
Hymn.
Scripture Reading—Acts 1: 1-8.
Invocation.
Roll Call of Societies and Reports.
Recognition of Ministers and Visitors.
Superintendent's Message—"Past Witnessing and Future Witnessing."
Special Music.
Announcements and Apportionment of Committees.
Address—"The Way of the First Witness." —Dr. J. O. Atkinson.
Offering.
Worship—"Christ Is the Way."
Adjourned for Lunch.

AFTERNOON SESSION.
1: 30 P. M.

Address—"Our Missionaries."
Method Hour—"The way Witnessing in the Total Church Program."
Reports of Committees.
Miscellaneous Business.
Reading of Minutes.
Adjournment.

The pastors of these several districts are urged to attend the Rallies, especially in their district and secure a delegation, if possible, from each of their churches.

MRS. O. H. PARIS,
President, N. C. Woman's Conference., Greensboro, N. C.

REMEMBER.

May we remember May 13th! This is to be a great day for the women of our church. We are invited to Suffolk, Virginia, to attend the Silver Anniversary meeting of the Women's Missionary Convention of the Southern Convention of Congregational and Christian Churches.

The "Book of Remembrance" will be opened. We will be thrilled as we hear about "Twenty-Five Years of Growth and Service." This will be a meeting of interest, information, and inspiration. We cannot afford to miss it. Every Society should send a delegate. Our Suffolk Church is so gracious and kind in offering to entertain us. They will do their part, so let us do ours. It will be with glad and joyful hearts that we bring our Birthday Offering for the Staley Memorial. What a privilege to have a part in this work!

"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."—Ruth 2: 12.

A SONG FOR TWENTY-FIFTH ANNIVERSARY OF THE WOMAN'S MISSIONARY WORK.

Tune: "America the Beautiful."

A Birthday anniversary,
We come to celebrate,
In song and prayer our voices raise,
And gratefully relate
Of how, in nineteen-twelve, a band
Of women met, one day,
Just twenty-five short years ago,
In Suffolk town, in May.

A Mission band of women, brave,
They challenged every one,
And soon the call was heeded,
And a work for Christ begun.
At Home and on the far-off shores,
Our women took a part,
And in the years that followed on,
Endeavored to impart.

The story old, of how Christ died
For every race and land,
And each succeeding year, the goal
Was reached, by helping hands.
So now, from 'sea to shining sea,'
'Most every woman's heart,
To Home and Foreign fields is turned,
And yearns to have a part.

Our silver offerings we bring,
And gladly dedicate
To Dr. Staley, pioneer,
A preacher, good and great.
We would not carve on wood or stone,
No banner fling above,
But unassumingly, we'd build
This monument of love.

And so through all the years to come,
In one united throng,
Their work—a beacon shining on,
Ring near and far this song,—
Oh, Woman's Missionary Band!
A blessing on thee rest
God 'crown thy good with sisterhood,'
In service, East and West.

By MRS. J. L. FOSTER.

As we remember the past twenty-five years of our women's work, each of us realizes the truth expressed in that verse. The recompense and rewards and trust that have been ours!

Let us come to Suffolk May 13th with thankful hearts for the past and present, looking forward with a great faith to plans for the future.

"What's done for earth fails by and by,
What's done for God can never die."—*Martin.*

MRS. W. R. SELLARS.

SECOND QUARTERLY REPORT OF NORTH CAROLINA WOMAN'S MISSION BOARD.

MARCH 31, 1937.

Women's Societies.

Bailey Grove Church (New)	$ 2.50	
Big Oaks	3.75	
Biscoe	5.70	
Burlington	393.15	
Chapel Hill	12.00	
Church of Wide Fellowship	36.10	
Durham Cong-Christian	42.20	
Elon Cong-Christian	157.13	
Flint Hill	.81	
Greensboro First Christian	87.50	
Hank's Chapel	5.00	
Haw River	12.50	
Henderson	18.00	
Hine's Chapel	5.45	
Ingram, Va.	4.20	
Liberty, Vance, N. C.	10.00	
Lynchburg, Va., United Church	6.40	
Monticello	4.50	
Mt. Zion	7.00	
New Lebanon	5.35	
Park's Crossroads	6.05	
Pleasant Hill	6.00	
Pleasant Ridge, Guilford	5.50	
Pleasant Ridge, Ramseur	1.65	
Providence Memorial	10.00	
Raleigh	50.00	
Ramseur	2.71	
Reidsville	32.50	
Shallow Well	17.00	
Turner's Chapel	10.00	
Winston-Salem	5.00	
		965.65

Young People.

Bethlehem	$ 2.65	
Durham Cong-Christian	15.00	
Elon Cong-Christian	2.50	
Greensboro First Christian	12.25	
Hine's Chapel	1.85	
		34.25

Willing Workers.

Burlington	$ 7.90	
Durham Cong-Christian	9.01	
Greensboro First Christian	5.00	
		21.91

Willing Workers, Jrs.

Durham Cong-Christian	$ 6.30	
Elon Cong-Christian	.20	
		6.50

Cradle Roll.

Durham Cong-Christian	$ 2.86	
Greensboro First Christian	1.75	
		4.61
		$1,032.92
Special Offering—Elon Mission Day		15.34
		$1,048.26

DISBURSEMENTS:
Bank Charges, .66. Applied on Mr. Truitt trip to Evenston, $25. Applied on Dr. H. Smith's trip to Elon, $15. Mrs. H. S. Hardcastle for Liberty Vance, $10. Mrs. H. S. Hardcastle (Mar. 31), $997.60. ..... $1,048.26

MRS. C. H. STEPHENSON,
Treasurer.
1410 Hillsboro St., Raleigh, N. C.

The reward is *in* keeping the commandments, not *for* keeping them.—*Lydia Marie Child.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

YOUTH FELLOWSHIP MEETING.

On the afternoon and evening of April 17th, the North Carolina—Virginia Youth Fellowship is holding its annual Spring Youth Fellowship Conference at the First Congregational-Christian Church at Greensboro.

Theme: What is Pilgrim Fellowship?

2:15—Registration.
2:30—Devotional.
2:45—Business, Dorothy Truitt, President, presiding.
3:30—Address, Dr. A. D. Beittle, Guilford College, N. C.
4:15—Recreation.
4:30—General Discussion of Theme, leader to be announced.
6:30—Fellowship Supper, Rev. Millard Stevens, toastmaster.
7:15—Installation of Officers.
7:30—Upper Room Service.
8:00—Adjournment.

They hope that the churches of this Fellowship will let Dorothy Truitt, 405 E. Whittington St., Greensboro, know how many young people expect to be present, not later than April 15.

THE FELLOWSHIP RECORDER.

Again the North Carolina-Virginia Youth Fellowship has published a fine paper—a new edition of its occasional bulletin, which is called "The Fellowship Recorder."

The Easter period was planned for, by making definite suggestions as to what could be done then and listing materials which would help in preparing for Easter services. We like the idea of putting new life into the "dead" societies at this spring of the year, when everything is awakening. Good suggestions are made for "reviving" such young people's groups.

Then, too, the bulletin looks ahead far enough to include plans for Mother's Day, with a list of materials which may be secured very inexpensively for the celebration of that day.

Finally, the constitution of the Fellowship is printed, so that all the members of the Fellowship may have an opportunity to read it carefully before attending the next Youth Fellowship meeting to be held in April.

OUR SOUTHEAST.

Miss Lucy Eldredge has recently returned to Dayton, Ohio, after a trip which covered Florida, Georgia, and Alabama. In these three states she visited local young people's groups, attended and lead rallies and group meetings, and met with our students in colleges. As she attended Elon College and has worked in the North Carolina-Virginia section, she is thoroughly familiar with the Youth Fellowship work there.

She writes that she is impressed with the variety of things being done in young people's work in the Southeast. Each locality is doing interesting things very different from those activities carried on by young people in other parts of the Southeast.

Unfortunately, all of us cannot travel all over the Southeast as we would like to do, finding out the interesting things which are being done. However, these things can be shared by means of this page. It is your page and we want news of you and your group. Write us what you are doing in Georgia or North Carolina, in Alabama or Virginia.

Another way in which this information can be shared is by attending the Southeast Youth Fellowship meeting in Jacksonville on April 21st and giving us a verbal account of the "happenings" in your group.

WE'RE EXPECTING YOU IN FLORIDA.

APRIL 20-21-22.

Since the letter which Mr. Lester sent to the Officers in the Southeast, urging them to attend the Southeast Youth Fellowship meeting,made all of them feel they simply must attend, we are taking the liberty of quoting it here—in the hopes that those who did not receive a copy will take it to heart, too:

"Dear Friends:

As the time for the meeting of the Southeast Youth Fellowship draws nigh, I am getting excited about who will be there, and what will be accomplished. The date, as you know, is April 21st, and the place is the Congregational Church, Jacksonville, Florida.

The Youth Fellowship of the Southeast is a comparatively new organization intended to give young people an opportunity to work cooperatively. Adults are interested and eager, but they have their work and can only act as advisers to the Fellowships. The work must be done by the young people, or it will not get done at all.

By vote of the Fellowship, the youth leaders are to meet once every two years to transact business and make plans so they can work together. You have been elected to office as a leader of Youth. Don't you think that you should be in this Jacksonville meeting?

The church will give bed and breakfast free. One night on the way, food, and car fare is all the cost. By going in car-loads the expense will not be very much. I think it will cost far more to miss the opportunity of leadership which is offered to you. When the Church gives a young person a chance of leadership, that person should be glad to accept the challenge, even if it does cost something. Don't you think so? I believe that is the way most young people feel.

Let me suggest, also, that you try to get others to attend. Such a meeting as this may be the turning point in life. Just think of the joy of helping to find a leader for the Church! It now appears that there will be a car-load from my church. I surely hope that other churches and Conferences will do as well. The time is short, but fast work may yet get a large group there for the meeting. Of course you will want to attend the Southeast Convention, also, which will be in session Tuesday evening to Thursday noon.

Please take this matter seriously. People all over the country are watching to see what the young people in the Southeast will do. Some of us have fought for you to have your opportunity, and now you have it. What will you do with it ? Let's make good—not excuses.

Hoping to see you in Jacksonville, and with very best wishes to each of you, I am,

Very sincerely yours,
F. C. LESTER.

THE GOOD CHURCH MEMBER IS COMMUNITY-MINDED.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 18, 1937.

SCRIPTURE: I. John 3:17; 4:20.

A community is any body of persons having common interests. These interests usually include the vocation, the school, and the church. The church and the school are always important regardless of the occupation one may follow. People always want

(Continued on page 15.)

Sunday School

By Rev. H. S. Hardcastle

THE SIN OF ADAM AND EVE.

Lesson II—April 11, 1937.

Golden Text: *The soul that sinneth, it shall die.*—Ezekiel 18:4.

Lesson: Genesis 3:1-4:26.

Shall we take the Garden of Eden story as literal truth in every detail, or as pictorial language presenting spiritual truth? Let every man be fully persuaded in his own mind as to that. But in either case there are abiding spiritual principles as fresh and binding today as when the story was committed to writing centuries ago.

The Subtlety of Sin.

"Now the serpent was more subtle than any beast of the field"—the devil is no fool. He is shrewd and subtle. Essentially he is "the deceiver." He came with an insinuation. He slyly challenged God's authority. He awakened pride. He suggested limitations. He mocked at prohibitions. He promised freedom and pleasure. He misrepresented truth. "Ye shall not surely die, for God doth know that in the day that ye eat thereof, then shall your eyes be opened, and ye shall be as gods, knowing good and evil." Then as now, he made his victims feel that he could give larger life and freedom from restraint.

The Strategy of Sin.

Sin when it hath run its course bringeth forth death, said Paul. But the devil takes care to see that ordinarily we do not see sin in that light. He dresses it up and makes it attractive and desirable. "When the woman saw that the tree was good for food—there was the appeal to the appetite or senses; that it was pleasant to the eyes—sin looks so attractive in prospect; and a tree to be desired to make one wise—it promised larger, fuller, freer life, then the woman took the fruit thereof and did eat. If it had been sordid and sensual she might not have yielded. As a rule, the haunts of sin are made attractive as possible.

The Contagion of Sin.

"She took of the fruit thereof, and did eat and gave also unto her husband with her, and he did eat." Sin will not "stay put." One cannot build a wall high enough to keep it in his own life. Sin has the power to make us tempt our fellowmen, even those we love and those who love us. It spreads and grows in a man's own life. It overflows and contaminates the lives of others.

The Shame of Sin.

"And Adam and Eve hid themselves from the presence of the Lord God, amongst the trees of the garden . . . I heard thy voice and I was afraid." To be sure sin makes one brazen in some instances, but ordinarily sin brings a sense of guilt and shame. It shames us when we come into the presence of God. When Isaiah saw the Lord high and lifted up in the temple, he cried out: "Woe is me, for I am a man of unclean lips and I dwell in the midst of a people of unclean lips." Sin cannot keep God from loving us, but it can keep us from having fellowship with Him. It will keep us from Him, and He will keep us from it.

The Wages of Sin.

Back of the story as recorded in this third chapter of Genesis is the eternal principle that the way of the transgressor is hard, and the wages of sin is death. It is not all stated in these words, but the fact is there. "Cursed, enmity, sorrow, thorns, thistles, bruises"—too much meaning must not be read into these words in this passage, but they are the words that must be included in the vocabulary of sin.

And what is the meaning of that picturesque statement that after Adam and Eve had been driven out of the Garden that there were cherubims, and a flaming sword which turned every way, to keep the way of the tree of life, if it does not teach that sin had shut them out of the ideal state, that once sin has entered a life things can never be the same again, that sin brings its own curse upon the sinner, that indulgence in sin brings inevitable penalty. And sin is essentially disobedience to the will of God. There are sins of the spirit as well as sins of the flesh.

The Cure for Sin.

Jesus Christ was manifested to take away our sins. We call his name Jesus for He shall save His people from their sin. God sent not His Son into the world to comdemn the world, but that the world through Him might be saved. Who shall deliver us from the body of this death? I thank God, through Jesus Christ, my Lord!

ANOTHER INTERESTING AND REWARDING BOOK.

Because of the appreciation of ministers and laity alike for the occasional appraisals which I have given some of the recent worth-while books, I wish to call attention to another very recent and very interesting book by an outstanding leader in the Congregational-Christian Church Fellowship—the autobiography of the late Fred B. Smith, who was the Honored Moderator at the time of the merger of the Congregational and Christian Churches in 1931.

The title of this exceptionally interesting autobiography is uniquely suggestive—"I Remember." The volume, containing 222 pages of intimate revelations from the life of one of America's greatest laymen, was written shortly before the author's death, which occured September 4, 1936, and has just come from the press, having been published by Fleming H. Revell Company, of New York City.

Though Fred B. Smith was a layman, few, if any, religious leaders even among the clergy have exerted so great an influence on the lives of so many young men, who later entered the ministry, as has Fred B. Smith. Literally, hundreds of ministers and missionaries now in their forties and fifties from all denominations will testify that they made their final decision to give their life in Christian Service, while attending one of the Student Y. M. C. A. Conferences at Lake Geneva, Wisconsin, or at some other such sacred place where these gatherings were held and hearing the impassioned appeals of Fred B. Smith to give "A Life In Service to God," on the Home or Foreign Field.

No matter how many college presidents, bishops, or other distinguished clergymen were on the program, Fred B. Smith was always the outstanding personality at the Student Y. M. C. A. Conferences in these days when "Christian Life Work" received the major emphasis. The young college and university students of that day idolized him. "He got them." And the thing that "got them" was his own life.

Now, not only college and university students are able to receive inspiration from those experiences, but also men and women of every age and every walk of life, for the story of his interesting life is "an open book" now for all.

When I opened this delightful volume for the first time, I thought I would simply dip into it for a few minutes to "taste it," so to speak, and then read the entire book later. But it proved to be so interesting that not until far past midnight did I lay it down.

The story of his boyhood life in Iowa in what were pioneer days in that great midwestern state is replete with adventure and testing experiences. The story of his educational training, and his life's decisions; the story of his remarkable experiences in Individual Evangelism; the story of his leadership in the Men and Religion, the story of his leadership in the Crusade for World Peace—it is all here in this splendidly written book, "I Remember."

Fred B. Smith, as a layman, was a leader of clergymen and laymen. His autobiography is a window through which all his friends and admirers may look into some of the more intimate contacts of his life which help to explain the secret of his courage, his vision, and his distinguished service as a Christian laymen, religious leader, and promoter of International Friendship—which was his last great passion.

The story of Fred B. Smith's life, "I Remember," should be read by laymen and clergy alike. It is interesting reading for every member of the family, and can be purchased at any local book store or from the publishers, Fleming H. Revell, 158 Fifth Ave., New York City, for $2.25 a copy. Ministers of all denominations should have this book for their own reading and to lend it to men of their congregation. Because Fred B. Smith was a member of the Congregational-Christian Church, this story of his life will be of special interest to our ministers and laymen.

ROY C. HELFENSTEIN, M. A., D. D.,
Minister, People's Church, Dover, Del.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

DESTRUCTIVE DESIRES.

"There is a way which seemeth right unto man, but the way thereof is death."—Prov. 14:12.

A similiar gospel to our text is found in Psalms 78:12-32, in which it is said that they had their desires and were satisfied, but those desires brought destruction to them.

This gospel recalls the pilgrimage of the Israelites when they rebelled against God's provisions for them. They got their desires and were gorged until they were sick.

How true is this gospel with us and our desires! Being guided by our desires, we pray to our own hurt, we long for things that become poison, and there seems to be no way to teach us the right way except by disaster. Is there no other way? Yes. Let Jesus be the center of desire. Let the will of Almighty God be the aim and ambition, cost what it will. Such as these have made the world of good what it is today.

Prayer—Our Father, help us to pray as Jesus prayed, "Not my will but thine be done." We believe that this is the only way of happiness and we pray for it with all our souls. *Amen.*

TUESDAY.

CHRISTIAN REGARD FOR HIGH OFFICE.

"And Paul said, I knew not, brethren, that he was high priest: for it is written, thou shalt not speak evil of a ruler of thy people."—Acts 23:5.

Paul taught reverence for the law and for the office of the law. He went further than that; he taught that the law was of God. We are not too certain in these days that every law is ordained of God, but generally speaking, laws are intended for the ministry of righteousness and justice. So far as that may be true, it is believed that such laws are of God. But even in the miscarriage of justice in the ministry of the law, Paul gives us a Christian example.

He was under examination before the Sanhedrin and the High Priest took exception to his assertion, and bade him be smitten on the mouth. Paul replied, "God shall smite thee, thou whited sepulchre." This was his fiery answer to a base old man. But when he, short of sight, was told that he was addressing a highpriest, he apologized in words that proved his Christian spirit, but which might also be taken as a bitter sarcasm.

What care we may take toward all people in office in our country, and especially the church of the living God, yea, and to all people whom we meet.

Prayer—Supreme Ruler, ordain us to living Christianity under all circumstances. *Amen.*

WEDNESDAY.

THE LIER-IN-WAIT.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy shaff they comfort me."—Psalms 23:4.

In the shepherding of sheep, our text is illustrative. We are told that wild animals, death to sheep, lurked in caves in the mountain side ready to spring out on the sheep and take one. The shepherd blocked entrance to all caves that the sheep might pass along unharmed. David says, "So the Lord cares for us."

Exra, eighth chapter, tells us of the Hebrew exiles who being led back to their fathers, returned thanks to God for their escape from the desert bandits.

It is one of the most comforting thoughts in Christ that God delivers His children from insiduous foes, if they trust Him.

Prayer—Our Father, we pray Thee to go with us all the way in every day life and bring us safely home at last. *Amen.*

THURSDAY.

WINTER IS OVER.

"The winter is past; the rain is over and gone."—Solomon 2:11.

Our text is what Californians are saying right now. There has been winter in California. Rains have been abundant and the reservoirs have been filled. All are happy because they know that water will be abundant now for the fruit of the land for several years to come. As we drive through the hills, never was valley and hill greener and the flowers are beginning to paint a blaze of glory in plains and on the hillsides.

The song of Solomon seems truly symbolic and seems all the sweeter in this picture of spring. We may all live in the perptual spring of the soul. The birds sing for us, the grass grows for us, the trees and flowers leaf out and bloom for us. That is what Christ means to all who rceive Him.

Prayer—Our Father, we would receive Thee into our hearts and lives this day. Come Thou wholly in our lives and give us eternal rejoicing. *Amen.*

FRIDAY.

THE DRAWING POWER OF WISDOM.

"All the earth sought the presence of Solomon, to hear his wisdom which God had put in his heart."—I. Kings 10:24.

All the earth does not seek the mere wisdom of man. But when the wisdom of God is embraced in man, man seeks out that wisdom. This wisdom is not always sought in a consciousness that it is of God; but the wisdom of God in man is so powerful, so good, and so desirable, that man seeks it for it satisfies.

How foolish we are, often, to arrogate our own wisdom and goodness to ourselves. One of the greatest needs is that we may recognize that God is the Giver of our wisdom and of everything good about us, and render unto Him our deep gratitude. If we fail to do this, wisdom, goodness, or any other gift, will not be ours very long. Solomon's wisdom departed from him because he departed from God.

Prayer—O Thou Cleanser of souls, the All-Wise and ever living God, make us, Thy children, so true and loyal, that they who know us may know Him also and be saved. *Amen.*

SATURDAY.

HEALING SUNSHINE.

"Unto you that fear my name shall the sun of righteousness arise with healing in his wings."—Malachi 4:1-6.

The doctors were a long time in finding out the healing virtue of sunshine. Malachi knew it ages ago. Malachi, ages ago, compared God to a winged sun, scattering health over the world with His cheery rays.

But it is easy to avoid the sunshine. We can always find a gloomy shadow to creep into. We can always stay indoors and pull down the blinds. Many do that with their lives, and so become spiritual invalids.

Let us get out into the flesh, sparkling air, we who fear and love God's name. So shall our days be long in the land, and happy as they are long.

Prayer—O Lord God, save us from needless sorrow. May we not make gloom for ourselves when Thou art making joy. *Amen.*

—*Amos R. Wells.*

SUNDAY.

THE MIGHTY ARM.

"Thou hast a mighty arm."—Psalm 89:8-13.

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

"THE WORLD UPSIDE DOWN."

By REV. JOHN H. KNIGHT,
United Congregational Christian Church, LaGrange, Georgia.

"These that have turned the world upside down are come hither also."—Acts 17:6.

When God established the Christian Gospel through the person and work of our Lord Jesus Christ, He liberated forces which had within them sufficient power to revolutionize the world.

The early Christians startled the complacent and easy-going oriental world by their message of a Gospel that had power. An extraordinary thing, this. These new religionists had found a religion that worked! And orientals do not like to have their sensibilities shocked by that which might be too practical.

These early Christians proclaimed uncompromisingly a Gospel that was 'the power of God unto salvation to everyone that believeth.' But, ah, was this not dangerous doctrine? Was not salvation of the Jews? Had not Judaism maintained the integrity of the Jewish people? And now here were these 'Christ's Ones' who taught that God included all peoples —Jew and Gentile alike, in magnanimity and love.

It was no wonder that the grey-beards of Thessalonica feared the inroads of the Christian gospel. Would not such a dynamic message uncover their sin, reveal their malpractice, overthrow their religiosity? Why should they welcome a message that would destroy their profits, disrupt their society, and demolish the very works of the devil—and their works with it?

And changed lives? Yes, they had seen Cephas become Peter, and Saul become Paul, and fishermen become prophets, all under the uncanny workings of some mysterious power that seemed to be connected with the name of Christ.

So the grey-beards were afraid. They did not want to change their way of living. They did not want to discard their traditional method of thinking. They did not want to vary the existing order of things. Thessalonica had been going along very pleasantly and nicely, everything decently and in order, sedate and dignified. "Now we've got to put up with a group of radicals who are intent on upsetting the apple-cart. Yes, they did it over in Asia Minor and these that have turned the world upside down are come hither also." So fumed the grey-beards of Thessalonica.

The world upside down! This is exactly what the early disciples of our Lord did with their apostolic message. With a feeling of divine sanction they produced turbulence where once there had been a deadening peace. It is true that there is something inherently radical about the Gospel. The Gospel of our Lord Jesus Christ is at once disconcerting tranquilizing in its effect upon the human soul. In our condition of egotism, self-sufficiency and sin, the Gospel irritates and antagonizes the soul. But equally, in our condition of neediness, conviction, and contrition, the same Gospel which once antagonized, now brings peace and poise. Such is the wisdom of God and the power of Jesus Christ.

The world upside down! Yes, Jesus had Himself been guilty of preaching this awful radicalism. And it was His Spirit that was responsible for the turmoil that day at Thessalonica. No doubt the sleepy, dusty, little city needed to be shocked into an awakening. But to think that it should be accomplished with disorder and in the name of religion.

But these fervent disciples of our Lord believed with conviction that they were doing the work of Him who sent them. Had not their Blessed Lord said, "Think not that I am come to send peace on earth: I am not come to send peace, but a sword," as well as, "Peace I leave with you, my peace I give unto you." They knew the Divine secret that before the Gospel can heal, it must first wound, before the Word can direct, it must cut deep, before the Spirit can regenerate, He must convict.

The world upside down! Disruption of human affairs as well as the organization of a new society. Destruction as well as construction. War as well as peace. Jesus was never an absolute pacifist. Absolute pacifism, viewed from the vantage-point of Christian philosophy can only be illogical and untenable. Jesus was not a 'peace at any price' man. He was the world's supreme realist.

Even the idealistic and well meaning pacifists of former years have realized the sheer impossibility of their position. Ethiopia violated! Spain sacked! Liberia to be invaded! Where is your pacifism now man, when helpless women and children are blown to bits? Where is your pacifism now, man, when autocracy and tyranny rear their ugly heads? Where is your pacifism now, man, when each unfolding hour forges new links in the chain of hatreds that fetters the human race?

Right is right and wrong is wrong. There is no justification for injustice. Even well planned propaganda fails to convince us that black is white.

No, Jesus was a warrior. He vowed the total destruction of all sin and iniquity. He declared Himself to be at all times at absolute variance with wrong-doing. He committed Himself every time to the defense of the right. He pledged Himself to destroy the works of the devil.

There is a time for war—for war against the forces of sin, prejudice and intolerance. There is a time for war against the diseases that ravage body, mind and spirit. There is a time for war against the demoniacal powers hell has let loose upon earth.

And the times of this conflict shall not end until every manifestation of evil shall be done away, or until the dispensation of grace shall close.

So as Christians, we must go on in the honorable tradition of the Apostolic Church—upsetting the world. May worldlings say of the Christians of today and tomorrow, "These that have turned the world upside down are come hither also."

FAMILY ALTAR.

(Continued from page 12.)

How fine it is to have magnificently developed muscles! How splendid it is to be able to lift heavy weights, to push great obstacles out of the way, to do a wonderful day's work! No wonder that men crowd around athletes, gather to watch them, and applaud their performances.

But all the arms of all the athletes that ever lived are less than the arm of God. That arm thrust the worlds out into their orbits. That arm upholds the suns. That arm reaches out into the bounds of the universe and maintains the cosmos. How vast and marvelous is the arm of God!

And to think that that arm is at our service! To think that it will ward off our foes, lift us over every obstacle, and raise us to the heights of heaven!

Prayer—How grateful are we, O God, that Thy mighty arm is underneath us, upholding us through all our lives. *Amen.*

—*Amos R. Wells.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The following items have been sent in this year:

Mrs. E. R. Bryant, Jr., Boykins, Va.: box clothing.

Mr. W. E. Lindsay, Mt. Airy, N. C.: 5 ladies suits.

Pleasant Ridge Church: box clothing.

Miss Olive A. Gould, Albion, Maine: box clothing.

Ladies Aid Society of Behlehem Christian Church, Timberville, Va.: box containing clothing, bath cloths, soap, etc.

Miss Nancy Branch , Garner, N. C.: box clothing.

Mrs. V. R. Holt, Burlington, N. C.: 3 dresses.

Missionary Circle No. 4, Burlington Christian Church: box towels, pillow cases, bath cloths, soap, etc.

Missionary Circle No. 3, Burlington Christian Church: 40 cakes soap, 1 box powder.

Mrs. J. H. Massey, Durham, N. C.: 1 dress, and material for one dress.

Mrs. Stanley C. Harrell, Durham, N. C.: 31 books.

Little Joyce Paige Sloan, Jonesboro, N. C.: 6 dresses.

Missionary Society, Chapel Hill United Church: box clothing.

Boxes of Easter clothing were sent in by the following:

Woman's Missionary Society, Burlington Christian Church.

Mrs. V. R. Paff, Goshen, Indiana.

Mrs. N. P. Ingram, Ingram, Va.

Woman's Missionary Society of Hanks Chapel Church.

Christian Sisterhood, Warren, Indiana.

Mrs. Walter Delaughter, Sidney, Indiana.

Ladies Aid & Priscilla Service League, Albemarle, N. C.

Pattie Adams, South Boston, Va.

First Congregational Christian Church, Newport News, Va.

Congregational -Christian Woman's Auxiliary, Durham, N. C.

Ladies Aid, Berea (Nans.) Church, Driver, Va.

Ladies Aid Society of Sanford Church.

Mrs. J. W. Fix, Urbana, Illinois.

Circle No. 4, First Christian Church, Greensboro, N. C.

Mrs. W. M. Goodwin, New Hill, N. C.

Mrs. B. F. Britt, Biscoe, N. C.

Mt. Carmel Church, Walters, Va.

Woman's Council, Christian Temple Church, Norfolk, Va.

Mrs. Laura Montgomery's Circle, Graham Providence Memorial Church: box clothing, and twelve dozens eggs.

Missionary Society, Union Christian Church, Burlington, N. C.: 26 doz. eggs, and 25 hens.

We are grateful for all these contributions.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 8, 1937.

Amount brought forward $3,424.42

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Graham .....$	73	
Reidsville	8.12	
New Lebanon	3.65	
Shallow Ford, 1st quarter	7.94	
		20.44

Eastern N. C. Conference:

Mt. Carmel .....$	.96	
Henderson	5.41	
		6.37

Western N. C. Conference:

Smithwood .....$	.93	
Union Grove, 1st quarter	3.00	
Park's Crossroads	7.00	
		10.93

Eastern Va. Conference:

Bethlehem .....$	3.96	
Suffolk	25.00	
Dendron, 1st quarter	6.50	
		35.46

Valley Va. Central Conference:

Mayland .....$	1.00	
Holy Neck	7.64	
		8.64

Ala. Conference:

New Hope .....$	2.27	
Bethany	1.00	
Pisgah	1.15	
		4.42

Special Offerings.

Mrs. Lasher, support of child .....$	20.00	
Mr. Stout, support of child	18.00	
Ms. Hines, support of children	5.00	
Mr. May, support of children	5.00	
		48.00

Endowments.

The Duke Endowment ..	$1,693.39
Total for week	$1,827.65
Grand total	$5,252.07

AN OPEN LETTER.

(Continued from page 7.)

It is our purpose to meet again for united prayer before the election called for April 27th to permit the sale of legal liquor in Durham county seat of Duke University. God, willing we shall be on our knees on the afternoon of April 22nd, and how we should be encouraged to know of similar groups called together by religious leaders in ALL the counties on or near that date.

Yours in Christ Jesus,
Randolph County Ministers' Association, H. M. Stroup, President.

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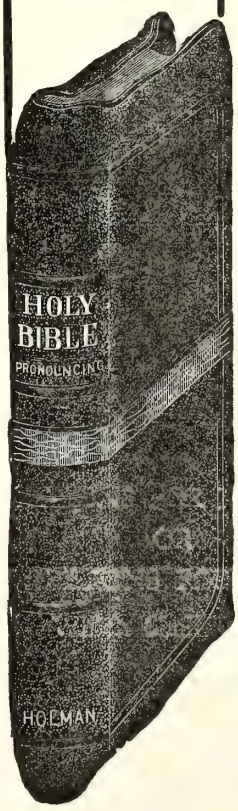

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Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph'ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1;
b ch. 1. 16;
c Ps. 1. 6.

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

TOPPING.

Mr. C. L. Topping, a member of the First Congregational-Christian Church of Newport News, Va., died suddenly while at his work on Tuesday afternoon, March 2, 1937. He was a Christian, intrested in the welfare of his church, which he served as a deacon and as a teacher in the Junior Department of the Sunday school. When his church called, he answered. When God called, he was ready. The funeral was conducted by the writer.

JESSE H. DOLLAR.

STROOP.

James Edward Stroop, infant son of Mr. and Mrs. Ray Stroop near Woods Chapel Community, departed this life March 29, 1937. God, in His infinite wisdom saw fit to take from this earth the bud before the flower had fully opened, knowing there was need of another to join the angel band. May God bless the parents in their loss. The best things are none too good for the Master. Like a gatherer of flowers, He seeks the best to adorn the mansions against the time of the coming of the bridegroom.

The funeral services were in charge of the writer in the absence of Rev. R. L. Williamson, pastor of Woods Chapel.

R. D. COULTER.

RUDD.

Albert Oscar Rudd died in his sixty-eighth year at Long's Hospital, Greensboro, on March 24, 1937. He was a life long resident of the Monticello Community and a member of the Monticello Christian Church. He is survived by his wife, four daughters: Mary Rudd Turner, Grace Rudd Mitchell, Tora Rudd, and Nell Rudd, and three sons: Dr. P. D. Rudd, Fred Rudd, and Norman Rudd. Two sisters and a brother also survive the deceased. The funeral services were conducted from his late residence and Rev. E. J. Sanderson was in charge, assisted by Rev. J. L. Trollinger, and the writer. He was a devoted husband, a loving father, and a good neighbor and a friend to all. To know him was to love him and he shall be sadly missed by those who loved him. May God bless and comfort the bereaved.

F. ERVIN HYDE.

HOLLAND.

Mrs. Mary Louise Holland, age 92, passed to her reward on Saturday night, March 20, at 11: 15. "Grandma," as she was widely known, was a charter member of the North End Christian Church, now the First Congregational-Christian Church of Newport News, Va. Though frail in body for several years, she never lost interest in her church. It was a benediction to know her and serve her as pastor in her last days. She lifted the first dirt for the foundation of our new church building. She leaves one daughter, Mrs. J. F. Roundtree; a son, C. E. Holland, both of this city, and a son, Claud Holland, of Suffolk, Va. A number of grand-children and great-grand-children also survive her. A saint has gone to rest. Her works do follow her. Blessed is her memory.

Dr. N .G. Newman, of Holland, Va., her first pastor here, and Rev. R. L. House, her immediate former pastor, assisted the writer in the funeral services, which were conducted from the church she loved.

JESSE H. DOLLAR.

NEWMAN.

Our entire community was saddened when on March 2nd God saw fit to call from our midst Mrs. E. M. Newman, wife of the Chairman of our board of deacons of Liberty Christian Church. She had been in declining health for a number of years, but was confined to herbed for only a few hours. In her going we, the members of the Ladies' Bible Class, realize that we have lost one of our most devoted and loyal members. She was not known for her much speaking in public, but in a quiet, humble way she went about doing good.

Her devotion to her church could not be excelled, as she always attended the worship service, the Sunday Schol, the Woman's Missionary meetings, or any other service in her church. She freely gave of her time, her money, and her comfort and cheer to the sick, always visiting them, carrying food, or flowers to help them. She was ever ready to do what she could and was busily engaged in the various activities of life.

She has fought a good fight, she has kept the faith, her labor and toil are over—Therefore there remaineth a rest for the children of God."

We realize that her place is vacant and cannot be filled, and that we should strive the more earnestly to carry on the work she lover so well. Her presence was always an inspiration to our class and may her loyalty inspire each of us to press on toward the mark of the hih calling in Christ Jesus.

As classmates, we bow in humble submission to the will of Him who doeth all things well. We pray His blessings upon the bereaved ones and ask Him to lead and direct us into greater service for Him.

O, how we miss her! And may the parting be temporary and the meeting eternal in a home not made with hands eternal in the Heaven.

MRS. R. J. NEWTON.

YOUTH FELLOWSHIP.

(Continued from page 10.)

to know what kind of churches and schools are in the community.

The community is like a great family, and each person in it should feel that it is important. Each person has a responsibility for the things done in the community. If a spiritual life is weak, it should be nourished that it may develop. Since there are no others but the local people to do this work, all must share the task together.

Each member of the community should be led to see his relationship to the people about him and to stimulate an interest in others. As the community is examined, see if there are things which should be improved or removed. It may be that someone should introduce an interest that will put a new spirit into those who live in the community.

As a worker for Christ, make the people who live within reach of your church feel that the church was established for them.

For Discussion—

1. What relationship should the church have to all community life?

2. Who are the ones to make Christian principles a part of the community life?

3. Discuss some way in which Christians can work, together for the improvement of community life.

Suggested Hymns—

"Work, For the Night Is Coming," "Help Somebody Today," "Helpers of Jesus."

Plans are under way for a summer school of leadership training at Franklinton Christian College, June 28th through July 2nd. For some years Franklinton has been closed, but last year there was a summer school which seemed to please our Negro friends very much. Rev. E. C. Lawrence of Raleigh has been chosen as general manager, and Rev. R. L. House of Portsmouth, Va., is to be the dean. Other officers, teachers, and courses have been chosen and will be announced later after the persons have been consulted concerning the work.

YOUR MISSIONARY DOLLAR

TWINS OF AFRICA.

Miss Ivy E. Craig holding the twins of a former school girl, by her side, whose husband insisted that the mother return to her own home because she would not kill the babies, who, he felt, would bring bad luck.

Does This Kind of Work

* * *

Do You Like Your Investment?

GIRLS OF JAPAN.

"Three little maids from school," or rather from Kobe College, snapped on Commencement Day of May, 1936.

INTERNATIONAL SMILES.

Mrs. James A. Hunter, of Tunghsien, North China, and Miss Grace Kao, head resident teacher of the Goodrich Girls' School. Mr. Hunter is on the staff of the Lu Ho Rural Institute, which is doing so much to help the Chinese Farmer.

THE LORBEERS OF INDIA.

"Our job is to build Christ-like character," say Mr. and Mrs. Lloyd L. L[illegible] Pasumalai, India. With them are Esther M. and Ernest H. Lorbeer and two friends. The High and Training Schools, of which Mr. Lorbeer is the head, are giving practical training to the future leaders of India.

* * *

"MILLIONS FOR MISSIONS"

OR

"BILLIONS FOR WAR"

Which Shall It Be?

CHILDREN OF CHINA.

Praise and Praise's brother, children of a Christian family in Taiku, North China. Small brother's padded "bib" makes him look like a jolly little baseball catcher. When you think of North China today, think of Christians like Praise and her mother and father.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, APRIL 15, 1937. NUMBER 15.

Elon College Library 3X

THE SOUTHEAST CONVENTION MEETS HERE

UNION CONGREGATIONAL CHURCH
Jacksonville, Florida

This Church will be Host to the Southeast Convention of Congregational Christian Churches which is to meet in Jacksonville, Florida, in conjunction with the Florida State Conference, April 20-22, 1937.

LET THERE BE LIGHT

PERSONALS
News from the Churches

"Do not forget that even as 'to work is to worship,' so to be cheery is to worship also; and to be happy is the first step to being pious."

If your church has not reached its quota for Elon College and Missions, it is not too late to do something about it. Why not use the next two months in which to work hard for these two good causes.

The missionary rallies in Eastern Virginia were well attended and there were fine programs at each. Detailed reports will be given this week and later. The editor enjoyed being in each rally.

The first meeting of deacons in Eastern Virginia Conference was largely attended last Sunday at Suffolk. The program was excellent, and the deacons were in favor of meeting once or twice each year.

Both the editor and the printer expect to be in Florida next week, but there will be a paper just the same. If some material seems to be a bit slow in getting into the paper, just be patient. It will come later, no doubt.

The office of the Board of Christian Education and The Christian Sun are now at 514 South Main Street, Norfolk, Virginia, rather than at 505 as heretofore. The change became necessary to get larger office space than the church could afford.

Springtime is the beauty season, the growing, the flowering season of the year. It is the time of happiness and hope. Then is the time for the church to work with extra effort for its forward movement. Watch the churches grow into things of beauty as you work for the Master.

If you know someone who needs a New Testament or Bible, who is not able to buy it, just write to the Board of Christian Education at 514 South Main St., Norfolk, Va., telling how many you can place to advantage, and the books will come at once. The Board also stands ready to help with all phases of your religious educational work. Call on them.

Practically every church in Eastern Virginia is busy getting subscriptions *for* The Christian Sun. Several have reached their quota. Only one preacher has not yet been heard from, and it is expected that he will get his church lined up. Other Conferences are also busy. This gives courage to those who work day and night that there may be a paper. We can get a paper into the homes, and the homes and churches will be the better because of it. Now is the time to work while the introductory offer of $1.50 lasts.

BEREA (NORFOLK).

I read in The Christian Sun recently where Rev. Calvin J. Felton spoke of what a pleasure it was to him to read the news from the churches of his denomination, but seemingly how unwilling were most pastors in giving the news of their churches. As I read this I thought of my own pastor as belonging to that list. Thusday night, April 1st, we held our second church conference for the present year. Rev. French, our pastor, read his quarterly report and then handed it over to me, I being Secretary. Well, I don't know what he is going to think or say about me for what I am going to do, but here goes some of the things in that report. He stated that he urged the use of "The Fellowship of Prayer" during Lent; and that the development of the spiritual life of the Church is to be fostered still in the use of a devotional booklet, known as "The Upper Room." Also he is going to make use of the period from Easter to Pentecost in the hope that Pentecost Sunday may be a season of great spiritual uplift for his parishioners; and again, he has just finished a series of sermons on, "What can a Man Believe?" He further stated that the Lenten season was marked by two fine messages brought by Dr. James R. Clinton of Philadelphia. These sermons from what I could learn were very helpful, encouraging and inspiring. In combining the whole category of good things achieved, he and his people reached the acme, or climax on Friday night of Holy Week, in having a very sweet Communion service.

Now reader, don't you think a pastor ought to be willing to write up such a combination of good things for us poor mortals to read?

M. W. Hollowell, *Sec'ty.*

It's no use to grumble and complain;
It's just as cheap and easy to rejoice,
When God sorts out the weather and sends rain—
Why rain's my choice.—*James Riley.*

NORTH GEORGIA CHRISTIAN LIFE CONFERENCE.

Following is the program of North Georgia Christian Life Conference, which will be held at Liberty Church, near Bowman Georgia, April 16-18, 1937. The officers of the conference are: President, J. C. Brooks; Secretary, Mary Moncrief.

Friday Afternoon.

4:30 Registration, in charge of Heyward Sayer.
6:00 Supper.

Friday Night.

7:30 Get Acquainted Period, led by Dubric Ridgeway.
Welcome Address, Collie Seymour.
Response, J. W. Davenport.
Worship Service, Emma Jo Sellars.
Panel Discussion, "What It Means To Be a Christian," Rev. Wiley Scott and Central Church Young People.
Benediction.

Saturday Morning.

9:00 Worship, Sardis Young People.
The Young People's Society in the Local Church, Pattie Lee Goghill.
Discussion Groups:
Worship, Rev. Alan T. Jones.
Recreation, Dorothea Percy.
Planning the Young People's Program, Mrs. Alan T. Jones.
12:30 Dinner.

Saturday Afternoon.

2:30 Worship, J. C. Brooks.
Address, Rabbi Laurence Block, Athens, Georgia.
Benediction.
4:00 Recreation (Folk games), Pattie Lee Coghill.
6:00 Supper, Picnic Style.

Saturday Night.

7:00 Vesper Service, Rev. Henry B. Mowbray.
8:00 Song Service.
Play Reading, "The Color Line," Demorest Young People.
Special Music, Demorest Young People.
Address, Rev. W. T. Scott.
Benediction.

Sunday Morning.

9:30 Worship Service for Children, Mary Moncrief.
Sunday School Class for Young People, taught by Walter Paskowsky.
"Helping To Earn One's Way Through College," B. F. and Henry C. Eddleman.
11:00 Church Service, Sermon by Rev. Theodore L. Everett.
12:30 Dinner, courtesy of Liberty Church.

Not one holy day, but seven.
Worshipping not at the call of a bell,
But at the call of my soul.
Singing not at the baton's sway,
But to the rhythm in my heart.
Loving because I must.
Giving because I cannot keep.
Doing for the joy of it.
—*Muriel Strode.*

He who has conferred a kindness should be silent; he who has received one should speak of it.—*Seneca.*

LOOKING BACK.

Passion Week with its tense anxiety and Easter with its jubilant exultation have passed. From now until Ascension Day in May, a multitude of questions will flit through our minds concerning the Risen Lord, and many times over shall come Job's question, "If a man die shall he live again?" There will be many whose faith will lead them to believe that when life on earth shall be no more, their spirits shall live on "in the mind of the Infinite, where the memory of its life endures eternally. Such a hope as this must be of a necessity be speculative and imaginative; but there is a type of immortality that does not require faith to believe in it. It is the immortality of influence.

I have been thinking of immortality because I have been thinking of Elon College. Or, it may be that I have been thinking of Elon College because I have been thinking of immortality. It has been almost a year since I left Elon. I am wondering how I got through. And wonder of wonders, how I ever got to seminary. Yet, is it such a wonder? Was it not because someone dared to live? Professors who gave and gave when it hurt, a President who laid all on the altar of sacrifice, men and women of the Chrisiian Church who gave dollars and pennies for a cause in which they believed. Shall they die? Never! Not while day and night shall last. Effort and time and money that have been spent in shaping destinies, giving courage, building hope, and making a "New World" will never pass away. Someone gave up cherished plans that I might realize the value of a college education, someone gave precious time and energy to instill in me a Christian philosophy of life; someone went hungry to help me find my place in God's great Universe—and I cannot fail! Hundreds of teachers, doctors, lawyers, and ministers that have graduated from Elon College join me in this declaration and determination.

Do you desire eternal life? Then join the Waits, the Palmers, the Carltons, the Wellons, the Newmans, the Smiths—and time would fail me if I told of the others—who have invested in the welfare of immortal lives. Dr. Albert Palmer recently said: "Money, while it has many other values, may find its greatest significance as an extension of ourselves and of our influence." Dr. Jay T. Stocking just before his death wrote, "What a man carries away from this earth depends upon how he has invested himself and his money." Jesus Christ said: "Whosoever loses his life for me shall find it."

AUBREY C. TODD.

Our church at Albemarle, North Carolina. Rev. Arnold Slater is the pastor.

ELON DEVELOPMENT PROGRAM.

This week we congratulate Mt. Auburn Christian Church for going far beyond its quota. In this church we see a real example of the Elon College spirit prevailing. In the words of our College President, "It can be done." Before this article comes out in print there will be, I am sure, at least six other churches over. They are just about over now and the committee expects to visit them the week before and the week after Easter and complete their quota.

This week's contributors are:

Mt. Auburn Church names	Pledged
Mr. S. W. Clark and family	$ 20.00
H. A. Orr	20.00
J. P. Moss	20.00
E. N. Park	20.00
J. H. Moss	20.00
E. T. Spain	40.00
A. P. Read	20.00
John Cole	40.00
Mrs. Mollie Hicks	20.00
Joe B. Alford	40.00
J. R. Alford	40.00
Stephen Cole	40.00
J. Allen Kimball	40.00
R. T. Wilson	10.00
J. E. Kimball	40.00
W. W. Kimball	65.00
J. L. Read	10.00
W. W. Kimball, Jr.	40.00
F. F. Fleming	80.00
Peter E. Hilyard	5.00
W. H. Moss	3.00
C. T. Park	5.00
Miss Dick Kimball	20.00
W. H. Kimball	105.00
Mamie K. Perkinson	40.00
Mrs. Gennie Ross	5.00
Miss Rosebud Kimball	40.00
Miss Alma Kimball	45.00
Geo. A. Rose	5.00
Roth-Stewart Co.	25.00
Etta Fleming	10.00
J. A. Kimball	100.00
M. F. Legg	5.00
M. H. Hayes	25.00
	$1,063.00

Raised to date: $9,036.30. The half-way mark is only a short ways off. Twelve churches over, thirty to go. "It can be done."

J. EVERETTE NEESE,
Chairman.

"THEIR HAPPY CONDITION."

"Leave people alone in their happy condition; don't worry them with all the bothers of civilization." I have heard that a good many time as an objection to missions. Where are illiterate people in this happy condition? I have never seen any. They are sick and hungry and afraid. Instead of having a God they can love and trust, they put up their little altars because they are firighted by unseen spirits, especially of their own worst ancestors. They are in a hell of terror all their lives, in terror of dangers real and dangers imaginary. They are a frightened little people. I don't know any more ignorant saying than. "Leave them alone in their happy state." They haven't any happy state.

Do you realize, friends, that over a thousand million people on this planet are so ignorant that they cannot read a line, that in Africa at least 99 per cent of the people cannot read nor write; in India 340 millions; in China even more than that. The illiterate, because he is so ignorant, is sick. He doesn't know how to cope with his diseases. He uses the medicine man. He is hungry because he cannot cope with the insects that destroy his crops. But, worst of all, he is afraid of progress. He must be. It is the law of self-preservation. When you don't know a thing, you have to be afraid of it, and when you don't know anything, you have to be afraid of everything. The only thing right is what your ancestors did.—*Dr. Frank C. Lauback.*

EDITORIAL STAFF

F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THE SOUTHEAST CONVENTION.

Before the next issue of this paper comes from the press the Southeast Convention of Congregational and Christian Churches will be in session. This may be the dawning of a new day for our Church work in the southeast. History sometimes turns on a very small pivot. Light from a small point may illumine a large area. Inspiration in the heart of one person may reach out to multitudes and inspire them to noble living.

It is the hope of those who sponsor the Southeast Convention that Congregational and Christian men and women shall meet in convention to consider problems which face our churches, and seek the way of greater usefulness by counseling with each other, listening to those who have gone farther along the way, and seeking for the divine leadership which we so sorely need. One of our preachers recently well said that deacons may make their largest contribution by meeting for prayer when there seems to be nothing else demanding their attention. This is true not only of deacons, but of their leaders as well, and particularly of those who hold official positions in our churches, conferences and conventions.

Members of the Southern Convention have become accustomed to the transaction of business. We want to be in conference and convention in those sessions when business is being transacted. Sometimes we forget the weighter matters of goals, ideals and the cultivation of souls. Business is important, but so is fellowship and inspiration. The Southeast Convention seeks to bring together leaders from all this area to consider our mutual problems, to gain from each other helpful ideas, and to seek in a friendly way the divine guidance for our forward movement in a new day. Congregationalists and Christians will do well to make the most of this opportunity for widening horizons, increasing friendships, getting new knowledge of the Christian world, and of finding the inspiration which will keep them steady at their tasks through the months and years to come.

THE SOUTHEAST YOUTH FELLOWSHIP.

Young people in the Southeast are organized into what they call a Fellowship. They are definitely seeking to build up friendships among leaders of young people throughout the Southeast, and especially in the various conferences. If they can know each other, know the plans and programs of other churches and conferences, if they can counsel together concerning united work, they feel sure that in such unity there is strength, and out of this cooperative work will come new men and women for the new day.

Their session for business will be Wednesday afternoon, April 21st, with a banquet and evening program of inspiration. It is very important that leaders and prospective leaders from every section of the Southeast be in this meeting. It may cost money for them to be there, and it may mean inconveniences otherwise, but the new vision of a Christian world growing out of the conflict of our time will be worth far more than the cost. Pastors and leaders of local churches may well take to heart the responsibility of getting their young people into this united on-going, growing young people's department of our Church in the Southeast.

F. C. L.

SOMETHING NEW.

A meeting of the deacons of the Eastern Virginia Conference was held at Suffolk Christian Church Sunday afternoon, April 11th. There were present 111 deacons and four deaconesses from fourteen churches, seventeen ministers, and five visitors. Dr. N. G. Newman presided. Rev. J. F. Morgan conducted the song service and Dr. Elwood W. Jones read Acts 6: 1-8, and offered prayer.

Dr. J. G. Truitt delivered an address on "The Deacon and the Pastor," followed by Rev. R. L. House on "The Deacon and the Church." A "Round Table" discussion was led by Dr. N. G. Newman, in which the following questions were discussed. "What Should Be the Relation of the Deacon to Delinquent and Immoral Members?" "How should the Deacon Deal With Personal Differences In the Local Church?" "Should Deacons Hold Regular Meetings?" If so, "What Should Be the Method of Procedure?" "Should Deacons Make a Formal Report To Every Quarterly Conference?" If so, "How Should Such a Report Be Made?" "How Should the Local Church Proceed In the Choice and Election of Deacons?" "Should Deacons Be Elected For Life or For a Limited Time?" These questions were freely and frankly discussed by a large number, different ideas were presented, and the different customs of the churches given. The spirit of the meeting was fine and a sincere desire and purpose to understand the duties and improve the efficiency of the office of the deacon was manifest. A unanimous desire was expressed to have another such meeting.

N. G. N.

How often America seems to stand near a great moment and yet not see it! Let us not forget the King's cause will go on, but we may lose our chance to help it. Jerusalem fell, the nation lost its place, but the flag was caught up by other hands. If she "had but known!"—but she "would not."—Albert N. Beaven.

Writing of Napoleon and his Italian campaign, Emil Ludwig declares: "Half of what he achieves is achieved by the power of words."

"Too low they build, who build beneath the skies."

PROGRAM OF THE SOUTHEAST CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES.

The following is the Program for the Fourth Biennial Session of the Southeast Convention of Congregational Christian Churches and the Fifty-Fourth Annual Session of the Florida Conference, being held in Jacksonville, Florida, April 20-22, 1937:

TUESDAY.

11:00 Meeting of Executive Board of the Federation of Congregational Women of Florida.
Mrs. Robert G. Williams, Lake Worth, President.

2:00 Meeting of Board of Directors of the State Conference.
Rev. E. A. King, D. D., Miami Beach, President.

OPENING SESSION.

3:00 State Conference Organizing Session. Rev. James E. Parker, Moderator.

3:30 Southeast Convention Organizing Session. Rev. C. Arthur Lincoln, D. D., President.

4:00 Welcome by the Pastor, Rev. Everett B. Lesher.
Responses by Moderators and brief responses by states:
Virginia: Rev. Joseph E. McCauley, Richmond.
The Carolinas: Rev. Wm. M. Jay, D. D., Winston-Salem.
Kentucky: Rev. Ruth Sergent Stearns.
Tennessee: Rev. James W. Davenport, Daisy.
Alabama: President Ross Ensminger, Wadley.
Georgia: Rev. R. Wiley Scott, Atlanta.
Florida: Rev. Elisha A. King, D. D., Miama Beach.

4:45 Conference Sermon: "A Zeal for God," Rev. John P. Jockinson, St. Petersburg.

TUESDAY EVENING.

6:00 Fellowship Supper: Toastmaster, Rev. Wm. T. Scott.
Continuing responses by states.
Also: Rev. J. Edward Kirbye, D. D., of the Building Society.

7:30 Opening Worship: Rev. John R. Clinton, D. D., Philadelphia.
Music by the Church Choir.
Offering for Expenses.
Address: "Jesus Began the Church," Rev. John G. Truitt, D. D., Suffolk, Va.
Address: "A Spiritual Church in a Pagan World, Dean Vaughan Dabney, D. D., Andover-Newton Theological Seminary, Chairman of the Commission on Evangelism and Devotional Life.

WEDNESDAY MORNING.

8:30 Communion Service: Conducted by Rev. Kerrison Juniper, D. D., Ormond, Florida.

Our Institutions.

9:00 The Christian Orphanage, Supt. Chas. D. Johnston, Elon College, N. C.

9:15 Our Publications, Rev. F. C. Lester, Norfolk, Va.

9:30 "A Brief Survey of Our Schools and Colleges," Rev. C. Rexford Raymond, D. D., Southern Pines, N. C.

10:00 "Our Negro Schools and Colleges," President Judson L. Cross, D. D., Tougaloo, Miss.
Hymn.

10:35 "The Church in a College Community," Rev. Wm. A. Keith, Nashville, Tenn.

11:00 "The Objective of the Church Related School," President Leon E. Smith, D. D., Elon College, N. C.

11:30 Devotional Service: Rev. Arthur W. Dycer, D. D., Birmingham, Alabama.

12:00 Recess.

12:30 Luncheon for women at Snyder Memorial Methodist Church.
Talks on women's work by leaders of all states represented.
Luncheon for men.

WEDNESDAY AFTERNOON.

1:30 Conference Business Session.

2:00 Convention Business Session.

2:30 Session on Social Problems: "The Church and Social Justice," Rev. Alfred W. Hurst, Chattanooga.
"Rural Needs," Dr. Authur Raper, Agnes Scott College, Decatur, Georgia.
Discussion of our Rural Church Problems.

4:15 Address by Rev. Trevor Mordecai, D. D., New Smyrna, Florida.

YOUTH FELLOWSHIP SESSION.

2:30 Meeting of the Southeast Youth Fellowship, Business Session, Reports, Discussion of plans for the future. Program to be announced. Toastmaster, Rev. Carl Hermann Voss, Raleigh, North Carolina.

6:00 Supper, under the auspices of the Youth Fellowship, but open to all.

WEDNESDAY EVENING.

7:30 Joint Session with the Youth Fellowship.
Presiding: Miss Emily Carleton, Winter Park, Florida.
Music and Offering.
Address: Racial Interdependence, Dr. Arthur Raper, Research and Field Secretary Commission on Interracial Cooperation.
Presiding: Rev. James E. Parker, Conference Moderator.
Address: "The Christian Dye," Rev. Wm. F. Frazier, D. D., Executive Vice-President of the Board of Home Missions, New York, New York.

THURSDAY MORNING.

9:00 Opening Hymn and Prayer by Rev. Victor B. Chicoine, Winter Park, Florida.
Message from Rev. J. O. Atkinson, D. D., Elon College, N. C.

9:20 Address: "I Believe," Rev. Wm. F. Frazier, D. D.

9:45-11:30 Group Session.

(a) Women's Session: The annual meeting of the Federation of Congregational Christian Women of Florida.
Mrs. Robert G. Williams, President: Mrs. Henry C. James, Secretary; Mrs. H. J. Feeney, Treasurer.
Reports, Elections of Officers, Business.
"Twenty-Five Years Old," story of the Women's Convention of the Southern Convention. Mrs. J. G. Truitt, President.
Greetings from Women of Georgia, Alabama, Tennessee, Kentucky, North Carolina, Virginia and Florida.

(b) Laymen's Meeting.
Discussion. Topic: "The Church and the Laymen."
Mr. John T. Kernodle, Richmond, Virginia.
Mr. Chas. S. Bates, Orlando, Florida.

(c) Ministers' Seminar.
Topic: "Rethinking the Ministry," Dr. Vaughan Dabney, speaker and leader.

11:30 Closing Address: "Spiritual Dynamic For All of Life," Rev. Stanley C. Harrell, D. D., Durham, North Carolina.

THURSDAY AFTERNOON.

A motorcade to Jacksonville Beach and St. Augustine.

CONTRIBUTIONS

SUFFOLK LETTER.

There is an evidence of a growing interest in the cause of missions. In part, this is due to the fact that the scope of this work is constantly widening. In the first stages of the development of this work, the emphasis was laid upon the raising of money. That emphasis has not been lessened, in any degree, but extended to the fields of education and spiritual inspiration. The study of mission fields and the development of the spiritual life are now coextensive with the raising of money to support the work. Consequently, the ever broadening field attracts and interests a greater number of people, and intensifies the spiritual blessings of the missionary cause.

The Spring Rally for the Nansemond-Gates and Franklin District, held at Liberty Spring Church, Wednesday, April 7th, was well attended. The program was well prepared and adapted to the tastes and needs of the large audience assembled. About two hundred and fifty people attended this Rally. Rev. L. H. Lancaster, a missionary to China, under the auspices of the Presbyterian Church, was one of the speakers on the program. He gave much information concerning the work in China. An interesting address, written by Dr. J. O. Atkinson, and read by Mrs. John G. Truitt, touched a responsive chord in the minds and hearts of the delegates and visitors. The worship services conducted by Mrs. Hendrix Jones and Mrs. A. B. Jarvis lifted the hearers to a higher plane of Christian thought and spiritual living. All the other features of the day were upon the same high spiritual plane. Mrs. John King, the President, carefully planned a well rounded program, and set a high standard for others to follow in emphasizing the spiritual life, as the central objective to be reached and given to others.

When the church can realize that the real objective in missions is not money, but spiritual life for the church and the unsaved, great advancement will be possible for the cause of Christ at home—and unto the uttermost parts of the earth. Missionary books, when carefully read and studied, create a new interest in the people of the foreign field. Those who are studying the missionary books for this year are compelled to have a broader view and a new interest in the people of Africa as well as the colored people of America. It is unfortunate that the study of this particular field becomes the occasion for some of the radical racial attitudes to find expression, both in the class room and in the literature concerning Africa and America. We should be able to study any race, or any country, with an unbiased mind, and with unprejudiced conclusions and applications of the lessons in hand. The real objective, in this case, is a more intimate knowledge of the people and not the exploitation of some pet theory of social equality, or racial inequality. We need truth — historic and spiritual truth—and these other questions may wait for later discussion and solution.

The spiritual emphasis is the final basis of hope for the missionary cause. Social service, social teaching, racial and economic revolution—no one of these specific phases can form the final basis of appeal and adventure. These topics will change with the fickle-minded enthusiasts of superficial exploitation. But when we face the fact that the work is ordained of God, as the ultimate opportunity for service to Him and the people of the earth, the church finds a foundation for continuing the work under the commission of our Lord Jesus Christ.

I. W. Johnson.

THE SOUTHEAST CONVENTION.

In our churches in the South and East we have different church organizations. Aside from the local church, we have our conferences and conventions. The Southern Convention of Congregational-Christian Churches is constituted by the Congregational and Christian churches located in the states of Virginia and North Carolina. In this area we have five separate conferences. These conferences meet annually for business and inspirational purposes. These five conferences constitute the Southern Convention of Congregational and Christian churches. This Convention meets biennially for the purpose of receiving reports, setting goals, formulating plans, and otherwise providing for the organization of the Convention as a whole.

With the merger of the Congregational and Christian churches came a new organization, namely, the Southeast Convention of Congregational and Christian Churches. This is a more inclusive body; it embraces the territory of the Southern Convention and additional states in the Southeast including Tennessee and Florida. The churches constituting this convention have a total membership of more than sixty thousand and the property value runs into the millions.

The possibilities of this organization are unlimited. This Convention meets bi-ennially, alternating with the meeting of the Southern Convention, for instructional and inspirational purposes. It is not a business organization, but exists for the purpose of planning for and inspiring its constituency.

This Convention meets this year in Jacksonville, Florida, April 20th to 23rd. Every church in the Southeast is invited and urged to have a good delegation present. There are no limitations on the attendance. Any local church may have as many members in attendance as it likes. This is the first time that the Southeast Convention has gone to the far South for its bi-ennial session. It is hoped sincerely that all churches at a distance may have representatives present for this session. This is a splendid opportunity for all who wish a trip to Florida.

The committee in charge has arranged a very attractive program. In addition to many speakers from the Convention itself, there are to be a number of guest speakers. Dr. William F. Frazier, Executive Vice-President of the Board of Home Missions, a new office with great responsibilities, will be present. Dr. Frazier is a very capable executive and a fascinating speaker. He will bring a worthwhile message. Dean Vaughan Dabney of the Andover-Newton Theological Seminary, Hartford, Connecticut, President Judson L. Cross of Tougaloo College, Dr. Arthur Raper of Agnes Scott College, and others will be present.

The Jacksonville Church is to serve as host for the Convention and will provide as far as possible entertainment on the Harvard plan for those who come at a distance. When these accomodations are exhausted, rooms may be had from $0.75 up per person.

This is to urge our constituency to begin now to plan to attend this session of our Southeast Convention.

L. E. Smith.

"DEBBIE, THINK O' DYIN'"

A very prominent minister took occasion to write in a quarterly on religion recently what amounts to poking a bit of irony at "the remark of a Down East woman when her daught-

er was leaving home for the first time: "Be a good girl, Debbie, and think o' dyin'." I wish to defend this "Down East woman," although from her beautiful, and sound advice which she gave her daughter I would think she needed no defense of mine. But since her antagonist is the pastor of a church with nearly thirteen hundred members, and has been the pastor of that church for more than twenty years, and since he is a graduate of Dartmouth College, and of Union Theological Seminary, and the distinguished author of three volumes of sermons to boys and girls, it would seem that a jab from him at the mother of Debbie might knock her off of her feet.

I do not know the significance of the phrase "Down East woman," that is, I *do* not know the *meaning* of the words but not the significance of just the way in which they are used, but I dare say that she was a dear mother, and that Debbie loved her. I just feel that she was pouring out the very passion of her heart when she took Debbie, her dear little girl, who had not so long ago been her baby, and said, as she was telling her goodbye, "Be a good girl, Debbie, and think o' dyin'." I have one little daughter whose mother is in Heaven, and I hope that that little girl will be good, and that occasionally she will stop long enough to think of that beautiful life beyond. I know she does, for she is indeed a good girl, and she does think about the life hereafter. It does not make her morbid, not mar her happiness, for she is gay and happy just like a little girl of eleven years should be. I have another little girl, and I think nothing could be nobler than that she accept the advice of Debbie's mother, namely, to be a good girl, and think of dying.

When we are children we should think as children, gay, and bright, and beautiful, about eternity, and things eternal. We may wish we could shield our children from thinking about dying but long before they become as old as Debbie, and are starting out on life's ventures, they will stand in the midst of death. How many children I have seen suffer the coming into their homes of the death angel and their questioning minds will not overlook some thought about death. Already this week have I seen a group of boys ten years of age, acting as pall bearers for a child, and before the week is over dozens of little folks will follow an old Negro school janitor to his grave. These white children will lay flowers on his grave, and shed a bright tear for the one whom they loved. And there is the little girl burned to death on Christmas Day, and another little girl instantly killed in the street. I think it was fine for Debbie's mother and Debbie to have some serious thinking along the line of life which can and does have an ending on earth, and a beginning elsewhere. And especially since Debbie was a grown young woman stepping out into life.

Yes, Debbie, do by all means think of dying. Our highways are frought with danger and all too tragically often with death. And in so many ways you may meet the end. Let a serious thought come into your pretty head, Debbie, and may God bless you with long, and ever enlarging life, so than you may be able to say at the end, "I have kept the other part of my dear, "old-Down-East-woman mother's advice, too." The thought of eternity, and God, and the "many mansions" will help you to be not only "a good girl," but really good for something and thoroughly capable of passing on by your own beautiful life sound advice to a little girl whom you may hold in your arms someday and say, "Be a good girl, Debbie, and think o' dyin'."

J. G. Truitt.

THE LORD WILL PROVIDE.

In this day of depression, few of us have the nerve to even read where it says: "The Lord will provide," or, "Let not your hearts be troubled." This spring I was facing clouds of doubt and fear. My father and mother are almost eighty years of age and we depend upon a run-down mountain farm for our living. I had tried and failed to get a doctor to say that I am fit to hold down a job. Then I thought of going away where the doctor's didn't know me and see if I could not get some work I could do, so I have answered ads in papers from California to New York, only to find that no place wanted me. However, I didn't think our pastor's wife knew about it all. But that lady has eyes and ears that see and hear more than the whispering of the breeze on these mountains

Yesterday our pastor, O. A. Elmore, drove up here with a new cook stove for us. The surprise was complete all right. I always ask silly questions so I wanted to know where it came from. He said from the Hopedale and Carolina Christian Churches and the Elmores. But I have one more question—How did Hopedale and Carolina know my mother's stove had almost no bottom in it? Oh well, it is springtime and the birds are flying about. Maybe they tell things. Anyway, if you folks will come up this summer, we will try to have the old mountain dish — chicken and dumplin'. It will be cooked "plum" good now.

In all sincerity, you who have the love of God in your hearts, have made this Easter a more happy one for us, and I can never thank you all I want to. It means more than you know about to us. You have taught me that truly, "The Lord Will Provide."

It was folks like these who made the Christian Church in the beginning, and the same kind who must still carry on. May God bless you, and may He help me to be enough, and do enough, that you can always be glad that you helped me. I hope to live my thanks and not just say, "I thank you."

And the next time the clouds hang low above blue peaks, and the future looks dark as night, I shall remember—"The Lord does provide."

Now blue spirals of smoke rise from the stove in a windowless log kitchen on the crest of the mountains; the dove calls softly over the hill, and the breeze is sweet and low. I am looking forward to summer when I hope you people of the outside world can visit our hills.

When the rhododendron drops her soft petals by the old mountain trail, hills are worth seeing. Come up.

And now I send my love to all my unknown friends out there.

Gratefully,

Victoria of the Hills,

Fancy Gap, Va.

PALMYRA REVIVAL.

The meeting at Palmyra *is* a success. Many have come into the church by profession of faith. Others have come for a refilling of the spirit. The people voted to run the meeting another week, carrying it into the third week. We will continue as long as they want the meeting. The good people have placed good things to eat in our car every night since the start of the meeting. Our pantry, which formerly looked like that of old Mother Hubbard's, is about full now. We have never experienced such kindness and good will. The people of Palmyra have a mind to work. We firmly believe that the church as a whole is in better shape than ever before. The Woman's Missionary Society, organized by the pastor a few weeks ago, is getting off to a good start. The president, Mrs. Shirley Oliphant, is a good leader and is always busy doing something good. She will make it a success. We beg the prayers of all Christians for the success of the work here in the Valley Churches.

R. D. Coulter.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

OBJECTIONS BASED ON IGNORANCE AND PREJUDICE.

The two great foes of mankind are ignorance and prejudice. Out of one comes our mistakes; out of the other comes our sins. The two are closely allied, if not fundamentally identical. Some at least, but not all, would do better if they knew better. Some know better than they do, but prejudice prevails and sin enters. It has been said that prejudice is the thing that begins where information leaves off. It is blind. These two great foes to mankind are the real enemies of missions. Many are ignorant of mission work and are ready to criticize; some are prejudiced and simply do not care to know the facts, even for their own benefit. If testimony would avail, no cause on earth would prosper and flourish like the missionary enterprise, for those in position to judge have declared, and do declare, that no enterprise known to man is as worthy and brings as much for the dollar invested as missions. William Boyd, advertising manager, Curtis Publishing Company, declares even from a business point of view: "I believe that every dollar invested in foreign missions has produced greater returns than any dollar invested in any human enterprise." The only mistake Mr. Boyd made was in calling it a "human enterprise." It is not; it is a divine enterprise, instituted by our Lord and carried on by His most emphatic command. Money invested in missions becomes immortal because it is invested in the salvation of souls through Jesus Christ, Who is Himself responsible for missions and established missions that He might have coworkers with Him here on earth. The governor of Bengal gives his testimony: "In my judgment, Christian missions have done more lasting good to the people of India than all other agencies combined." Alexander Powell, author and traveler, says: "I have observed the results of their labors in every great field of evangelistic endeavor, and it angers me to hear missionaries and their work condemned." Ex-President Taft, a Unitarian by faith, as governor of the Philippines could not praise too highly the work of the missionary in those islands. Charles Darwin, teacher of evolution, said after revisiting the Indians of Tierrsdel Fuego: "I certainly should have predicted that not all the missionaries in the world could have done what has been done." And because of this observation he began his contribution to foreign missions which he kept up as long as he lived, because of their achievement in human uplift.

From ignorance and prejudice, we can easily predict failure, or lack of growth that are in home missionary churches and enterprises. We plant a church, or begin a missionary undertaking in the home field, and immediately there are those ready to criticize and to say the mission money could have been better spent at some other place. As long as any divine enterprise must depend upon human agencies to carry it on, there will be criticism and objections.

Through our missionary enterprise we are seeking to build churches; to win souls to Christ; to preach Jesus Christ and Him crucified. We are not ashamed of the Gospel and the one object of missions is to preach the Gospel and to reach souls through belief in Him and in His Power to save. Only the missionary church is the going, growing, glowing church.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 10, 1937.

Sunday Schools.

Shallow Ford, Elon College, N. C.	$ 5.69
Mt. Hermon, Garner, N. C.	4.00
First, Portsmouth, Va.	4.29
Providence-Memorial, Graham, N. C.	5.56
Wakefield, Va.	2.62
High Point, N. C.	1.13
Christian Light, Fuquay Springs, N. C.	1.55
Linville, Va.	6.26
Mt. Hermon, Garner, N. C.	5.00
Mt. Olivet (R), Elkton, Va.	1.20
Pleasant Ridge, Ramseur, N. C.	6.00
Newport, Shenandoah, Va.	2.37
Winchester, Va.	5.07
Franklin, Va.	5.00
Union (Southhampton), Franklin, Va.	2.38
Fuller's Chapel, Henderson, N. C.	7.31
	$ 65.43

Individuals and Churches.

Elk Spur, Fancy Gap, Va.	$ 1.50
Rocky Ford, Fancy Gap, Va.	3.00
Mt. Olivet (R), Elkton, Va.	1.20
Christian Light, Fuquay Springs, N. C.	3.35
Sanford, N. C.	1.00
Mt. Olivet (G), Dyke, Va.	13.05
Winchester, Va.	7.87
Pleasant Ridge, Ramseur, N. C.	10.66
Shady Grove, Ether. N. C.	1.00
Happy Home, Ruffin, N. C.	9.50
Union Grove, Asheboro, N. C.	10.05
Liberty, Va.	3.81
Hebron, Virgilina, Va.	4.82
Smithwood, Liberty, N. C.	3.76
	$ 74.57

Specials.

E. J. Cheatham, Franklinton, N. C.	$ 19.00
Bertie Johnson Class, Liberty Spring Church, Suffolk, Va.	3.00
	$ 22.00
Total for week	$ 162.00
Previously acknowledged	10,237.08
Total since September 1, 1936	$ 10,399.08

J. O. ATKINSON,
Secretary.

A STANDARD OF EXCELLENCE.

When Mrs. Harris asked me to write a news item about the Silver Anniversary, for THE CHRISTIAN SUN of the week of April 11th, she said for me to select any phase I wished.

So I am suggesting "A Standard of Excellence."

Women, Young People and Juniors who are members of Missionary Societies, know what A Standard of Excellence means. We have that to work by, the whole year through.

This year, the Women have ten points on the Standard of Excellence, and the Young People and Juniors have eight points. Our big aim is to carry out the desires of our Board, and do each of these tasks. And so, it seems to me, that for our Silver Anniversary, on May 13th, at Suffolk, Virginia, our Standard of Excellence should have three points, as our aim:

1st, That there be, at least, one representative from each church in the Southern Convention, that has organized Missionary Work.

2nd, That those representatives should be in Suffolk, and at church, at two-thirty, for the opening service, and stay until the close.

3rd, That they bring checks averaging $1.00, for each member of the Woman's Societies, 50 cents, for each member of the Young People's Societies, 25 cents, for each member of the Junior Societies, and 10 cents for each member of the Cradle Roll Societies.

If we remember we are doing this for our Risen Lord, and to try to do some *worthy* thing in Dr. Staley's memory, it will be a great joy.

MRS. I. W. JOHNSON.

DURHAM SILVER ANNIVERSARY.

The Durham Congregational Christian Church celebrated the Silver Anniversary of the Southern Convention of the Woman's Missionary Society and the Twenty-first Anniversary of the Woman's Auxiliary of

the local church, Sunday evening, March 7, 1937.

The beautiful Call to Worship and Responsive Readings were led by the President, Mrs. R. J. Kernodle. During the period of announcements, Mrs. A. C. Linthicum very impressively acquainted the congregation with the plans for the Silver Anniversary in Suffolk on May 13th and the Staley Mission Memorial. She also presented the Silver Anniversary Autograph Book. Durham hopes to send a full delegation to the Suffolk meeting with a dollar for each adult member, fifty cents for each young person, twenty-five cents for each junior and ten cents for Cradle Roll members.

The music was very appropriate and beautifully rendered. Mrs. J. E. Harward and Mrs. W. H. Elder presented historic sketches which were well prepared and inspiring. Of especial interest to local members was the fact that the present beloved and faithful president was the first president of the Durham Society. To work faithfully for a short time is well, but to devote one's life to untiring service and growing strength is a happiness indeed. One of the greatest blessings the Durham Church enjoys is the fellowship of cooperation kindled and nurtured by such great souls.

The candle lighting service was especially impressive, showing as it did how the spirit of sharing extends throughout the church, from God the Father to the humblest of Christ's followers. When the church lights had been dimmed, to the strains of twilight music the reader approached a very tall Trinity Candelabrum and read: "The True Scope of our Missionary Strength, the Holy Trinity." She then lighted the three tall white candles, representing Father, Son, and Holy Spirit. As she read the various organizations and personifications listed on the program, representative persons came to the platform and lighted their candles, each from the preceeding one, until the persons representing "Phases of Christian Living" came. "Study" lighted from the candle representing God the Father, "Prayer" from the Holy Spirit, "Service" from Christ the Son.

The candles remained lighted all through the prayer and Benediction. The women rejoiced in singing: "Blest Be the Tie That Binds," as they felt all persons present realized at this time that every organization of the Church Universal is striving toward the one single goal: to set the Light of Christ aflame throughout the whole wide world.

MRS. S. C. HARRELL.

DRY RUN MISSION SOCIETY.

The Woman's Missionary Society of Dry Run Congregational-Christian Church met Thursday, April 1, 1937, at the home of Mrs. Will Cullers of Seven Fountains, Virginia. The Society, as the custom is, met in the morning. The ladies were busy all the morning making articles to be sold, the proceeds to go for Missions. At noon a delicious luncheon was served by Mrs. Will Cullers. It was a great day for all who were fortunate enough to be present. In the afternoon there was a fine program led by Mrs. William Burke. Several members were on the program for songs, readings, poetry. Prayer was made for the success of the meeting and its future for missions by the pastor.

Honor guests included: Mrs. Holder of Washington, D. C.; Mr. and Mrs. L. C. Holt of New Market, Virginia, who went along with the pastor and wife.

These people live near our mission work in Carroll County, Virginia. We now have three churches in this section of Virginia. Rev. O. A. Elmore is the pastor.

Those who have never had the happy experience of attending a missionary meeting of the Dry Run Christian Church have missed something wonderful in this life. The pastor has never experienced anything so pleasant, so intertaining, so instructive, so delightful as one of the Missionary Meetings of Dry Run Congregational Christian Church.

ROY D. COULTER.

OAKLAND.

The Women's Home and Foreign Missionary Society of the Oakland Christian Church held an Easter worship and candle-light service Sunday evening at 7:30. The following program was presented:

Duet—"Were You There When They Crucified My Lord?" by Misses Frances Harrell and Elsie Darden.
Reading—"A Psalm of Life," Mrs. R. W. Bradshaw.
Music—"Funeral March," Mrs. I. W. Johnson.
Scripture—John 20, Mrs. W. K. Wagner.
Solo—"Come Ye Disconsolate," Miss Elsie Darden.
A Prayer For Courage—Mrs. R. W. Bradshaw.
Address—Dr. I. W. Johnson.

The candlelight service was led by Miss Effie Simpson.

On a table near the front were five unlighted candles, representing the group who planted the seed that has grown into the Oakland Missionary Society, as follows: the pastors who have led them throughout the years; the home missionaries; the foreign missionaries and in the midst a much taller candle representing the Light of the World. The candles were lighted by Mrs. R. W. Bradshaw, Mrs. W. C. Dailey, Mrs. C. T. Pruden, Mrs. E. L. Pruden and Mrs. L. F. Darden.

Mrs. Rosser Bradshaw is the Spiritual Life Superintendent of this Society and it is through her that we get this news item..

ANTIOCH SILVER ANNIVERSARY.

The Woman's Missionary Society of Antioch Christian Church near Windsor, Virginia, observed the 25th Anniversary of the Society, March 7th, at 7:00 o'clock in Antioch Church. The following program was rendered:

Hymn: "O Zion Haste."
Invocation: Rev. H. E. Crutchfield.
Responsive Reading: 96th Psalm, led by Mrs. J. T. Godwin.
Hymn: "Lead On, O King Eternal."
Poem: "Forward Through the Ages," Mrs. Clyde Rowell.
Opening the Book: "Sketch of Local Society," Mrs. W. K. Saunders.
Poem: "Twenty-Five Years of Growth and Service," Mrs. J. H. Godwin.
Special: "The Kingdom Is Coming," Mrs. H. E. Pierce and Miss Winifred Clements.
Talk: Rev H. E. Crutchfield.
The candles on the Anniversary Cake were lighted by Miss Winifried Clements and Miss Cleo Boyett. While offering was being taken, Mrs. H. E. Pierce sang: "I'll Go Where You You Want Me To Go."
Closing song: "Bless Be the Tie."
Benediction: Rev. H. E. Crutchfield.

REPORTER.

No man can live happily who regards himself alone, who turns everything to his own advantage. Thou must live for another, if thou wishest to live for thyself.—*Seneca.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

LAST CALL FOR THE SOUTHEAST MEETING.

We hope that you have made final plans to attend the biennial meeting of the Southeast Youth Fellowship, which will meet in Jacksonville, Florida, next Wednesday. We feel sure that you will be amply repaid for going, and we know that you will contribute to the meeting.

With no definite way of knowing just who will be present, it has been difficult to plan a program. However, it is felt that the type of meeting most needed is one where we can get to understand each other and all come to definite conclusions as to what the Southeast Youth Fellowship does mean and should stand for.

In the evening we shall have the privilege of hearing Dr. Raper, of Agnes Scott College, who is an outstanding southern authority on the tenant farm and race question. We are sure that it will be one of the high spots on the program.

Although we have been stressing the Southeast Youth Fellowship meeting, those who arrive in time will also have the opportunity of attending the sessions of the Southeast Convention. With a variety of meetings, outstanding speakers in many fields, and the privilege of fellowship with the leaders of our denomination in the Southeast, it will be indeed a rare opportunity. We hope that all the young people who go to Jacksonville will take advantage of it.

Although Florida has been blessed with rains for the past week or two—a thing which we understand is practically unknown in North Carolina and Virginia—we are hoping to provide plenty of sunshine for you. If the weather fails us, we will do our best to make up for its deficiency!

WINCHESTER.

On Sunday, February 28, 1937, the Christian Endeavor Society of the Congregational Christian Church of Winchester, Virginia, celebrated its twenty-fifth anniversary and had charge of the evening worship service.

Among the enjoyable features of the program were special instrumental numbers by a visiting orchestra, a vocal solo by Miss Gladys Patton, of the United Brethren C. E. Society of Winchester, and a solo by our own little Junior, Miss Betty Sheetz; a talk by the President of the Society, Miss Colleen Hoover, "Echoes of a Quarter of a Century," in which she told how the Society was organized February 26, 1912, and has been in continuous session since that time,—that from the Society had gone out a State C. E. President, two District President, City Union Presidents, as well as other outstanding leaders in Christian Endeavor and church work, that seven members from this group (which was the only delegation from this vicinity known to the writer) attended the Maryland State Christian Endeavor Convention, which was held in Hagerstown, and became personally acquainted with Mother Clark: (a number of the members of this Society with other Endeavorers of Winchester and vicinity also attended the West Virginia State C. E. Convention in Martinsburg, and had the pleasure of seeing and hearing Dr. Daniel A. Poling); and last, but most interesting and inspirational, an address my Rev. C. W. Caulkins, C. C. C. Chaplain (who was personally acquainted with Dr. and Mrs. Francis E. Clark, and who had the great privilege of attending a summer conference at the Clark's beach cottage). Mr. Caulkins used as his Scriptural theme this verse: "Jesus Christ, the same yesterday, today, and forever." He stated that we should be proud of the fact that our Society has been in continuous session for a quarter of a century, that we should be proud of its accomplishments and, with this heritage and the challenge of the Christ still in our hearts, should attempt even greater things in His name; *that it was in this church, June 17, 1923, the Winchester C. E. City Union was organized.*

The various organizations of the Congregational-Christian Church of Winchester, Virginia, have been very active recently. The Ladies' Aid Society has raised and contributed $400 toward the parsonage indebtedness, $50 to the current expense fund of the church, and to other causes; has accepted the responsibility of conducting the campaign for subscriptions to THE CHRISTIAN SUN (upon recommendation of the Official Board of the church) and secured seven new subscriptions at the March meeting.

A committee has recently reported that subscriptions have been obtained and paid with which to purchase

(Continued on page 15.)

THE GOOD CHURCH MEMBER IS WORLD VISIONED.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 25, 1937.

SCRIPTURE: Matt. 28:16-20; Jno. 4:35.

No doubt many people live in a world that includes only the immediate family interests or even personal interests with no thought for those whom they do not know. Think how many of the world's fifty-three countries have made the year's headlines for wars or rumors of wars. Is it not time that Christian people were thinking in terms of bringing people everywhere to the Christ of Galilee?

To gain a world-vision we need to read the story in John 4:4-24; followed by John 10:10, and 14-17; John 17:20-26. These passages bring out Jesus' purpose as Christ. The world (and not American people alone) needs the only Savior God has—Christ. It is not the spirit of Christ to want only his own nation to have the Gospel. Jesus completed the task the Father gave Him and left us a program to follow. His commission is: "Go ye into all the world, and preach the gospel to the whole creation." God's plan for unity is not complete until we have told all men of His plan of salvation.

"In Christ there is no east or west,
In Him no north and south,
But one great fellowship of love
Throughout the whole wide earth.

"In Him shall true hearts everywhere
Their true communion find,
His service is the golden cord
Close binding all mankind.

"Join hands, then, brothers of the faith
Where e'r your race may be
Who serves My Father as a son
Is surely kin to me.

"In Christ now meet both east and west,
In Him meet south and north;
All Christly souls are one in Him
Throughout the whole wide earth."

For Discussion—

1. Is my church life limited only to the people I know?
2. Is my society interested in foreigners?
3. Do foreigners have a right to the Gospel?
4. Who is responsible if they do not know Christ as Savior?
5. How may one have a world vision for Christ?

Suggested Hymns—

"We've a Story To Tell To the Nations," "The Whole Wide World For Jesus," "Christ For the World We Sing."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

THE EFFECTS OF ALCOHOLIC BEVERAGES.

(The Scientific Approach To the Liquor Problem.)

Lesson III—April 18. 1937.

Golden Text: *At the last it biteth like a serpent, and stingeth like an adder.*"—Proverbs 23:32.

Lesson: Genesis 13:13; 19:23-25; Deut. 32:31-33; Proverbs 23:29-32.

"If our country is ever to return to sanity in the matter of drinking, it will be through the dissemination of accurate information. There is no argument for alcohol, and every argument against it, and this is the teacher's opportunity to drive facts home that men may know." Thus does the writer of *Peloubet's Notes* challenge the teachers of boys and girls, men and women. The new approach to the liquor problem must be an educational one. We must give people the scientific facts. But one feels that it is going to take more than mere facts to win the victory. There is a moral and spiritual issue at stake. The inherent evil in the liquor traffic itself, and the incongruity between drinking and Christian discipleship must be emphasized. One never comes to the basic issue until he approaches the question from this standpoint: "What would Jesus have to say about the modern liquor traffic?" "What suggestion would He make to His followers who asked Him whether they should drink or not drink?" There is a great deal of confusion in the minds of people today at this point. Because a thing is legally permitted does not make it morally right. A man's first obedience is not to the State—Mr. Hitler and Mr. Mussolini to the contrary notwithstanding—but to God. The liquor traffic is to be tested by the mind and spirit of Christ. By that test it stands condemned on every count.

He That Soweth To the Flesh.

It is a grim story which comes to us out of the past from Sodom and Gomorrah. Here were two cities which had sunk to the lowest depths of degredation. Sensuality reigned supreme. All restraint had been unloosed. Sin was rampant. The same laws were operative then as now. Sin when it hath its course, bringeth forth death. "Then Jehovah rained upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven, and and overthrew those cities,"—it is the stark statement of an abiding principle. Sin brings ruin whether in the life of an individual or of a city or of a nation. He who sows to the flesh shall of the flesh reap corruption." And the same thing goes for nations. The nation that ministers to the things of the flesh shall inevitably reap what it sows. Our nation cannot indifinitely profit from the traffic. The state of Virginia cannot possibly make any money from selling its citizens alcohol—not in the long run. The same principle applies to licensed prostitution, legalized gambling, etc. There can be no enduring gain apart from the basic qualities of character.

What a Wise Man Said About Drink.

"Who hath woe?" He knew the answer. He knew that drink caused so much of the world's woe then, as it does now. And that woe was the lot not only of the one who drank, but of innocent victims.

"What hath sorrow?" How often men recover from a "drunk" to be filled with shame and sorrow for what they have done, and the wrong they have inflicted upon others. Alas for the sorrow that strong drink causes both to the drinker and to innocent victims.

"Who hath contentions?" How often do those who are peacable and quiet become contentious and belligerent when they are under the influence of drink. Quarrels, brawls, fights, murders are the fruitage of strong drink.

"Who hath complaining?" Folks are prone to put the blame for their troubles everywhere else except where it belongs. The answer to many a person's ill health, impaired efficiency, loss of position, loss of honor, and breakdown of character is drink.

"Who hath wounds without cause?" How often one becomes involved in fighting when drinking and suffers wounds without cause. And think of the accidents which are due directly and indirectly to drunken driving. Many a person has suffered a life-long handicap because he has been hurt or mained as a result of drink.

"Who hath redness of eyes?" It may refer simply to the bleary eye of the drinking man. But Sir Victor Horsley, a famous British surgeon says that "acuteness of vision it also weakened. The use of the eyes becomes fatiguing and objects become confused."

The wise man had an answer to these questions in his day. "They that tarry long at the wine, they that go and seek out mixed wine." And his advice is to keep away from the stuff that does these things to men and women. Indeed he suggests that one ought not even to trifle with the temptation—"Look not upon the wine when it is red," he says, There is potential danger and disaster in every drink.

"At the last it biteth like a serpent and stingeth like an adder." To be sure it does not do this at first. But at the last—one should try to see the end from the beginning, he should try to see where his course of action will lead him. "What shall the end be?" is a good question to ask as a test of conduct, but especially of the liquor habit. How many men and women have come to the end of the drinker's trail, disillusioned, disenchanted, weary, broken, and ruined in body and soul.

Perhaps it should be said that this is true of alcohol in any century and under any system. Legal liquor will do this just the same as illegal liquor. Strong drink is strong drink no matter where one buys it. And its effects are the same, no matter how attractively it is put up, or under what auspices it is sold.

Just one word more. If one doubts the inherent harm in alcohol let him read such a book as Emerson's *Alcohol and Man* and see the actual effects scientifically tested and recorded. Let him grasp the fact that a mortality rate of 49.8 was recorded among pneumonia patients who had used alcohol excessively, and 34.4 among occasional drinkers and abstainers. Let him read the results of tests on such things as motor control, typewriting, the learning process, automobile driving, and alcohol and athletics. These are facts, not theories.

A NEW BROTHERHOOD.

"Now that you are cut off from us all," demanded the caste-brothers and the family of a former Hindu who had become a Christian, "with whom can you sit? Where can you marry your children? You are alone." "Alone?" he replied, "Indeed I am not. I have entered the greatest brotherhood in the world, the brotherhood of 590,000,000 Christians, the world around." Nevertheless, being practical as well as idealistic he realized that co-religionists a thousand miles away, or even twenty miles from his small town, would be of little daily help to him. "Well, then, I'll win members to the brotherhood here," he decided, and has become an active evangelist in his own town.—*Exchange.*

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

SOLDIER'S HARDSHIPS.

"Suffer hardship with me, as a good soldier of Christ Jesus."—II. Tim. 2:3.

War is hard, Marches, fasts, wounds and death. From the first enlistment, every one expects this.

That was Paul's idea of the Christian life after he had been through it. No one knew any better than he. Nevertheless, he urged men to it in the same way he bade Timothy to join him in those hardships.

The one thing which gave Paul this courage was the ease by which he was enabled through Christ to endure all the hardship. He was not alone in his suffering. Christ was with him. That was a wonderful comradeship and to shirk that comradeship was unthinkable.

Prayer—Dear heavenly Father, Great Captain of our souls, summons us to the work which thou hast for us to do, and strengthen our courage to be loyal forever. *Amen.*

TUESDAY.

SEEING GOD.

"He that hath seen me hath seen the Father."—John 14:9.

Relation of Jesus to the Father, and our relation through Jesus to the Father was always a mystery, and always will be. Jesus Himself seldom spoke of it. How He could be fully man and at the same time fully God is not fully made known to us.

This mystery, however, is no ground for unbelief, for we do not understand ourselves and yet we believe in ourselves. Let us be content to believe that some day we shall know as we are known, and until then work and pray, and strive, to catch glimpses of Him who gave us the Father. This is not hard. We catch those glimpses in everyday experiences which demand righteousness and peace. And as we hear the still small voice of life's holy demands, so much do we hear His voice and so much do we talk with Him. And so much as we see the accomplishment of good in the world, so much do we see Him, and seeing Him we see God.

Prayer—Heavenly Father, in the name of Jesus, Thy Son, may we see Thee more clearly every day, and seeing Thee, we would follow Thee all the way. *Amen.*

WEDNESDAY.

BEWILDERED AND LOST.

"Did not our hearts glow within us when He was talking to us on the road, opening up the scriptures for us?"—Luke 24:32. (Moffat.)

The disciples were groping their way along the road. They were a group of sad souls. Not only had they lost their Bible and all that they believed in, but their hopes were blasted.

The talk of the stranger who appeared to them along the way restored to them in a marvelous sort of way their Bible and gave them back their Christ. Their enlightened minds and glowing hearts furnished the evidences of this being the Christ. And it convinces us that Christ is always near. When the road is dusty and long, when the way is dark and gloomy when we suffer the onset of failure and despair drives us to nothing left, be not faithless but believing.

Prayer—Dear Lord, open our eyes that we may see Thee. Give us understanding that we may interpret life's experiences right, and warm our hearts more and more till they glow with the glow of heaven. *Amen.*

THURSDAY.

EASTER AT ITS BEST.

"And their eyes were opened, and they knew him."—Luke 24:31.

After all the glory of Easter, the real meaning of it all is in sustained spiritual living. Spiritual depression will follow such a celebration unless we discover the secret of sustained joy. With the disciples, it was the coming of the Holy Spirit at Pentecost that made their Easter permanent.

The Holy Spirit will do the same thing for us. But the condition of receiving the Holy Spirit is, that we shall seek every day companionship with Him. If we have lived our Lent and Easter right we shall make that righteousness real for a long time.

Prayer—O Lord, we seek the daily companionship of Jesus. With each morning may we find Him so vital that we shall hear Him speak to us the eternal realities of life. *Amen.*

FRIDAY.

TAKING HEART AGAIN.

"Peace be unto you."—John 20:19.

Bit by bit the disciples began to catch the glimmer of light of immortality. In this upper room they were convinced that Jesus was alive, and that thought transformed them from a life of seclusion to a life of courage and determination, a life that has given to us the Christianity of the world.

The disciples now knew that the thing that they must come to grips with called "death," was only an incident, better termed "a birth," "and whatever life gives, in Christ, is triumphant. Life at its worst now appeals to the best that is within us.

Prayer—Dear Father, grant unto us an angel's hand to teach us the fulness of meaning, of beauty, and of purpose of life. In earth's darker things may we like Him find the better things, dispel the evil and bring on the good. Make us a blessing to humanity for Jesus sake. *Amen.*

SATURDAY.

REBELS AGAINST LIGHT.

"These are of them that rebel against the light."—Job 24:13-17.

The light is most regal. It penetrates the most obscure corners. It drives the darkness imperially before it, annihilating it. God is light, and in Him is no darkness at all. The noblest and least to be condemned of the idolatries was sun-worship, star-worship. Such worshippers were the magi, and they were led to Christ.

It would seem impossible to rebel against the light. Light is so gracious, so winsome, so altogether desidable that all men, one would think, would be drawn to it irresistibly.

Yet there are those—there are many—who seek darkness rather than light because their deeds are evil. They lurk in the shadows. They run under cover. They shun disclosures, and they fear above all things the revelations of the coming Day of Light.

Prayer—Splendor divine, illuminate our hearts, we pray Thee. Light of the ages, shine gloriously into our lives and make us one with Thyself. *Amen.* —*Amos R. Wells.*

SUNDAY.

LIVING IN GOD'S LAWS.

"Yei shall therefore keep my statutes, and my ordinances; which if a man do, he shall live in them."—Leviticus 18:1-5.

What is the home of the soul? It is not one's abode of wood or brick or stone. That is no more than the inn where he stays over night. The home of the soul is its growing character. It is made up of its desires, its likings, its chosen associations.

The home of a man's soul is his relation to God's laws. If he ignores them, mocks them, rejects them, his home is out in the wilderness, among the stones and briars, in the caves with the wild beasts. If he loves God's laws, if he honors them and obeys them, his home is with God, in

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

"THE ARM ACROSS THE SHOULDER."

"Lift up your eyes and see." —John 4:35.

(*Notes from a sermon preached in the Congregational Church of Orange City, Florida, by* HENRY J. CONDIT, *Pastor.*)

Some years ago a group of artists led by John Tichenor stood in a field in France looking at a glorious sunset. Tichenor was pointing to first one and then another feature of beauty, when an old peasant who had been watching the group from a little distance came up slowly behind them and watched with puzzled eagerness. Finally he said, "What is it?" "We are watching the sunset," said Tichenor. "Sunset, what is that?" Then realizing the situation the artist slipped his arm over the shoulder of the old peasant, and patiently explained to him the meaning of beauty in the skies. And the peasant, finally, with tears streaming down his face, said, "I've lived here all my life and I never saw a sunset before."

Many years ago a simple Scotch doctor in the heart of Africa laid his arm across the shoulder of one after another of the black men in the heart of the Dark Continent. Easy harvests, simplest living, nature doing everything for them, and yet envying other tribes, war, degradation, slavery, wooden fetiches, yet patiently the good doctor pointing up, said, "Look, the glory of God." Again and again he said it until at last some began to see, and believe and love the good doctors' God. Then one night, on his knees in his lonely tent, the good doctor breathed his last prayer.

The story of two of those black men, Susi and Chuma and of how they carried the prepared body through hostile tribes to the coast, then to England, and with all the simple pomp and ceremony of Westminister Cathedral walked in the funeral procession, is as thrilling a one as could be found. David Livingston, his arm across the shoulder of the black man, had opened his eyes to a new and glorious vision.

Another part of Africa, and another Scotchman and his wife came to the krall of an old Africaner—heartless and reprobate, on whose head was the reward of five thousand pounds. But the Moffatts lived before him and taught the simple message of the loving Christ. When a friend in England wrote her asking Mary Moffatt what to send her as a present, she replied, "A communion set"—What faith, for as yet not a single native had professed his faith. but at last that arm of kindly love and service stretched over the shoulder won, and the old chief, Africaner, saw and became a Christian. And today where Livingston and the Moffatts labored and prayed, there is a great nation of black men, and a great cathedral crowded with the followers of Jesus.

While these things were going on, seventeen men and women from New England landed on islands far out in the Pacific. There infant murder was common, chastity unknown, there was no marriage law, and the natives were headed toward certain extinction through their own vices. But the arms of these seventeen were slipped over many shoulders. Six years pass and 10,000 gather in one place to hear the Gospel story. The ruler of the islands pledged his people to the Christian's God standing on the rim of the smoking volcano, Mt. Pelee. And they saw the glory of God. The history of the Hawaiians Islands since then has not been all Christian —but we cannot blame the islanders.

In 1845 William Duncan, a missionary exploring the west coast of Africa, found nine Indian tribes. They were always fighting each other. After six years of learning, the language and getting acquainted, he preached his first sermon, but he had to do so six times in succession in six different places, as he dared not bring the nine warring tribes together. Savage cannibals, dog eaters, bitter fighters they were. Slowly but surely the power of the arm across the shoulder, an object lesson of the love of Christ, has its way and when Lord Dufferin visited that district a few years later, he exclaimed, "Behold what God hath wrought."

It was a cold, winter night in lower New York City many years ago. A homeless man, an exconvict just released from prison, walked shivering through the dark streets, wondering whether he would have to commit another crime to get food and lodging. Literally an arm was slipped across his shoulders, and a kind voice questioned him as to his need and destination and then the humble city missionary taking off his own overcoat put it on the shoulders of Jerry MacAuley, who as the result of that Christly act became a Christian and founded and for years conducted the Water Street Mission in which hundreds like himself found God.

These incidents come from the missionary history, home and foreign, of our Christian churches. Somehow during the past years many have come to dislike the words "missions" and "missionary." But what do these words mean? Just this same slipping the arm of love and service in the name of Christ over the shoulder of those who have never known Him, to be friend, teacher, brother.

There was a day, not so many years ago, when the brotherhood of the churches of Florida and of the nation reached out to this struggling church to help put it on its feet. And today how many of our little group of churches in Florida are still knowing the help of that brotherhood?

Why then should we be suspicious of these terms—why withhold gifts that we can make in the outreach of our hearts to the world's great need of Christ.

The nations through their representatives meet at a council table, but distrust and hatred and suspicion have their sway—and each goes his own way to continue to suspect and distrust the others.

Stern, bitter dictators are breeding contempt within their own lands and yet more in others.

In the Far East Japan as a nation bows to Power as to God—even though the Christly spirited Kagawa moves quietly on teaching cooperation and brotherhood.

Great, unwieldly China, in the dark, torn by civil wars is as a giant awaking, but awaking to what? Communism or Christ?

On around the world in all its turmoil we could go—a tale of sorrow, loss and bitterness; BUT, in all and through all these lands a little handful of men and women, touched by the spirit of Jesus are slipping their arms over the shoulders of their fellow men, and helping them to see the glory of God in the face of Jesus Christ.

Not one in a thousand or many more can go in person on this task of Christian Brotherhood but every one can share in both praying and giving. "And Jesus said, lift up your eyes and see the fields white to the harvest —pray we therefore the Lord of the Harvest that He would send forth laborers into the harvest."

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

In a few weeks our public school will close. Five of our girls and one boy will graduate. Their graduation will be their first real thrill in their educational life. They have climbed year by year from grade to grade till they have finished the eleventh grade. They or any child deserves a lot of credit to finish high school. It shows ambition and perseverance. Some of the girls want to take a business course at Elon College, one wants to get a job and make her own way.

But whether they enter college or get a job—they will enter a new field and it will be different from high school life. It will be like entering a wilderness and perhaps will find many obstacles in the way; but I hope their training through the high school will have fitted them to be able to overcome many of the obstacles that will confront them from time to time. It takes ambition, grit and perseverance to win a goal.

The writer has in mind a young man that spent eighteen years in school without a break. In order to prepare himself for the work he wished to do in life. He had his discouragements and his hardships but he never gave up and he won in the end. And today he is practicing the profession he wanted to engage in. It was a long road to travel but he reached his goal.

Young boys and girls with all the opportunities given now to get a higher education should take advantage of it. By being prepared, one can give so much more for the betterment of humanity and in making the world better.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 15, 1937.

Amount brought forward..... $5,252.07

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Happy Home	$ 3.27	
Bethlehem	4.25	
Durham	17.27	
Burlington	29.07	
		54.36

Eastern N. C. Conference:

Bethel Church, Wake Co.	3.00	
Catawba Springs	$ 9.41	
Mt. Herman	4.00	
Wake Chapel	6.59	
Cary	1.30	
Sanford	1.00	
Pope's Chapel	1.50	
Oak Level	1.00	
Fuller's Chapel, 1st qt.	3.86	
		31.66

Western N. C. Conference:

Seagrove	$ 3.78	
Needham's Grove	1.00	
High Point, First	1.23	
Big Oak	3.00	
Biscoe, Feb., Mar., Apr.	4.99	
Pleasant Hill	4.94	
		18.94

Eastern Va. Conference:

Franklin	$ 5.00	
First, Richmond	5.79	
First, Portsmouth	4.10	
Rosemont	11.89	
Union, Southampton	2.38	
		29.16

Valley Va. Central Conference:

Timber Ridge	$ 1.72	
Mt. Olivet (R)	3.50	
Linville	7.24	
		12.46
Vanceville		1.00

Special Offerings.

Dr. Atkinson	$ 5.50	
Jr. Philathea Class, for Martha Lee Whitten	2.50	
A. J. Morgan, support of children	40.00	
W. P. Perry, for Billy	10.00	
		58.00

Easter Offerings.

Waterford Christian Sunday School, Waterford Mills, Indiana	7.00
Total for week	$ 212.58
Grand total	$5,464.65

FAMILY ALTAR.

(Continued from page 12.)

the splendor and joy of God's abode eternally.

Living in God's laws does not mean the perfect keeping of them, but the earnest striving after that perfection. It means the living every day a little nearer to the God Who made the laws, Who is the laws.

Prayer—Thy statutes, O God, shall be my delight. Help me to be one with them, that I may never leave their protection, their comfort and their joy. I ask it in the name of Thy Son, who perfectly kept Thy word. *Amen.*

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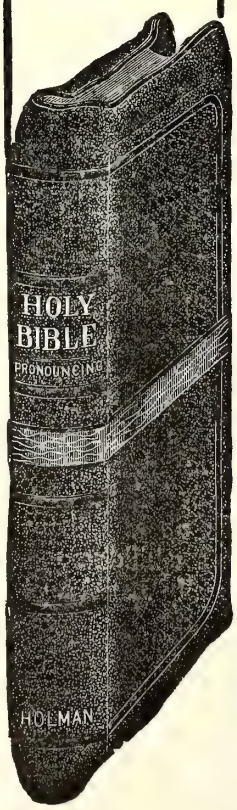

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph'ĕ-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; CHAP. 2.

a Acts 19. 1; b ch. 1. 16; c Ps. 1. 6.

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

A QUESTION ANSWERED.

By Bert H. Davis.

I am 16 and in highschool. My parents have threatened to punish me severely if I ever touch any kind of intoxicant, even a glass of wine. So far, I haven't. I am sure that I am developing a complex because I can't do what all my friends do. Don't you think I should have a chance to work this out by myself?

Personally I'm sorry if it is on your parent's decision, not your own, that you refrain from drinking. By all means, abstaining parents (and even drinking parents) may wisely guide a young person to go in for other and more wholesome activities and outlets than drinking. But the decision ultimately must be each person for himself.

That fact is more promising than it might seem. Through the past generation the drinkers have probably outnumbered those who never took any intoxicant. If the parents' practice, whether for drinking or against it, be the principal guide for the next generation. alcoholic beverages are with us and in something like their present popularity for generations on ahead.

"Like father, like son" does not invariably hold—for no small number of the staunchest members of this alcohol-free fellowship of young people came from homes in which there is some drinking. "As for me," said one young person after another, "I do not need and do not want these beverages. Alcohol may hold me down. I'll pass it up. There are things I want more than this, and I'll take the chance that abstaining from alcohol will put me ahead in the race of life—as it will in athletics!"

Your question is in effect a confession that you are torn between two conflicting sets of opinions, your parents' opposition to alcohol and your friends' practice of using it, without having formed opinions of your own. There's your need. If you would rout a complex, begin by acquiring a mind of your own about alcohol. Weigh your parents' experience and wisdom against what your friends really know about life. Throw into the balance on one side the facts that scientific learning have acquired to show alcohol's handicaps to your progress; against this, set the claims that the advertizers are making for alcoholic wares. Look about you in your own town. Ask questions about the business and professional opportunities for drinkers. Talk to a trusted coach, a well-informed physician, other persons who seem to get a lot out of life.

The choice that has to be made concerning drinking, whether as an occasional venture of an habitual practice or something to be traded off for higher values, is too important to be made without all the facts you can get. Take no one's opinion or example as final until you have thought and studied through your own liquor problem—"'Is there any convincing reason why I should drink?'"—*Allied Youth.*

IDEAL HOME CLIMATE.

In a Christian home the dicipline of children is not so much of exhortation as of contagion. The prevailing climate of unaffected idealism strengthens the moral constitution of the child. Thus the Christian family gets its unity and stability, not by outward regulation, but by the natural processes of its inward life. It has its troubles, and they draw hearts together. It has its joys, and they are multipied by being shared. When, finally, the children of that family grow up to hear of larger truths—truths of the kingdom and of the Father in heaven, and of the Son for whose return the Father is waiting—then they interpret these great mysteries of the eternal world, as Jesus prompted them to do, in the language of their own loving and united home. —*Anon.*

WINCHESTER.

(Continued from page 10.)

new inlaid linoleum for the Primary Department of the Sunday School, which will add greatly to the beauty and service of that department. These subscriptions were secured by drawing a chart representing the floor of the Primary Department, showing the number of square yards of linoleum which would be required to cover the floor and by selling "squares" to various individuals and groups.

The pastor conducted special services during the week preceeding Easter, his sermon topics being taken from important events in the life of Christ. All of these services were well attended and most impressive and especially the candle-light communion service on Thursday evening and the uplifting, beautiful special musical numbers rendered during the series, which concluded with an Easter Sunrise Service at the church at six o'clock and the usual worship services of the church on Easter morning.

The Official Board of the church has approved the request of the Board of Publications' campaign to secure new subscribers to The Christian Sun and Mrs. C. L. Whitlock, Hayfield, Virginia, has been appointed to have charge of soliciting the same. We are expecting to reach our goal for The Sun in this campaign.

Reporter.

THE SUN'S PULPIT.

(Continued from page 13.)

Would you help in this brotherhood task. Would you know the glow in your hearts like unto the glow of the sunset on your faces?

It lies with reach of all of us for the taking, through both praying and giving, and serving.

One George Small has given us these lines:

I read
In a book
That a man called Christ
Went about doing good.
It is very disconcerting to me
That I am so easily satisfied
With just
Going about.
Are you?

Pass It Along

By REV. CLARENCE A. VINCENT.

All wise and effective builders in society have appreciated what the generations past built at great sacrifice and handed down to those who followed them and have felt the duty and privilege resting upon them to hand down the inheritance, enlarged and enriched.

Religion.

From heathenism to intelligent views and practices of religion has required thousands of years. From formalism to a vital faith is a great achievement. In the United States, the State and Church have been separate. Wherever they have been united, tyranny and ignorance among the masses have prevailed, wherever they have been separate organizations, truth and justice have had an opportunity. Religion is a spring from which flows the cleansing, life-giving water of life. Today in the United States men can worship God according to their consciences. As long as that religion does not oppress others, they have the freedom of worship and practice. The richest inheritance we receive is convictions of a God of love and helpfulness, who would share His life with us. This realization develops in one a fine personality—if he honestly tries to live up to it. Pass it along!

Mutual Helpfulness.

Centuries ago nearly every individual tribe, nation, and race tried to gain advantage from other individuals or groups. In many parts of the world a ship wrecked sailor was thrown into slavery. Even as late as the colonial period in our history, every colony tried to take advantage by custom laws and in other ways of the other colonies. There has been a wide improvement since ancient times in the treatment men give to others. The courts settle personal disputes. Nations try without the success we had hoped for, to settle their rivalries by arbitration, still, they accomplish worth-while results. But all peace-minded people, and they number millions, want to see world peace. The millions of lives and billions of dollars spent for wars, expended for world betterment, would work miracles for civilization and happiness. "Man is unjust, but God is just; and finally justice triumphs." Pass it along!

Government of the People.

Dictators rule with a cruel hand many nations. In Russia, Italy, Germany, and Spain, to hold their powers, the Dictators snuff out lives as a housewife snuffs out candles. Taxes for the laying of which, people have no say, crush the homes. Norway, Sweden, Denmark, Holland, and Switzerland have a kindlier government. The hope of the final triumph of self-government rests in the rule of the people and those whom they elect. England's king is legally a figure-head. His influence is spiritual and moral. He is a symbol of the unity of all her colonies and the Mother country. The United States' task is to prove that a government "of the people, by the people, and for the people" can be the most reverent, the most just, and can bring about the welfare of all individuals and occupations and races in their treatment of one another as no other form of government can. Our faults are many, but our possibilities are more. Constitutional government must be preserved and perfected. Pass it along!

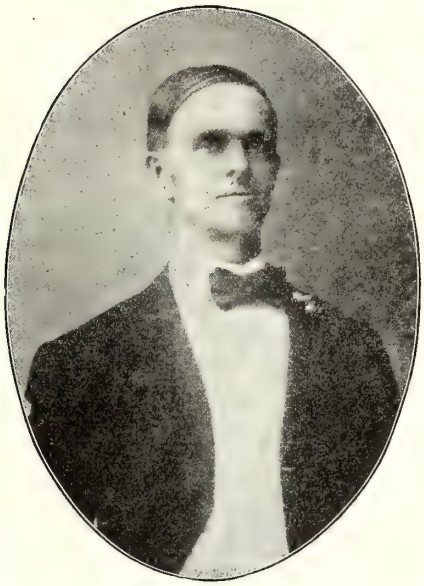
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, APRIL 22, 1937. NUMBER 16.



DAVID M. HELFENSTEIN.

Rev. David M. Helfenstein, M. A., D. D., for more than sixty years an active pastor and prominent leader in the Christian Church, departed this life at his home in Colfax, Iowa, April 12th, two days before his eighty-fifth birthday, and six days before his sixtieth wedding anniversary. Dr. Helfenstein was the father of Rev. Roy C. Helfenstein, D. D., pastor of our Church at Dover, Delaware, and the brother of Rev. S. Q. Helfenstein, long-time editor of our Sunday School literature. A fuller account of Dr. Helfenstein's life will be found beginning on the editorial page of this issue.

LET THERE BE LIGHT

PERSONALS

News from the Churches

The big event in our Southern Church this week is the Southeast Convention and Youth Fellowship at Jacksonville, Florida. Many of our leaders are there.

The Easter bulletin of the Dover, Delaware, Church had a beautiful painting of Christ knocking at the door on the front page. Dr. Roy C. Helfenstein, the distinguished pastor, does an excellent job with his bulletins.

Our Lynchburg Church, which has recently changed its name to Congregational-Christian, has sent its conference apportionment for Christian Education with a little bit additional. The Board is grateful to this church for its contribution.

The editor and the office force for the Board of Christian Education and The Christian Sun are attending the meetings in Jacksonville this week, and expect to take a few days of much-needed (and perhaps deserved) rest before returning to Norfolk.

Fourteen members were received into the Greensboro Church on Easter Sunday. Rev. W. E. Wisseman is pastor, and Dr. C. H. Rowland, pastor emeritus. The names and addresses of the new members were given on the mimegraphed bulletin of the church on the Sunday following.

Rev. Roy D. Coulter reports a very successful three weeks revival just closed at Palmyra Church in the Valley of Virginia. The pastor did the preaching and most of the song leading. Visible results included good attendance, excellent attention, three consecrations and 13 members by profession of faith.

The many friends of Rev. I. W. Johnson, D. D., of Suffolk, Virginia, will join with The Christian Sun in extending sympathy to him because of the death of his father last week. Funeral services were conducted on Thursday and the burial was at Mt. Carmel Christian Church, near Walters, Virginia.

The ministers' meeting at Elon College on April 12th decided that June 10th and 11th is an appropriate date for the North Carolina and Virginia Sunday School and Christian Endeavor Convention. Those who feel that it is not, if any, should notify Dr. W. M. Jay, 707 Gales Avenue, Winston-Salem, North Carolina.

Rev. R. L. House of Portsmouth, Virginia, and Rev. E. C. Lawrence of Raleigh, North Carolina, are working out a program for the Franklinton Summer School which is scheduled to be held June 28th to July 2nd. There seems to be a growing sentiment in favor of putting Franklinton back into service for our colored Congregational and Christian Church people.

The executive committee of the Eastern Virginia Sunday School and Christian Endeavor Convention met at Suffolk on April 12th and planned a program for that convention, which is to be held at Liberty Spring, July 20th. They voted a contribution to the Board of Christian Education of $50.00 from their treasury. This is a real help to the Board, for its funds are almost exhausted.

All ministers will be interested to know that Dr. James R. Clinton of Philadelphia will teach two courses at the Elon Pastors Conference, June 21st to 26th. "The Preacher's Treasure Hunt in the Psalms" and "Studies in the Christian Manifesto." Rev. J. Lee Johnson will teach First and Second Thessalonians. Other courses will be offered in the Leadership Training School.

First Christian Church, Norfolk, held a reception on Wednesday night of last week in honor of the 24 members who have united with the church since the last annual conference. This church has four young people attending the Southeast Youth Fellowship this week, expects to have six or eight at the Elon Summer School of Leadership Training, and is planning to hold a vacation Bible school, and to take its young people out for a three day camping trip at the beach during the summer.

May 2, 1937, is designated as Rural Life Sunday. Concerning the observance Rev. Thomas Alfred Tripp, the new secretary in the Town and Country Department of our Extension Board, says the following: "Rural churches and pastors should observe Rural Life Sunday because it is to their immediate interest to help their people to understand their own situation. Urban churches and pastors should observe the occasion because of the importance of agriculture and rural life to them. City churches continue to draw much of their vitality of leadership and constituency from the country." For further information, write to this department at 287 Fourth Avenue, New York City.

REIDSVILLE HAS NEW BUILDING.

A recent issue of "The Reidsville (N. C.) Review" carries an article concerning our church there, in which it tells of the opening of the new $15,000.00 addition to the church plant. Rev. J. L. Neese and the Reidsville people have worked hard for the past two years in order to erect this new Sunday school plant. Description of the building is given by the local paper as follows:

This new Sunday school department on the outside is 72x56 feet and is of brick veneer construction with beautifully finished interior, and adjoins the main body of the church on the east and contains two assembly halls, 10 class rooms, a large room for use of Boy and Girl Scouts, and a Sunday school office for literature.

The main assembly room, 50x36 feet, connects to the main auditorium of the church with sliding doors and will be used for the additional seating space in the church service when necessary. Five class rooms open off this floor as well as the pastor's study with its private prayer room which is just between the main body of the church and the new department. Three additional class rooms with the Sunday school office occupy the third floor on the south side.

In the basement is another 36x50 foot assembly room which will be used by the Baraca class, Ladies Missionary Society, mid-week prayer services and other organizations in which it will not be necessary to use the larger church auditorium or regular assembly rooms. Two more class rooms and the Scout hall open off this room.

The basement under the main body of the church as also been remodeled into a complete Junior department with assembly hall and six class rooms. A dining room and kitchen equipped with gas range enables all church organizations to take care of the refreshment problem.

The years monotonous? The same old season, and weathers, and aspects of nature? Never anything new to admire or wonder at? The monotony is in our eyesight, which goes on seeing nothing but the common and invariable things; simply because, from long familiarity, these are the easy things to see. But these are only the frame of the picture; the picture is never twice alike.—*Edward Rowland Sill.*

REORGANIZATION LAUNCHED.

A major reorganization within the Congregational and Christian denomination was launched this week in the union of all the national church and Sunday school extension, church building, educational, publishing and benevolent work in a single board, the new Board of Home Missions.

The denomination has become the first, it is said, to unify the work of all its "homeland" boards" in a single corporation. The reorganization is the largest within the denomination since its formation by a merger of the former separate Congregational and Christian bodies in 1931.

The charter for the new board was granted by the state of New York on March 4th. The board was organized here on Monday by the incorporators who came from different sections of the country. On Tuesday the new board accepted the transfer of all the activities and the administration of the funds of seven old historic boards. The reorganization was carried out according to instructions previously voted by the General Council of the denomination.

Reallignment of activities are being made in readiness for the board to begin its first complete fiscal year on June1st. The detailed budget adopted for 1937-38 by the directors of the new board is $1,324,888.00. The first annual meeting of the board will be held next fall in Plymouth Church, Fort Wayne, Ind., October 19 to 21.

"The consolidation of all the various national home missionary activities of a denomination in a single completely unified organization is the logical goal of a trend which has been prevailing in all denominations during the last twenty-five years." according to the Rev. Edward Weeks Cross, president of the new board and minister of the Union Church, Richmond Hill, New York City.

"During the preceeding century," Dr. Cross said, "a prominent slogan in all denominations was 'expansion.' Each denomination organized a variety of boards to raise funds and aid in the development of church life in the states to the west as the land was settled. These boards organized churches and Sunday schools, contributed toward pastors' salaries and church buildings, prepared and published Sunday school curricula material and other religious literature, provided experts in religious education, founded and supported colleges, aided disadvantaged peoples, particularly the freed Negroes in the southland, the Indians and the southern white highlanders and engaged in different kinds of benevolent work especially the care of aged ministers.

"By 1915, the territorial expansion was practically complete throughout the forty-eight states and the territories for the principal denominations. Although in growing cities and suburban areas and in some remote localities new churches have continued to be needed, the total number of Protestant Churches has been decreasing as measures have been taken to eliminate the inevitable overchurching which occurred with enthusiasm for expansion.

"The new slogan is 'effectiveness' for the church program in individual communities. The denomination through their national programs and are cooperatively seeking to provide a more thorough and higher spiritual leadership to the people of the nation. Coordination, unification and simplification in the organization of denominational work has been coming in progressive steps for sake of greater efficiency."

The two oldest national Protestant home mission agencies of any denomination are included in the seven whose work has been united. These two were organized as the American Education society at Boston in 1816 and the American Home Missionary Society at New York in 1826. Later "Congregational" replaced "American" in their names. The American Home Missionary Society for several decades was a Presbyterian and Reformed as well as Congregational agency; it founded thousands of churches of the three denominations. It was formed following a special convention in the old Brick Presbyterian Church, Beekman and Nassau Streets, New York City. Its organization meeting, held in the famed City Hotel, was attended by Governor De Witt Clinton of New York state; five governors, including those of Maine, New York, and Alabama, were among its original vice-presidents as were also the heads of five theological seminaries; prominent merchants and the presidents of thirteen colleges, including Yale and Princeton were among its first directors. The movement which led to its organization traces back to 1776 when the New York Missionary Society was organized after travelers returning from England reported upon the organization of the London Missionary Society in 1795.

A third board in the consolidation this week was the American Missionary association, incorporated 1846; its major work has been with Negroes for whom it has been conducting five colleges and twelve secondary schools in addition to having founded Hampton Institute and Howard, Fisk and Atlanta Universities. It has also been conducting a girls' school, a hospital and churches in Puerto Rico. The work of the other boards in the consolidation has been Sunday school extension, church building, publishing and ministerial pensions.

The consolidated balance sheet of the seven boards shows total assets of $28,856,332.00. Property used for religious, educational, welfare or other benevolent purposes is valued at $3,296,170.00

The principal general and executive officers of the new board are:

President—Rev. Dr. Edward Weeks Cross, Richmond Hill, New York, New York.

Vice-Presidents—Rev. Dr. Theodore M. Shipherd, Norwich, Conn.; Mrs. Leslie R. Rounds, Mahwah, N. J.; Prof. H. Shelton Smith, Durham, N. C.

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Make the best of everything;
Think the best of everybody;
Hope the best for yourself.

—*George Stephenson.*

EDITORIAL STAFF

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E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

WHEN IT'S SPRINGTIME.

Many are the poets who have sung of the beauty of springtime. The faltering pen of this writer could add nothing to the things that have been said, and certainly cannot put into poetry the thoughts that pass through his mind. He can see the beauty and enjoy the luxury of springtime.

When it's springtime the grasses grow, trees bud, flowers bloom, birds sing, and all nature speaks of a creative God who gives life to the things of earth. When it's springtime farmers plant with hope for a harvest. When it's springtime gardeners get busy with the cultivation of flowers which will bring happiness to homes and hospitals. When it's springtime the hopeless see new light and take new courage. When it's springtime the Church's message lives in the heart of mankind, and the world knows that even though winter may come, spring is not far away, that life is not swallowed up in death, but that death is overcome by it.

DANGEROUS WORDS.

In a recent meeting of ministers, someone said that "the second coming of Christ" and "santification" are dangerous words. The reason given was that opinion differs radically concerning the meaning of these terms and that many strange ideas have been connected with these excellent words. Your editor does not agree that they are dangerous words. On the contrary he believes that one is a glorious hope and the other is a desirable aspiration.

It is true that people differ concerning the second coming of Christ. There are those who believe in the visible return of the resurrected Christ to set up a government here upon earth in which He Himself will be the King. Some of them have designated the time of His return, but many make no claims to such knowledge. There are others who do not look forward to any great catastrophe, or to the visible return of the glorified Christ. They think rather of His coming through the gradual processes of the building of the Kingdom of God on earth. Like leaven in the bread, they believe the message of Jesus will gradually permeate the whole of religious experience until every phase of life is made abundant by His presence. In either case it is a glorious hope. They expect that ultimately Jesus will be supreme in this earth, that His will will be done here among men.

Around the word "santification" has grown many ideas which were evidently not in the mind of Saint Paul when he wrote to the churches which he had established in Asia and Europe. But that is no reason why a perfectly good word, meaning purity, loyalty, consecration, power, and all that the presence of the Divine Spirit in human life can mean, should be thrown out of the vocabulary of the modern Church. It is important to preserve sacred words, sacred ideas and sacred experiences.

It seems wise for Christian people to counsel together concerning great Biblical truths with the earnest desires to find the real meaning and depth of experience and to do this without heated debates and differences that divide. There are those who find much joy in the two ideas suggested here. Those who have not experienced the happiness which comes from holding these ideas may well inquire dilligently of those who do have such joy concerning the meaning of the words and the depth of the experience which they represent. F. C. L.

NATIONALLY KNOWN MINISTER PASSES TO HIS RICH REWARD.

Dr. David M. Helfenstein, M. A., D. D., for more than sixty years an active pastor and prominent leader in the Christian Church, departed this life at his home in Colfax, Iowa, Monday morning, April 12th. He is survived by his widow, Mrs. Isabelle Helfenstein, and four children, Dr. Anna I. Helfenstein of Colfax, Iowa, Dr. Alva E. Helfenstein of Farrar, Iowa, Mrs. Ethyle O'Connell of Miles City, Montana, and Rev. Roy C. Helfenstein, D. D., of Dover, Delaware. His youngest son, Perry, at the age of three, preceded him in death forty-five years ago. Besides the members of his immediate family, he leaves three brothers, two sisters, five grandsons and three granddaughters, a large number of relatives and a host of friends to mourn his going. His oldest brother, Rev. S. Q. Helfenstein, now in his eighty-ninth year, was for many years a distinguished leader in the Christian Church, having been editor of the Adult Sunday School Journal for twenty-five years before his retirement ten years ago.

Death came to Dr. D. M. Helfenstein two days before his eighty-fifth birthday, and six days before he and his faithful companion would have celebrated their sixtieth wedding anniversary. Dr. Helfenstein spent sixty years in the active ministry of the Christian Churches of Iowa and Pennsylvania, the last ten years of which time he was pastor of the First Christian Church of Lewisburg, Pennsylvania, resigning this pastorate, and retiring from the active ministry on account of failing health a year ago last fall. His great interest in the church at Lewisburg, the splendid progress it had experienced under his ten year's ministry—every branch of the work being built up in a remarkable manner—and his deep love for the faithful membership of the church and his appreciation of their most remarkable devotion and loyalty, and the fact that the entire church wished him to continue as their pastor, made him reluctant to give up the work even at his advanced age. But as members of the congrega-

tion often expressed themselves, "he was younger in spirit and more active at eighty than are many men at sixty." His last pastorate of ten years duration in a University city begun at the age of seventy-three and, being terminated against the protest of the membership, is a most beautiful tribute to his Christian character, his ministerial efficiency, and his friendly disposition. He was often called "Everybody's Friend," for both young and old, rich and poor, learned and unlearned, felt that in him they had a real friend and freely sought his spiritual counsel.

Dr. Helfenstein was born in Madison County, Ohio, and moved to Iowa with his parents in early childhood. He was a great believer and promoter of the educational interests of the church. Before being ordained to the Gospel Ministry, while still a very young man, he taught in the Public School of Iowa. He received his B. A. and M. A. degrees from Parson's College of Iowa, and his B. D. and D. D. degrees from McCormick Theological Seminary of Chicago—two leading Presbyterian institutions of the Middle West, though from boyhood he was a member of the Christian Church, his father, James O'Kelley Helfenstein having been named by and for the founder of the Christian Church, Rev. James O'Kelly. His great grandfather was Major Peter Helfenstein of the Revolutionary War, who was a resident of Winchester, Virginia, and a graduate in surveying of the University of Bon, Germany, associated with George Washington both as a surveyor before the Revolutionary War, and as a Major during the war.

Soon after Dr. Helfenstein graduated from McCormick Theological Seminary he was elected president of Palmer College, then of LeGrand, Iowa, which institution he served as both president and as college pastor for five years, and as president for ten years, building up the institution in every department and securing substantial endowments. He was a member of the National Board of his denomination for sixteen years; a frequent contributor to the *Herald of Gospel Liberty*, which was the national publication of the Christian Church until the merger with the Congregational Church; president of the Iowa State Christian Conference for three terms, and of the Mid-Western Convention for five bienniums, having preached and lectured in all the Christian Churches of the State at sometime during his ministry. For eight years he was pastor of the First Christian Church of Des Moines, Iowa. Other churches he served as pastor during his sixty years ministry, were the Christian Church at LeGrand, Iowa, Clemens, Iowa, Linden, Iowa, Truro, Iowa, Ferguson, Iowa, Griswold, Iowa, Hill of Zion, Iowa, Madrid, Iowa, Keokuk, Iowa, and Lewisburg, Pennsylvania. In his early ministry, he received several calls to become pastor of churches in New England, but felt duty bound to serve the churches in the Iowa Conference where his services were so greatly in demand.

Dr. Helfenstein, though laying great emphasis upon the importance of religious education, was a strong believer in the work of evangelism, and conducted unusually successful evangelistic services in the principal churches of the Christian Denomination and in other denominations in Iowa, Missouri, Kansas and Nebraska,—literally thousands of people today date their conscious religious experience from some evangelistic service which he conducted.

Dr. Helfenstein was also an ardent believer in Christian Union, giving numerous addresses and writing numerous articles and pamphlets on the theme of "A United Protestantism." It was a source of joy to him to have lived to witness some of the definite results of his passion and labor for Christian Union in the uniting of the Congregational and the Christian Churches of America six years ago.

His was an unusually rich and rewarding ministry, interested as he was in every branch of Kingdom Service, and zealous in every good work. Many young men have entered the Christian ministry in response to the inspiration of his noble life and ministerial efficiency.

What a host from every walk of life would now rise up and call his memory blessed!

Funeral services were held at the Christian Church in LeGrand, Iowa, Thursday afternoon, April 15th, Rev. F. M. Strange officiating, other ministers, who had been closely associated with the deceased, assisting. His body was laid to rest in the family lot in the peaceful cemetery at LeGrand, where his youngest son lies buried.

His influence goes marching on!

The happiest of men were he, who understanding his craft and working intelligently with his hands, and earning competence and freedom by the exercise of his wits, found time to live by the heart and by the brain, to understand his own work and to love the work of God.—*Mme. Geo.*

A LETTER FROM FATHER TO SON.

I am intensely interested in your discussion of religion as a thing to be sold like other things. I heartily agree with you 100 per cent, and then I go on much further and believe something more than that, which qualifies your analogy. Religion is a thing of life, and I believe that the greatest failure of Christianity lies in *preaching without practice.* The greatest force for winning souls to Jesus Christ is in Christian character. The Bible does not save. Preaching does not save. Sales talk, however, important, does not save. The world looks at individuals, and if they see Jesus in them they can believe.

It is true that there is a lot of incompetency in the ministry and Christian workers. Your analogy is right, but even that may be qualified by saying that it is not always so. The apostles were uneducated and mentally disqualified for their job. But they had Christ who is "The Life." Dwight L. Moody, the greatest evangelist of modern times, was uneducated. But we are told that his presence in a shop or before an audience, beamed with radiating influence, and it was that influence which sold religion through him.

So, religion is a great spiritual thing of life. It is life itself. Therefore, salesmanship is only a road to travel, so to speak. It is the road to success, and certainly the road that must be traveled to that success. But salesmanship is material altogether and therefore an agency. It can go only so far. There is a realm of spirituality—soulfulness — that indescribable something called "righteousness," "justice," "love," "joy," "honesty," etc., that represent the heart of God and there fore the heart of religion as it dwells in man. That is why it takes a Christian life genuinely to complete the sale of religion.

H. E. Rountree.

A REAL RELIGION. INDEED!

If you could get religion like a Methodist, and experience it like a Baptist, and be positive of it like a Disciple, and be proud of it like an Episcopalian, and pay for it like a Presbyterian, and propagate it like an Adventist, and enjoy it like a Negro—that would be some religion!

—Quoted from the *Apostolic Review*, in the *Japan Christian Quarterly.*

In the morning when thou risest unwillingly, let this thought be present, "I am rising to the work of a human being."—*Marcus Aurelius.*

CONTRIBUTIONS

SUFFOLK LETTER.

"Your father is dead." That message came over the telephone at midnight, Tuesday, April 13th. It was not a surprise to receive this message. But it seems that the words of James Whitcomb Riley fitly state the fact: "He is not dead—he is just away."

My father, Julius C. Johnson, had reached the ripe old age of 85 years, two months and twenty nine days. His strength had been failing for several months, but he was not confined to his room until about ten days before he passed away. He sat up in his room for a short time a few hours before the end came.

If it seems too personal for a son to write a word of appreciation of his father, SUN readers will be kind enough to pardon this trespass on the part of this correspondent. My father told me a few days ago that he had been a subscriber to THE SUN for about sixty years. Dr. W. B. Wellons was editor when his name was first entered upon the subscription list. During all these years he was loyal to the church paper and to every cause represented by the Christian church.

He was a son of the late Jesse B. Johnson and Mary Cotten Johnson. His father was a member of the old South Quay Primitive Baptist church. Grandfather lived about fifteen miles from his church, but faithfully attended every first Sunday, when it was possible for him to go, until his death at the age of nearly ninety years. He was so strongly impressed with doctrines of the Primitive Baptist church that he would not address any minister, or member of any other church as "brother." One can easily understand how the children of parents with strong religious convictions would inherit a tendency in the same direction. My father was first of all a religious man. The first consideration in his mind on any question was "Is it right?" That question once settled, every other consideration was secondary. He was industrious and had an unfailing supply of energy, until age depleted his strength, but he never allowed the thought of profit to sway him from the path of rugged honesty. His word was as good as his bond.

He united with Antioch Christian Church when a boy in his teens. He was a member of the Committee appointed to select a site for the location of Mt. Carmel Christian Church. He became a member of that church after it was organized, and served as Superintendent of the Sunday School, deacon of the church, and was a teacher in the Sunday School for many years, having resigned that position in June, 1936, when he was in his 85th year, because of failing strength. He was director of the choir about 30 years, and taught a number of classes in vocal music. He attended Colosse Baptist Church, regularly, also, as long as strength permitted, and was for a number of years director of the choir in that church.

He was married April 23, 1873. His father gave him a tract of land covered with a dense forest of virgin pine timber. He built a small house in that forest and he and his wife began their honeymoon in the woods. He cleared a farm. Built a larger home twelve years later. From that home and farm, he sent two sons and one daughter to Elon College where they graduated with honors.

I owe much to my father. He was a good man. The war of '61-'65 deprived him of the privilege of a good education, but he used his limited educational advantages wisely, and his mind was trained by hard work and careful, systematic thinking and holy living. He made an impression upon his church and community that will remain for many years. "A good name is rather to be chosen than great riches." (Prov. 22:1.)

I. W. JOHNSON.

ELON COLLEGE.

A quarter of a century ago only the fortunate had an opportunity of college. Today it is more or less the usual thing for high school graduates to go to college. Colleges are more numerous today which complicates the problem of selection. Unacquainted with details of college life, the prospective college student finds it difficult to select an institution for his training in higher education. It is taken for granted that the usual subjects in a college curriculum are offered by all institutions. It is the extra-curricula activities that often become the deciding factor. Elon College, in addition to the regular liberal arts curriculum, offers dramatics, art, music, business administration, physical education, a superior program of intercollegiate athletics, and other advantages which are difficult to define.

The atmosphere of a school has something to do with its value. It not only portrays its friendliness or the lack of it, but it also demonstrates quite clearly its scholastic trends. what we call "college spirit" is born out of its atmosphere. A wholesomely dominating college spirit breeds loyalty and somehow molds the entire student body into an enthusiastic organization for the advancement of the institution's program.

In determining a curriculum of training for modern youth, the wrong guess is made if emphasis on religion. is ommitted. Every individual is religious in the same proportion that he is social and intelligent. His religious life needs nurture and guidance. If neglected during college days' it will certainly be negligible when he assumes vitally the responsibilities of life. It takes training to become efficient along any line. In these days special care must be taken of the individual's religious life if his religion is to be healthy and wholesome.

Elon College specializes in training for specific undertakings. Those who wish to teach will find excellent advantages in the Department of Education. As a rule, Elon College graduates are successful in securing teaching positions and are able to hold them. If you wish to train for the professions, law, business, medicine, engineering, surveying, art, dramatics, music, Christian Education, or the gospel ministry, you will find excellent opportunities at Elon College. Elon College is a church related school. It is Christian throughout, but not sectarian. It is coeducational. Young men and young women are admitted on equal terms and are given equal advantages without discrimination. It has a superior faculty for a small college. It accords to every individual special consideration that his training may be efficient and complete. Faculty members are not only thoroughly trained in the science of education, but they have a personal interest in the individual student. It is always a pleasure for an Elon College professor to help the individual student with his peculiar problem. Each professor endeavors to see the whole process of education related to the individual student. More and more Elon College is recognized as an institution with a distinctively and discriminating program of progressive education. We see the student with his problem from every conceivable angle and endeavor to enable him to discover his needs and relate himself properly to the problem of education, not only meeting his personal needs, but the needs

of the entire student body. Our first concern is the individual, but the individual is by no means considered the end but the means to an end, for he is distinctively a unit in college life and must lend himself definitely for the advancement of the whole student life on the college campus of which he is a part.

The appeal of Elon College to prospective students during the past four years has been more effective. During this period her student body has more than doubled. Our enrollment for 1936-37 is 473. Judging from present indications, her student body for 1937-38 will exceed this year's enrollment by a large number. The fall term begins September 7th. If you contemplate entering college, you are earnestly urged to consider what Elon College has to offer.

L. E. Smith.

CONFERENCE STEWARDSHIP

The Stewardship Committee of the Eastern Virginia Congregational Christian Conference met recently to plan "follow up" work supplementary to that done by Dr. Warren H. Denison in the Stewardship meetings just after Easter. Dr. John G. Truitt and Rev. Jesse H. Dollar, members of the Commission of Stewardship of the General Council were present and offered valuable suggestions.

The Committee is happy to announce that it has one of each of several fine books, pamplets, pageants, and worship services which may be sent as sample copies on request to any church or group interested in using stewardship materials. These may be secured by writing the Chairman at Holland, Virginia.

The Committee recommends that each Church or Church School set aside two or four weeks during the year when an intensive study shall be made of stewardship and when some of the worship services on it may be used. The prayer meeting: junior, intermediate, senior, young people, and adult classes and missionary societies are excellent groups to take up this study. The minister should be asked to preach two or more sermons on stewardship during this period. These sermons may form the basis for discussion in the group meetings.

The Committee offers to hold special classes in stewardship on Mondays and Tuesdays of any week that can be arranged in any Church requesting it in the Conference. One or two of the following men will be glad to teach such courses or classes: Rev Carl R. Key, Committee Chairman; or Dr. John G. Truitt and Rev. Jesse H. Dollar, members of the Commission on Stewardship. We also plan to offer stewardship in our conference leadership training schools in the fall as classes or special lectures.

Carl R. Key,
Chairman Stewardship Committee.

EASTERN VIRGINIA MINISTERS' MEETING.

The Ministers Association of the Eastern Virginia Conference met in regular session in the Suffolk Christian Church Monday, April 11th, with Dr. J. G. Truitt, President, and Rev. Carl R. Key, Secretary, in their respective chairs. The song service was led by O. D. Poythress and the devotionals conducted by Rev. H. S. Hardcastle. The program consisted of a paper by Rev. R. L. House on "The Minister and Missions," and a study of the second chapter of II Thessolonians by Rev. H. E. Crutchfield. Mr. House recited the many things the minister can do in the pulpit, before the organizations of the church, and in social contacts to create the mission spirit and promote the work of missions. The paper and the general discussion tended to the conclusion that the minister could be more effective by an occasional use of strategic times than by a continuous preaching of the subject.

Mr. Crutchfield's study provoked an interesting discussion of the much controverted subject of Christ's second coming. Some of the ministers accept literally the references to the second coming—others give them a spiritual interpretation, and yet others have been unable to arrive at definite convictions on the subject.

Lunch was enjoyed by the ministers in the social hall, served by the ladies of the church. There were nineteen ministers present.

N. G. Newman,
Reporter.

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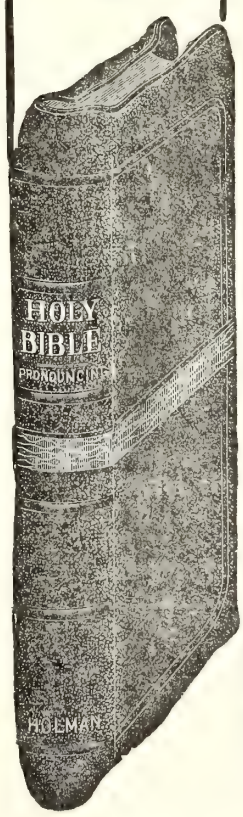

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Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph'ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1.
b ch. 1. 16.
c Ps. 1. 6.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PLAN OF LIVING AND GIVING.

By CLARENCE HILL KELSEY.

[Mr. Kelsey, Yale '78, was connected with the Title Guarantee and Trust Company of New York City for forty-seven years and from 1891 to 1923 was the president of the company. The following statement is a paragraph from Mr. Kelsey's will explaining why his charitable bequests were not larger.]

"The reason is not because of any change in my interest in, or appreciation of, these institutions or the work that they are doing, but because my theory and practice of giving are inconsistent therewith. I have always felt that it was better to give regularly and generously from income rather than accumulate principal with the expectation of making large gifts at the end. I believe that money set to work immediately is better used than if accumulated with the intention of doing great things with it afterwards. These plans often are forgotten or fail to be carried out, and I firmly believe that there is much greater satisfaction in giving money away than in keeping it and watching it grow in your own hands. Money never catches up with time, and good done with a little money now may be far greater than that done with a great deal more later on, and is more sure to be done. "I wish to commend, therefore, this plan of living and giving to my children and grandchildren. If they will live well within their incomes, if they will give regularly and carefully each year from their savings and, as their incomes grow larger, increase their giving, they will find great satisfaction from such a course and will be much happier than if they spend all they have on themselves or hoard it."

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 17, 1937.

Sunday Schools.

Antioch, Harrisonburg, Va.	$	2.75
Ether, N. C.		2.75
Leaksville, Luray, Va.		6.09
Bethel, Elkton, Va.		1.00
Mt. Bethel, Stokesdale, N. C.		6.21
Big Oak, Eagle Springs, N. C.		.75
Class No. 2, Mt. Auburn S. S., Manson, N. C.		1 00
Ramseur, N. C.		15.00
	$	35.55

Individuals and Churches.

Monticello, Brown Summit, N. C.	$	2.00
Sophia, N. C.		2.00
Timber Ridge, Hooks Mills, W. Va.		4.00
Hank's Chapel, Pittsboro, N. C.		4.45
Carolina, Burlington, N. C.		3.35
Erskine Memorial, Tryon, N. C.		100.00
Seagrove, N. C.		6.44
New Center, Seagrove, N. C.		2.48
Suffolk, Va.		277.75
Mt. Auburn, Manson, N. C.		2.90
Ingram, Va.		4.00
United Cong-Ch, Winston-Salem, N. C.		19.20
Charleston, S. C.		24.10
Reidsville, N. C.		36.78
Lynchburg, Va.		40.00
	$	529.45

Specials.

Suffolk, Va.	$	200.00

Mountain Work.

Miss Olive A. Gould, Albion, Maine	$	5.00
Total for the week	$	770.00
Peviously acknowledegd		10,399.08
Total since September 1, 1936	$	11,169.08

J. O. ATKINSON,
Secretary.

WOMAN'S DISTRICT RALLY.

LIBERTY SPRING CHURCH,
Nansemond, Virginia.
APRIL 8, 1937.

The seventeenth annual session of the Nansemond-Gates-Franklin district of the Eastern Virginia Woman's Missionary Conference met at Liberty Spring Church, April 8th. Mrs. John King is President and Mrs. A. J. Holland, Secretary. "All Hail the Power of Jesus' Name," was sung and Rev. Carl Key offered the invocation. The churches were recognized and found thirteen represented by 236 delegates. Committees on Nominations, Place and Courtesy were appointed. Mrs. J. G. Truitt announced the Silver Jubilee Service to be held in Suffolk, Virginia, May 13th. The hymn, "The Morning Light Is Breaking" was sung. The President read her annual message on the theme, "Go Forward." "Holy, Holy, Holy," was sung followed by a worship service conducted by Mrs. Hendricks Jones. The theme was "The Cross of Christ," illustrated by the altar with candles and the crimson and white crosses. Rev. L. H. Lancaster, a Presbyterian missionary to China, spoke on the national, ocial and religious conditions of China. Hymn, "O Zion, Haste," was sung.

The Secretary was instructed to send a telegram of greeting to Dr. J. O. Atkinson, Mission Secretary. Dr. Atkinson's address on "The Unchanging" was read by Mrs. J. G. Truitt. An offering of $18.50 was taken. The morning session closed with prayer by Dr. Elwood Jones. Lunch was served by the Women's Missionary Society of Liberty Spring.

The Afternoon Session opened with the song, "He Leadeth Me." The invocation was offered by Dr. N. G. Newman. A period of meditation was conducted, consisting of a violin solo by Mr. George Rogers, accompanied by Mrs. I. W. Johnson and a reading, "Forward Through the Ages" by Mrs. J. E. Rawles. Dr. L. H. Lancaster spoke informally on the work in China, responding to a number of questions from the audience.

Officers were presented by the Nomination Committee and elected as follows:

Mrs. John King, President; Mrs. C. W. Rountree, Vice-President; and Mrs. A. J. Holland, Secretary. Holy Neck was chosen for the next meeting. The Committee on Courtesy recommended thanks to the officers for faithful discharge of duty, to Mrs. Hendrick Jones for her inspiring worship service, to Dr. L. H. Lancaster for his addresses on China, to Dr. J. O. Atkinson for his inspirational message sent, to Mrs. Jarvis for her uplifting Vesper Service, and to the Women's Missionary Society of Liberty Spring for their generous hospitality. The meeting closed with benediction by Rev. F. C. Lester.

N. G. NEWMAN.

A DAY OF MISSION STUDY.

The Woman's Auxiliary of the Congregational Christian Church, Durham, North Carolina, observed a day of Mission Study on Thursday of Holy Week. The study book used was Julia Lake Kellersberger's *Congo Crosses.* The plan for the presentation of the message of the book was to have six persons, each of whom would be responsible for presenting one chapter of the book. Rev. Stanley C. Harrell discussed the Introduction and the First Chapter. Succeeding chapters were presented in order by Mrs. J. E. Harward, Mrs. H. L. Johnson, Mrs. C. E. Young, Mrs. Robert Smith, and Mrs. D. M. Estes.

This form of mission study has been found most satisfactory. Each member attending brings an individual lunch. At the noon hour a table is spread picnic style, and a delightful social hour is enjoyed. The morning and afternoon sessions allow ample time for a very complete discussion of the book. Those attending felt that they had gained a definite insight into the life of African women.

MRS. STANLEY C. HARRELL.

"That load becomes light which is cheerfully borne."

GO FORWARD.

By Mrs. John King.

Dr. W. H. Denison of Dayton, Ohio, gave a most inspiring address recently at Suffolk Christian Church, his theme: "Christian Stewardship as Related To Missions." Dr. Denison said in part, "The world Mission of Christianity is the central for us as Christians. Missions symbolize the faith of Christians and really reflect their attitudes of life. The Gospel of Christ is to be preached and taught in all lands; we must go, or help others to go, with the Gospel to the uttermost parts."

Dr. J. E. Crawford said, "Missions is the voice of Christianity uttering its heart." The United Stewardship Council has said, "Stewardship, in its full New Testament meaning, involves responsibility to man and provides a solution for the social, racial, industrial, and economic problems which confront the modern world."

Dr. Charles A. Cook says, "The Great Work of Missions will never be adequately supported until God's people fully realize their privileges and obligations as Christian Steward."

Practice Stewardship in your many Missionary Societies, remembering that Stewardship enrichment is necessary for the soil from which you would reap. We should realize the great importance of Christianizing the heathen for the sake of our obedience to the great command, and the saving of millions of souls for eternity. May we grasp the opportunity to make Christ known to a lost and dying world. "I am the Way," says Christ. We must claim that He means it, not only for individuals, but for all men, for nations, and for races. He is the one and only way. He honors us by making us His agents, His ambassadors. When we look out over this bewildered world, so sorely needing to know the Way of the God and the power to follow it, let us not only remember that Christ is the word that calls us to walk that way, but that after the passing of two thousand years there is the Divine Constraint to give the Gospel to others.

Because Christ is divine, He is worth preaching about—because He is divine, He is the world's only hope —because He is divine, He is the dynamo of the great missionary propaganda. Christ shall reign forever, His Kingdom cannot fail. This glorious prospect is the splendid hope and incentive of missionary effort. Religion in itself merely for our own enjoyment is sadly deficient. Experience that fails to express itself in service will not eventually turn back upon itself. That type of Christianity does not envision a new earth with a new order of Society and will not give itself thereto, fails to meet the test. And so empowered by the assurance of Christ's presence, we go to make God's dreams our dreams. We go with confidence in the ultimate triumphs of Spiritual forces in the earth, which Jesus set in motion. We go, knowing something of the long battle that lies ahead and knowing that we need a long term faith. John 20:19-23, "As my Father hath sent me, even so I send you . . ." As God hath sent His Son out of ivory palaces into a world of woe, even so does He send us.

Large is the life that flows for others' sakes,
Expands its best, its noblest effort makes;
Devotion rounds the man and makes him whole:
Love is the measure of the human soul.

What a wonderful thing it is to be alive and share in the great Missionary movements of today. In no unmistakable terms, Jesus gave unto us the great commission, "Go ye into all the world and preach the Gospel to every creature." We hear the cry of "A Needy World"—that is as it should be. The inspiration of inspired women who have visited the Far East contact with leaders who teach. New friedships are formed as Christian leaders confer as to how best to put the Missionary Program across in the whole church.

This is the way to a better program or a new way to reach the uninterested, all and all a challenge. Certainly seven days spent in such an invironment, would pull anyone out of a rut and create new interest. Does the Church and Sunday school see the need for new leaders? Yes, for the cry is heard in every church, "But we haven't the money." "Make a Life." Send someone to a Conference and you have a leader, someone to help anywhere in the Church Life. What is wrong? Certainly not money. Women around the world are knocking at the door of opportunity, they want it opened that they may step in and help to make a better world. *Listen*—shall we keep the door closed or shall we open it and have companionship and service with Christ? It is a great thing to venture for God. Faith in one sense is a venture. When our women organized, it was faith and vision and great enthusiasm that passed our responsibility on to us.

Let's question ourselves how we have measured up to the responsibility. Some say we are well organized, but what about the work in societies, churches asking for mission funds and not cooperating. It is true we have developed leaders—young people and women have accepted responsibility for the first time. Today we are confronted with large objectives and opportunities, and we know they are worth all the time, effort, and sacrifice which may be required of us. For these let us step out for a larger program, enthusiastically taking our places with some spirit of achievement within us. Press onward to a *greater* interest which is beckoning us in this new day. We are entering the period when hundreds of women and young people should be brought into our organized work, and many new societies formed.

Our goal has not been reached, our task is yet unfinished, now is the time for action among our Christian men and women. How can our Church, pastors and leaders of the Church face God with our share of the world task uncompleted? Such a situation would be tragic, and yet that is what we shall come to if we do not take hold with earnestness. The day of sacrifice is not yet over. God calls His Church to respond, even as Christ himself and His early followers responded.

Again quoting Dr. Charles A. Cook, "The great work of the Missions will never be adequately supported until God's people fully realize their privileges and obligations as Christian Stewards."

With renewed energy and greater faith may we accept the challenge of the day in which we live to a greater determination for sacrifice, service, silver. *Broadcast Christ's Message*:

GO FORWARD.

Is this the time,
O Church of Christ, to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife
And nobly held their ground?

Is this the time
To halt, when all around
Horizons lift, new destinies confront?
Stern duties wait our nation, never wont
To play the laggard,
When God's will was found.

No! Rather strengthen stakes and lengthen cords,
Enlarge the plans and gifts, O thou elect,
And to thy kingdom come for such a time.
The earth with all its fulness is the Lord's.
Great things attempt for Him, great things expect!
Whose love imperial is, whose power sublime!

What the world needs more than anything else is sympathy—sympathy between nation and nation.—*William Jennings Bryan.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

MOTHER'S DAY.

Today we saw an advertisement in the newspaper suggesting a gift suitable for "Mother" on "her" day. Since it is not too far off to begin making plans for your society for May 9th, we would like to bring you the suggestions made by the North Carolina-Virginia Youth Fellowship in their recent bulletin.

"When May comes into view, we immediately begin wondering what to give mother on Mother's Day. We want to give her something to make her happy. The gift which would bring exceeding joy to the heart of a Christian mother would be an invitation to a Christian Endeavor worship service in her honor.

"The Greensboro group for several years has had either a worship service or a playlet in honor of its mothers. After the Christian Endeavor Vesper, they usually serve tea and sandwiches, and have a bit of fellowship. This group has found that the mothers are very anxious and happy to come, and that they thoroughly enjoy the evening. Are Greensboro Mothers any different from those of all communities?

"Materials and prices for Mother's Day programs are suggested below. These may be secured from the Christian Publishing Company, 219 S. Ludlow Street, Dayton, Ohio.

Paramount Book, 25 cents; *Mother's Day Helper,* 25 cents; *Only Six Letters—Mother,* 30 cents; *Suggestions for Mothers and Daughters Observance,* 15 cents; *Mother's Day Suggestion Book,* 25 cents.

FLORIDA PILGRIM PROGRESS.

For the first time in several months, the Florida Pilgrim Fellowship has published an issue of its "occasional bulletin" called *Pilgrim Progress.*

This issue contains a write-up of Miss Eldredge's recent visit to Florida, a summary of the United Youth Movement, of the National Pilgrim Fellowship, and urges Florida young people to attend the meeting of the Southeast Youth Fellowship. It also contains some news from local churches, some personals, and a preliminary announcement of the Florida Summer Conference to be held at Camp Immokalee.

In this issue an appeal was made to the Congregational-Christian young people of Florida to raise some money to help send some Cuban boys and girls to our summer conference. Two years ago one girl went from our West Tampa Cuban Mission, and last year two girls were present. They gained so much from the conference and have talked so much about it that there are others from there who want to go. They are working hard, having "Penny Fairs" and other entertainments to provide the money to send some of their number. We are hoping that the local groups will respond to this appeal and aid some of these worthy young people.

Florida is hoping to issue another copy of its *Pilgrim Progress* before the summer conference. If there is anyone who would like a copy of this issue, we shall be glad to send it to you.

VIRGINIA VALLEY RALLIES.

Spring rallies for the Virginia Valley Central Youth Fellowship will be held May 7th at Winchester beginning at 7:30 P. M. for District C; May 8th at Concord beginning at 7:30 P. M. for District B; and May 9th at Mt. Olivet (R) beginning at 3 P. M. for District A.

The theme for these rallies is "Building a Greater Youth Fellowship Within the Local Church." Programs are practically complete and will be well worth the effort it may take for pastors and young people to be present. Every pastor and every young person will do well to share in these young people's meetings and to help make them as helpful as possible. Remember the date, and be present for the opening.

WINONA LAKE SCHOOL LISTS SUMMER COURSES.

The management of Winona Lake School of Theology, the institution which is coming to be recognized as "America's Summer Seminary," has just issued its 1937 Prospectus, listing the courses to be given during the coming session of the school.

There will be two semesters of work, July 7th to July 23rd, and July 24th to August 11th. Work will be given for which credit is allowed toward the regular Theological degrees, Bachelor of Theology, Master of Arts (in Theology), Master of Arts (in Religious Education), and Bachelor of Divinity degrees. Work may be pursued in one or both semesters.

Subjects announced for the year are Theology, Religious Education, Church History, Greek New Testament, Old Testament, New Testament, Sacred Music, Evangelism.

Members of the administration and faculty include the following: Dr. W. E. Biederwolf, President, Dr. J. A. Huffman, Dean, Dr. Howard T. Kuist, Dr. Leslie Ray Marston, Dr. Peder Stiansen, Dr. Henry S. Gehman, Dr. A. E. Kernahan, and Prof. Rollin Pease.

Last year twenty states, besides a few foreign countries were represented in the student body, and more than a score of denominations were included in the registration.

For the first time, fifty free rooms are offered to students. The school is high standard, interdenominational, and evangelical, combining all the desired qualities in theological training.

A copy of the twelve page Prospectus may be had by requesting the same from the Dean, addressing him at No. 302 Morton Boulevard, Marion, Indiana.

WHAT DO YOU THINK ABOUT IT?

One hundred college students were recently asked to rank the Ten Commandments in their order of importance in helping persons meet problems of conduct today. The results were:

1. Thou shalt not kill.
2. Thou shalt not steal.
3. Thou shalt not commit adultery.
4. Honor thy father and mother.
5. Thou shalt not bear false witness.
6. Thou shalt have no other gods.
7. Thou shalt not covet.
8. Thou shalt not take the name of Jehovah in vain.
9. Remember the Sabbath Day.
10. Thou shalt make no graven image.

It is to be noted that there was quite a variation in the answers given by those who were regular church goers, occasional church-goers, and non-church-goers. This whole group, however, seemed to consider more important those Commandments relating to ethical life and moral conduct, rather than to religious institutions.

It would be interesting and worthwhile to have your group use the Ten Commandments as the basis for a meeting some evening and see which ones they consider most important in modern life. Then compare your answers with the order given in Exodus XX. Of course, we must not lose sight of the fact that all of them should be the basis of character-building.

Sunday School

By Rev. H. S. Hardcastle

THE OBEDIENCE OF NOAH.

Lesson IV—April 25, 1937.

Golden Text: *By faith Noah, being warned by God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house.*—Hebrews 11:7.

Lesson: Genesis 5:28-9:28.

And Sin when It Hath Run Its Course.

No man liveth to himself and therefore no man sinneth unto himself. When Adam and Eve sinned, sin started its sordid and swift course in human life. There was the "bent to sin" and the thing gathered momentum like a snowball rolling down a hill. Thus we read that in Noah's time "the wickedness of man was great in the earth, and every imagination of the thought of his heart was only evil continually" and that "God looked down upon the earth and behold it was corrupt before God, and the earth was filled with violence." In striking language the Biblical writer says that God was sorry he had made man, so far had he fallen short of His Divine possibilities, and so badly had the divine image been marred.

The Wrath of God.

God is a Father, His essential nature is love. But because His character is holy, He cannot allow sin to go unpunished. As a matter of fact sin punishes itself. God saw that if he was ever to bring to fruition His plans and purposes for the human race He would have to wipe out the civilization with its corruption and violence and make a fresh start. Thus He warned Noah that He was going to destroy the race by a great flood. It is to be noticed that God did not do this in a vindictive spirit—He has no pleasure in the death of the wicked, nor did He do it without adequate warning — Noah was a preacher of righteousness. Let no man say that the road to sin and destruction is not marked with warning signs.

Character in Unwholesome Environment.

Environment does enter in as a factor in human life and in character. But it is not all determinative. Here was a man righteous, a man just and upright, of clean life, and of obedient spirit living in the midst of a sinful and totally depraved generation. Goodness may florish even in the most inhospitable environment if the life is nourished from within by fellowship with God. It is one thing to get people out of the slums; it is quite another to get the slums out of people. Men can be good in spite of environment. But that does not mean that we should not make the environment as good as possible, especially for immature persons.

Courage of Conviction.

It took courage and faith to do what Noah did. One does not have to have much imagination to realize that Noah had to face ridicule and derision while he was building the ark. This is harder to bear than outright persecution. But Noah knew that God had spoken to him, and by faith he obeyed. He was moved with "Godly fear." And by his obedience he not only saved himself, he saved others.

The Wages of Sin.

"And the waters prevailed exceedingly upon the earth . . . and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man"—everything but the animals and the folks that Noah had in the ark. It was the ultimate outworking of sin unrestrained. God had to destroy the race and start all over again. And even the animal creation suffered because of the sin of man.

Building An Altar.

"And Noah builded an altar unto the Lord." God's goodness awakened and quickened his sense of gratitude, and he established an altar, the symbol of praise and worship and sacrifice. How grateful we should be after deliverance from evil, physical and moral! How important it is that we have a visible object of worship to keep alive the sense of the unseen God! How impotent and meaningless is life without prayer and sacrifice!

The Bow of Promise.

"I do set my bow in the cloud, and it shall be for a token of a covenant between men and the earth." It is not specifically called a rainbow but it was undoubtedly that. What a fitting symbol of the promise of a new and better day. What a symbol of hope, with its bright colors against the dark background of the stormclouds! It is the pledge of God's covenant with His people. It is a reminder of His constancy and His care. And incidentally it is a token that no more shall the earth be covered with a flood—we have God's word for that.

The Ugly Specter of Strong Drink.

"And Noah drank of the wine, and was drunken; and he was uncovered within his tent." From the beginning strong drink has brought men to shame and trouble. Here was this good man debauched and brought to shame by the fruit of the cup. The curse of the drink evil is spread on the pages of the early story of the human race. And modern methods of advertising and salesmanship, plus the habit-forming power of strong drink itself are writing that curse on the pages of modern life. It would seem as if in the very beginning God would warn men regarding the use of this dangerous beverage.

SUNDAY SCHOOL LITERATURE WANTED.

All used and out-of-date Sunday School literature from the Holland Christian Church was turned over to one of our colored brethren who is Supervisor of Church School work in this area for our Negro Churches. He can use all literature of this kind that may be secured. May we ask that each Church in the Conference having such literature on hand send it to the next Association Meeting by their pastor and we will be glad to turn it over to our fellow Christians for use. You may be assured that anything you do will be appreciated.

Any white church having a dozen or more copies of old or discarded hymn books will be gladly accepted for use in colored churches and Sunday Schools where there are no books.

Carl R. Key.

"LET ME KEEP MY BIBLE."

"Let me keep my Bible," said Generalissimo Chiang Kai-shek when all books and writing materials were taken from him by his captors. Col. J. L. Huang, his secretary, secured this precious volume and during those tense days of solitude, China's Man of the Hour gained strength and courage from it, refusing steadfastly to sign any papers or make any compromises. "No matter whether it be an individual or a nation, the loss of integrity is tantamount to death itself." declared the Generalissimo in his now famous address to the rebellious officers. "I consider life or death a small matter compared to the upholding of moral principles. Honesty, righteousness and love of the people are the important moral characteristics for our country."

Write on your hearts that every day is the best day of the year—*Emerson.*

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

HEAD-WAGGING.

"They that passed by railed on him, wagging their heads."—Matt. 27:3.

We love to indulge in post-Easter thoughts. That is about all we have thought about lately. In fact Easter seems so new and fresh that we feel that it has been the most glorious Easter we ever experienced. The lay people tell us that they have never heard so much said about Easter before in their lives. It has come over the radio and in much public activity.

And yet are we just wagging our heads? It is easy to do. It is easy to be blind to the real significance of it all. It is believed that more mob celebration without an intent of Christian dedication or holy devotion, may be as derisive to our Lord as the mockery of those who passed by the Cross.

Prayer—O Lord, we bow before the Christ, praying for His likeness in us, and for a pure devotion that follows clear through as devout children of the Father. In Christ's name, we ask it. *Amen.*

TUESDAY.

OUR CHRIST'S ENDURING KINGDOM.

"His dominion is an everlasting dominion, which shall not pass away."—Daniel 7:14.

One of the lessons of the Resurrection is the fulfillment of this prophecy. In the resurrection Christ became Master of all the forces of the universe. Forever he banished the idea that mere brute force could ever triumph over love, and that despair can never permanently take the place of hope in the human heart. It demonstrated that there is something about man, at his highest and best, that cannot be touched, that is immortal and endures forever.

Daniel foresaw and foretold this everlasting Kingdom. We ourselves declare that in the social service, we render humanity, in the Church, the Red Cross, and charities. We are empahsizing the value of the human soul which God has placed there through His Son Jesus Christ.

It is good to belong to this permanence, to feel ourselves a part of His matchless strength.

Prayer—O Lord, give unto us our lives the character of Thy eternal. May every day add to the power of His glory in us; and may we be found always entering into His Kingdom. *Amen.*

WEDNESDAY.

THE LIGHTENING'S PATH AND GOD'S WAY.

"He made a decree for the rain, and a way for the lightening of the thunder."—Job. 28:26.

Thunder and lightening are a terrific phenomena of nature. No wonder that the ancients pictured their gods in the thunder-bolts. Our own religious training represents God as holding supremacy over these things and decreeing the way they should take.

But, of course, that is only a symbol. He is the power of all powers and makes both the evil and the good to serve Him. This elicits our faith according to His word. It helps us to believe that in the realm of His love and kingdom, whatever may happen may be turned into good. It makes real to us His word: "He doeth all things well to them that love and serve him." In such a trust, we will not tremble, though the skies flame and the earth quake.

Prayer—Dear Father, bid us come to Thee where there is no fear and where thou dost direct all fearful things. Make our paths straight and give us the courage to walk therein. *Amen.*

THURSDAY.

SWIFT WITNESSING AGAINST SIN.

"I will be a swift witness . . . . saith the Lord of hosts."—Mal. 3:5.

Here is a new thought, or perhaps an old thought with a new angle: the swiftness of the Lord God against sin.

We are slow in our vision, sluggish in our testimony, and timid in our speech against sin; we are even vague oftentimes in our ideas about it. In the courts judges and juries are often perplexed to render a proper decision.

But when Jesus walked into the temple and found a den of thieves and robbers, His action was immediate and definite and there was no "soft-soaping" anybody, and what He did pierced even the thoughts and intents of the heart.

What a beautiful example for us to follow! Though we be weak and frail, plain human beings, this is an example we can cultivate. At last when before the judgment bar of Him who is both witness and judge, we shall see "is fairness and justice and be able to stand.

Prayer—Dear Father, we come to Thee. Help us to so live that at the judgment bar, Jesus, Thy Son and our Savior, may plead our case. *Amen.*

FRIDAY.

"GADDING ABOUT."

"Why gaddest thou about so much to change thy way?"—Jer. 2:36.

It has been said that a "gadder" is one who is continually running around hither and thither, forever hunting for something new, seeking new experiences and never satisfied with what he gets. The Lord says, "seek ye the old paths and inquire therein the way."

There is a wonderful advantage in permanence: the old home, old friends, old literature, the old church, all furnish a sustaining and comforting circle which keep one in his later years from getting lonely.

We commend the old ways and the old truths of the Bible; we commend the blessed association of Christian people; we commend the paths of honor, the lanes of peace and devotion to a God who is the same yesterday, today and forever.

Prayer—To Thee, O Lord, we dedicate our lives. Hold us fast and suffer us not to go astray. *Amen.*

SATURDAY.

BRASS FOR GOLD.

"King Rehoboam made in their stead shields of brass."—I. Kings 14:27.

The reprobate son of Solomon! He removed the shields of the temple and substituted brass.

Such is any life given over to sin. It loses its beauty, its worth and its usefulness and substitutes shame in their stead. It tries to fool others, but at last sin itself finds it out. Brass is not gold, neither is unrighteousness righteousness.

Prayer—Dear Father, our souls cry out unto Thee of sheer helplessness. We strive to abide with Thee and to have Thy worth with us forever. *Amen.*

SUNDAY.

THE MASTER OF THE FORCES OF THE UNIVERSE, EVEN DEATH.

"O death, where is thy sting? O grave, where is thy victory?"—I. Cor. 15:55.

At the time of the crucifixion of Christ the world was at its worst. Philosophers and theologians had discussed immortality, but never were they able to convince the people that there was life after death. They

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE DIVINE DISCONTENT.

By REV. JOHN H. KNIGHT,

United Congregational Christian Church, LaGrange, Georgia.

"It repented the Lord that He had made man on the earth and it grieved Him at His Heart."—Genesis 6:6.

A young pastor returned home tired and discouraged. All day long he had wrestled with sin and suffering. But the think that had hurt him most was the spiritual heedlessness of his people.

"Mary," he said to his wife, "I wish that I had a job like others, where I could go to the shop and work eight hours a day, getting grease and grime up to the elbows, knowing when the whistle blew the day would be over. Then I could come home and sit down and eat a meal and enjoy it."

But Mary, wise and understanding, spoke up as inspired by the Lord. "Tom, there are thousands of men who can work in the shops. It is true that when their day's work is over they go home feeling that now they can rest until tomorrow. But Tom, God has planned that there should be some who should suffer eternal discomfort. You are one of those men whom the Master has commissioned for the care of souls." And his courage was renewed.

Our God is not uninterested in this world's events. Rather He is supremely interested in them, and even to what some of us mortals might be pleased to call "trivial" matters. Some characterize God as never greatly disturbed about anything.

Such a characterization of God places Him in the category of the Sphinx and the Reclining Buddha. We may be assured that God does not live in the realms of Nirvana nor is so deeply engrossed in heavenly affairs, that He is oblivious of the vicissitudes that confront His earthly children. God knows people. And because He does, He is filled with a divine discontent.

A minister once remarked on a "blue Monday," "I am glad that I don't know any more people in this town than I do." When asked what he meant by this strange statement, he replied, "Because if I knew any more people I should be more unhappy than I am at present."

How divinely discontened then must be the heart of God, who knows everyone! "For the eyes of the Lord run to and fro throughout the whole earth." (II. Chron. 16:9.) "I am the Lord that searchest the heart." (Jeremiah 17:10.) How unhappy must He be with the indifference so apparent today on the part of His Church. How unhappy must the Divine Heart be with the carelessness of living, of which so many of us are guilty. How unhappy must He be with the sins that fester our souls.

Many of the good people of our churches have no conception of the deviltry going on in the world around them. Christians are too prone to live in a little world by themselves. While we are enjoying the worship of God and the civilization of spiritual graces, all around us spring up awful conditions, corruption in politics, injustice in society, the disintegration of moral standards. We must be realists enough in these days to face the facts. Only a mole could be as blind to existing conditions as God's people have been. Conditions are literally appalling. How can Christians remain contented and happy in view of all this?

Now if knowledge of conditions serves to increase divine discontent, then God is, of all persons, most divinely discontented. His spirit is torn with the waywardness of man. The Ancient of Days who sitteth in splendor is also the grief-stricken God in whose mind is an eternal discontent, and in His heart there was a Cross long before the Crucifixion.

The offense against God is greater today than ever before. The light of the Gospel has shone upon this world for well nigh two-thousand years. We no longer can give the excuse of the pre-Christian eras, "No one has showed us the way." The way has been opened for us and Christ has proclaimed the glad tidings. How much the condemnation if we reject the Gospel light.

In what degree do we share this Divine Discontent? This is a serious question. Are we as individuals, or as a society responsible for a great part of that Divine Discontent? This too, is a disquieting challenge to our spiritual indolence. We have been too much at ease. He calls us into action. May we share the Divine Discontentment of God and awake from our indifference.

"Rise up, O men of God,
Have done with lesser things,
Give heart and soul and mind,
To serve the Kings of kings."

FAMILY ALTAR.

(Continued from page 12.)

still asked the question, "If a man die shall they live again." They wondered about immorality.

This Easter time has brought to us the fact afresh that the resurrection of the Lord Jesus Christ was God's way of settling this question. It was God's way of convincing humanity that there is something about a man at his highest and best which cannot be touched by death." He lives and we shall live despite everything.

That value which God has placed on a human soul has been handed down now till the most of people regard human life with utmost consideration. We spend our money and our life-blood to help the needy.

Prayer—O Thou Most High God, sanctify our souls in heavenly humility and undying love, for one another and for God and His Kingdom. *Amen.*

AN INFIDEL'S SERMON TO A PREACHER.

Never shall I forget the remark of a learned, legal friend who was at one time somewhat skeptical in his views. Said he:

"Did I believe as you do, that the masses of our race are perishing in sin, I could have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak it with all the pathos I could summon. I would warn and expostulate and entreat my fellowmen to turn unto Christ and receive salvation at my hands.

"I am astonished at the manner in which the majority of you ministers tell your message. Why do you not act as if you believed your own words? You have not the earnestness in preaching that we lawyers have in pleading. If we were as you are, we would never carry a single suit."

A decade of years has passed away since that remark was made. I bless God that it was addressed to me. It put a fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—*Peter Etryker* in *The Gospel Banner.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Sixty eight dollars and seventy seven cents in our financial report this week. The smallest weekly income we have had in a long time. And nearly our hundred children to care for! Think of it!

Everything we buy is high in price. And we have to buy. The children must be fed and clothed. The bills made during the month must be paid at the end of the month to keep our credit good. Oh! If all our churches and Sunday Schools would take a greater interest and help, how much easier it would make the work. This is the situation April 17th:

	no. churches	giving	not giving
N. C. & Va. Conf. ..	44	23	21
Eas. N. C. Conf.	40	21	19
Wes. N. C. Conf.	36	19	17
Eas. Va. Conf.	42	24	18
Val Va. Cen. Conf. .	19	12	7
Alabama Conf.	22	6	16
Geo. & Ala. Conf. ...	11	1	10
Totals	214	106	108

You see from this table that we have more churches not giving than there are giving. What a pity! You have elected me the Superintendent of your Orphanage, can you expect me to run it without your help? Every soldier is expected to keep step with the others in his company. Every church is expected to help support the Christian Orphanage. It is an institution of the Congregational Christian Church and is dependent on the churches for its support. I want to appeal to the one hundred and eight churches not on the giving list to come to the rescue of the Orphanage and help. We need *you*. Think of the widow with four little children trying to exist on $5.00 per month. She has appealed to your Orphanage to take two of her children. Do you want to help her? She is a member of the Christian Church.

CHAS. D. JOHNSTON,
Secretary.

REPORT FOR APRIL 22, 1937.

Amount brought forward $5,464.67

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Ingram	$ 3.00	
Mt. Bethel	2.90	
Lebanon	.70	
Mt. Zion	1.35	
		7.95

Eastern N. C. Conference:

Mt. Auburn		2.95

Western N. C. Conference:

Ramseur	6.13	
Pleasant Ridge	4.33	
Hank's Chapel	3.63	
Ether	1.00	
Mt. Pleasant	.61	
		15.70

Eastern Va. Conference:

Wakefield	2.12	
Cypress Chapel	4.91	
Liberty Spring	7.00	
Oakland, I. W. Johnson Bible Class	3.00	
		17.03

Valley Va. Central Conference:

Leaksville		4.14

Alabama Conference:

Bethany		1.00

Special Offerings.

Mr. May, support of children	10.00	
Celeste Penny	10.00	
		20.00
Total for week		$ 68.77
Grand total		$5,533.44

THE FLOWERING OF NEW ENGLAND.

By VAN WYCK BROOKS.

Here we have a masterpiece indeed! Upon that the critics have agreed with one accord and the demand of the public, sending it into its sixteenth printing, would seem also to give assent. Van Wyck Brooks, whose "Life of Emerson" thrilled so many of you, has given us a literary history of great proportions and of noble perspective. "The Flowering of New England" belongs to that class of thrilling books whose sweeping grasp of a historical period, whose intuitive perception of poetic genius, defy any description.

Imagine, if you will, a great symphony in which we are gathered beau-

(Continued on page 15.)

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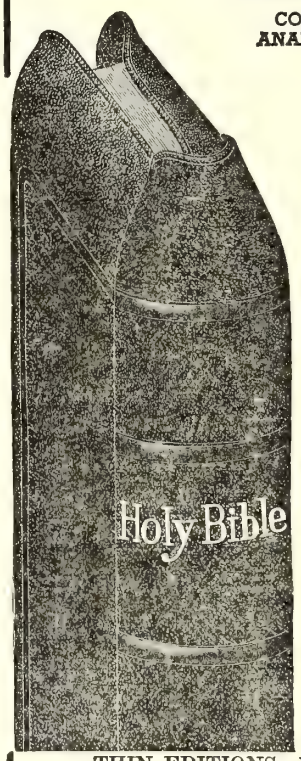

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

A. D. 33.

i 1 John 3. 17.

a Matt. 24. 1. *b* Luke 19. 44. *c* Luke 21. 7. *p* Deut. 28. 15.

18 And pray ye that your flight be not in the winter.

19 *p* For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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Established 1844 by Rev. Daniel W. Kerr

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

HEAD.

Whereas it was the will of our Heavenly Father to call our friend, Tom L. Head on March 20, 1937, we again affirm our faith in the precious promises of Christ concerning the provision made for those who love Him. We, the Sunday school of the First Christian Church of Roanoke, Ala., offer the following tribute to his memory. Therefore be it resolved:

1. That we are grateful for what his life has meant to us for the peaceful, kind, and happy life that seemed to be his.

2. That we realize God doeth all things well and while we mourn the loss of one who meant much to his home and community, we bow in humble submission to His divine will.

3. That we extend to his wife and family our deepest sympathy, realizing that they have lost a good, kind, and loving husband and father.

4. That a copy of these resolutions be sent to the family, one sent to "The Christian Sun for publication, and a copy be spread upon the Sunday School secretary's book.

Respectfully submitted,
MRS. MERVIN HARPER,
MR. V. E. KITCHENS,
MRS. V. E. KITCHENS.

SHERMAN.

We, the members of the Sunday School of Roanoke First Christian Church, wish to pay tribute to the memory of Willian Sherman, who died March 9, 1937.

His going has brought deep sorrow to those who knew him. Therefore be it resolved:

1. That in his death the Adult Bible Class has lost a constant and faithful member.

2. That while we believe our loss is his gain, we can but commend his family and loved ones to the All-Wise and All-Gracious Heavenly Father who "doeth all things well."

3. That a copy of these resolutions be sent to the family one sent to "The Christian Sun" for publication, and a copy be spread upon the Sunday School secretary's book.

Respectfully submitted,
MRS. MERVIN HARPER,
MR. V. E. KITCHENS,
MRS. V. E. KITCHENS,

THE FLOWERING OF NEW ENGLAND.

(Continued from page 14.)

tiful themes hardly touched upon by the other masters—for Van Wyck Brooks is certainly a master of prose and analysis. Then you begin to appreciate this book. Bring together the nostalgic note of Lewis Munford's "The Golden Day," the sombre chords in "The Education of Henry Adams," the deep understanding of James' "Life of Chas. N. Elliott," and the patriotic medley of James Truslow Adams' "The Adams Family." Place these on the high melodic plane of the magnificent "Rise of American Civilization" Charles A. and Mary R. Beard and you have then perceived the scope and mettle of Brooks' writing.

Brooks mastered almost all the literature produced during 1815 to 1865 in New England, when that growing section of America took the best in Continental Europe's culture and consciously tried to create a Renassance on the Atlantic Seaboard. No easy task—that! In a style that borders on the fictional—so racy and gripping are many of the paragraphs —and wandering not one whit from a scholarly approach, Brooks takes the reader by the hand on page one and leads through the enchanted maze of New England literature during that great half century.

In a lovely backdrop of colonial Boston, Brooks shows us the "Christian Sparta," the term given it by the doughty Samuel Adams. Here was to be the true "Athens of America,"—the city of God, as the fruition of Jonathon Edwards' millenial visions. Here would emanate the knowledge of the nation, for these progenitors of the Lowells and the Cabots "lived and moved, walked and spoke as if their little town were a holy city, and Rome, London, and Paris were their suburbs."

Religion did not play a minor role, but played rather a negative one—as in the Renaissance of the 15th century. In this case of the 19th century, there was a terrific reaction against Calvinism. In Italy several centuries ago, the storm arose when the humanists broke away from the Roman Catholicism and beheld the "new learning" arise like a phoenix from the ashes of feudalism. Brooks does not draw the parallel, but the inference is unmistakable. Did there not arise "a mild and tolerant Unitarianism, rationalistic, torpid, utilitarian—known far and wide as the Boston religion?"

From this "negative and pallid religion" there sprang an impetus "favorable to the flowering of the mind." Here was William Ellery Channing, "the impassioned little saint with the burning heart, whose intellect was the conscience of New England." There was Ralph Waldo Emerson, who left the Church for the greener groves of Concord and a life of leisurely letters. Such was the Yankee bent! No wonder the wise Santayana, in our own day, looks back on his life which was so intricately entwined with this "Indian Summer" and slyly refers to the faith of that day as being "amusingly irreligious!"

Figures of legendary fame walk across the pages: George Ticknor, whose "Wanderjahre" take one all over Europe; John Quincy Adams, whose hobbies in the cultural arts caused everybody to think him "just a bit queer;" Daniel Webster, Edward Everett, Jared Sparks, and George Bancroft, paragons of platform, pen, and pulpit; the kindly Henry Wadsworth Longfellow, benevolent already in his youth; the romantic exiles; and countless others who gave such lustre to "The Golden Day."

We can simply point to the wealth of material that here lies at your disposal—intellectual food of the rarest cuisine, savoring of an erudition that is not stifling, of the piquant phrase and apt anecdote that merit retelling of the informative character that overflows with pertinent facts, and the cool objectivity and literary chef would envy. You have a rare treat in store for you and we'll venture to say you'll linger over each morsel in this grand feast!

CARL HERMAN VOSS.

If I can stop one heart from breaking,
I shall not live in vain.
If I can ease one life the aching,
Or coll one pain,
Or help one fainting Robin
Into his nest again
I shall not live in vain.

—*Emily Dickinson.*

Where Violets Grow

By ELMER L. DAUGHTREY.

Out in my yard the violets grow,
And raise their heads in scattered row,
They have just awakened from their sleep,
Out on this drowsy world to peep
As heralds of the days that bring
The fragrant fullness of the spring.

In balmy days when violets grow
There's something bids me plant and sow,
And I must break the resting earth
That fine new life may find its birth,
That spring, with promise in its call,
May lead me on to fruitful fall.

So I am glad when violets bring
The first bright days of fertile spring,
For soon each hillside, dale and farm
Will teem with life of matchless charm,
Soon branch and stem, now bleak and bare,
Will toss gay bloom on fragrant air.

I wonder why these things are so,
When in my yard the violets grow.
I know the buds have mystic power,
That fruit will come in timely hour,
That soon great floods of green and gold
With all earth's sleeping forms unfold.

So, I seek through verdant maze
The answer to such wondrous ways,
My eager steps lead all around
Where truth in splendid forms abound,
And each new day, enchanting spring
Reveals God's hand in everything.

Franklin, Virginia.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

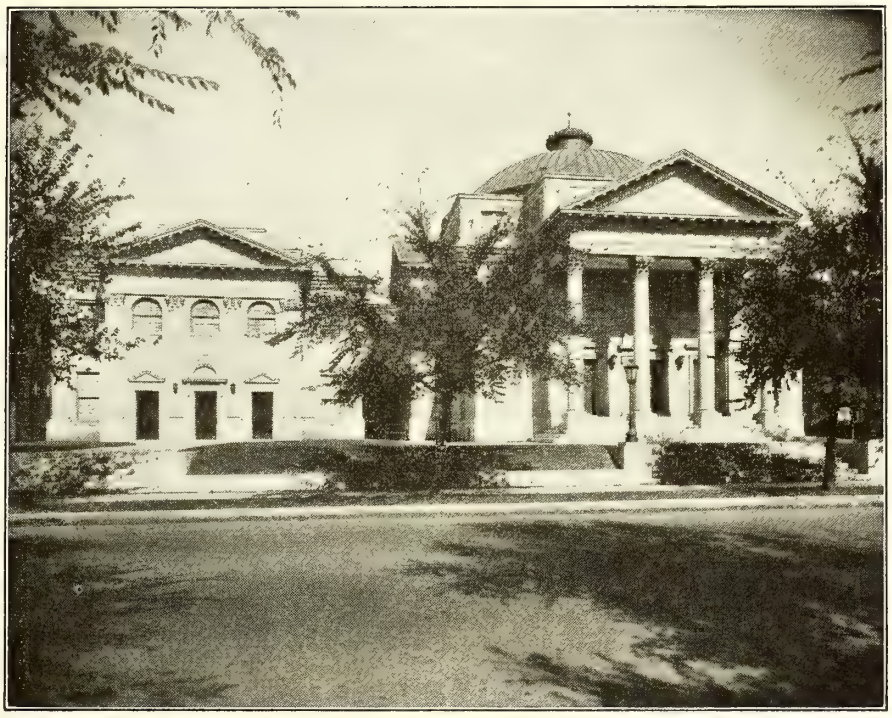
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, APRIL 29, 1937. NUMBER 17.

Mrs B F Frank 12-1-37

FIRST CONGREGATIONAL-CHRISTIAN CHURCH

Richmond, Virginia



It was at the Twenty-Eighth Biennial Session of the Southern Christian Convention, held in the First Christian Church of Richmond, Virginia, May 1 to 4, 1928, that the resolution was adopted, recommending that the "Convention approve these recommendations" which the joint committee on Union of the Congregational and Christian Churches had submitted to their respective general bodies, and recommended to the General and Executive Committees of the Christian Church that they proceed "to consummate the union of our two churches." Among those present at the sessions of the convention were the following representatives of the Congregational Church: Rev. W. Knighton Bloom, D. D., Rev. Jason Noble Pierce, D. D., Rev. Frank E. Jenkins, D. D., Rev. Lewis W. Keller, D. D., Rev. Robert L. Kelley, D. D., Rev. F. P. Ensminger, D. D., Rev. J. Edward Kirbye, D. D.

PERSONALS

News from the Churches

All delegates and visitors to the 25th Anniversary Celebration of the Woman's Missionary Convention which meets in Suffolk Christian Church at 2:30 and 8:00 P. M., May 13, 1937, who desire homes for the night, please notify Mrs. J. E. Rawls, Chairman Hospitality Committee

---

The Southeast Convention was a success in every particular. The representation was good, when distances are considered. The writer of this note drove 460 miles in one day of the going trip and stretched this mileage to approximately 575 on the return, with a total trip mileage of nearly 1,600 miles, but it was worth it. The good people of Jacksonville are to be commended for the way in which they entertained the Convention.

For the second time in less than two years, it is a race between The Sun and the river. Extremely heavy rains in the watershed of the James River above the City of Richmond, have caused flood waters which may reach even higher than did those of last year when the city gas works were flooded and the city was without gas for several days. It is reported that there will be no gas for cooking or commercial purposes if the river continues to rise. So it is a race to put The Sun into type before the river floods the gas works.

Mr. and Mrs. W. S. Hardcastle of Dover, Delaware, celebrated their Golden Wedding Anniversary on Wednesday, April 21st, with an informal "At Home" to their friends in the afternoon, and a Family Reunion Dinner in the evening. Every member of the immediate family, including children and grandchildren were present for this happy occasion. Later in the evening, Rev. H. S. Hardcastle read an appropriate Golden Wedding Anniversary Service in the presence of the members of the family, and Mr. and Mrs. Hardcastle renewed their vow and covenant made fifty years ago. This event will always be a happy memory in the lives of all of those who were present.

The many friends of Mrs. Sallie S. Lincoln will learn with deep regret of her passing away on the morning of April 8th, at the Mercer Hospital, Trenton, New Jersey. Since the death of her husband, Prof. J. J. Lincoln, she had made her home with her son, Dr. A. L. Lincoln of Lawrenceville, New Jersey. Her other son, Dr. Jennings S. Lincoln, lives at Upper Montclair, New Jersey. The funeral services were held in Trenton, with Rev. Calvin J. Felton of Irvington, New Jersey officiating, and her remains were laid to rest in the family burial plot in Lacey Springs, Virginia. For many years Prof. and Mrs. Lincoln lived at Elon College, where Prof. Lincoln taught. Mrs. Lincoln for quite a while wrote a devotional prayer weekly for The Christian Sun, and was an active worker in church life until ill health prevented.

BISCOE DISTRICT RALLY.

The District Rally of the Woman's Conference of the Christian Church, met with the Biscoe Church, April 16, 1937, Mrs. R. E. Caviness, district chairman presided.

Mrs. Elbert Brown, district secretary, recorded the proceedings. Seven churches sent 19 representatives with good reports.

Three ministers were present and added much to the occasion by their inspirational talks.

Dr. C. H. Rowland, of the Greensboro Church made the principal address representing Dr. J. O. Atkinson, Elon College who was unable to be present.

Mrs. Wisseman, of the Greensboro Church, spoke on "Our Missionaries," our literature and made able suggestions for the young people's work.

At the noon recess, the ladies of the Biscoe Church served a picnic dinner to the 100 guests and delegates.

The meeting was helpful and inspiring to the workers present, and will be felt in the societies back home.

Much credit for the success of the Rally was due to the cooperation of the pastor, Rev. W. C. Martin and his splendid wife, and Rev. S. M. Penn, of Sophia Church.

Mrs. Elbert Brown, *Sec.*,
Ramseur, N. C.

STEWARDSHIP IN EASTERN VIRGINIA.

Sometime ago the Stewardship Committee of the Eastern Virginia Congregational-Christian Conference planned a program and placed a copy in the hands of each minister. One of the principle items of the program was a week of stewardship meetings for pastors, church officers, and leaders, reaching every church in the Conference. Dr. Warren H. Denison, Assistant Secretary of the General Council and Executive Secretary of the Commission on Christian Stewardship, was the principle lecturer and leader.

These meetings were held in the following churches and in the following places: Holland, Windsor, Sunbury, Wakefield, Franklin, Suffolk, Norfolk (First Church), Newport News, and Richmond. In each place the groups were interested and appreciative. The Stewardship Committee feels that much good was accomplished and that a better understanding and keener consciousness of the scope of stewardship was attained.

We have made a good beginning The opportunity lies in the work yet to be done. We plan to have the course in Christian Stewardship taught in our local training schools at Elon and Franklinton. But this is not enough. We hope that the local churches will plan for courses or lessons in stewardship. It would be a fine thing if some month during the Church Year were designated as stewardship period for a thorough study of the subject and its relation to life. The young people, adult and prayer meeting groups are excellent places for such study. The pastor might be asked to preach two or more sermons on it. The Committee Chairman will be glad to conduct classes or lead discussion group for four or five sessions on Mondays and Tuesdays of any week that you may care to arrange.

The following materials are suggested for use in worship and study along stewardship lines: Irwin G. Paulsen's "It is to Share" (Methodist Book Concern), Paper, 50c; Ina C. Brown's "Jesus' Teaching On The Use of Money" (Cokesbury Press), Cloth, $1.00, Paper, 50c; Guy L. Morrill's "Laughing Stewardship Through" (Richard R. Smith, Inc.), $1.00; Francis J. McConnell's "Christian Materialism, United Stewardship Council (Friendship Press), Cloth, $1.25, Paper 60c; Williamson and Wallace's "Stewardship in the Life of Youth" ((Fleming H. Revell Co.), Cloth $1.00, Paper, 50c; three pamphlets from the Presbyterian Church in the U. S. A., Philadelphia, Pa., "What Lack I Yet?", "Stewardship for Today and Why Give?"; and from Commission on Christian Stewardship, 287 Fourth Ave., N. Y., "The Christian Acquisition and Use of Money" for all groups, 10c each, and "Denison's Financing the Local Church for Kingdom Building," 5c each. Some of these materials will be in the hands of your Committee Chairman soon and he will be glad to lend them so far as is practicable. Please write him for any help or suggestions at any time.

Carl R. Key,
Chairman Stewardship Committe.

SPEAKING OF NEIGHBORS.

With apologies to Della T. Lutes in "American Mercury"

A good neighbor means more than living next door and minding your own business, allowing everyone else the same privilege. Someone had asked: "Where is the old country doctor, who grew up with the idea that God created physicians to serve the people?" I would like to ask, "Where is the old fashioned neighbor who would come and sit up all night with the sick and have warm, prepared meals brought in for the distressed family?"

A good neighbor knows all about you. He knows you have faults—and loves you in spite of it. In the small country town, where as a little boy I lived and worked, a good neighbor never let you down. There were a few shiftless whites and many lazy negroes who depended upon those who were a little better off. But there was no class distinction when the neighbors were in trouble. Those better fixed never thought it beneath their dignity to lend a helping hand in time of famine or pestilence. Those better off never turned the deserving away—and, whether deserving or not, in time of trouble one got help just the same. But nowadays the so-called neighbors shun a house where there is sickness as they would a plague.

Father was a primitive Baptist—and a great believer in humanity—roots and herbs for its many ills. He had a cure for every ailment of man or beast—provided, of course, they followed his directions in taking the root extracts. If one ever failed to get good results after taking Yellow Root Tea, it was simply a matter of not taking it long enough or strong enough. If one died, it was God's intention that he or she should die, and nothing under the sun could have saved them. Many times his tea must have the assistance of a certain amount of the spirits of wine to get the correct medicinal value. In defense of this he would always quote "There is nothing from without a man that entering into him can defile him; but the things which come out of him, those are they that defile the man."

The Ross negroes were a lazy lot—all sixteen of 'em. They depended upon the neighbors for their living. Old Dick Ross was too tired to till the little patch of land around the house. So he would come over and pretend to do some work for fresh garden stuff. Nora, his wife, had her hands full bossing the older children in the ways of cooking and minding the smaller ones—they had fourteen for the neighbors to feed.

Whenever one got sick, Father—who was called "Doc"—would be asked to come over and administer a plaster of leaves or root extract. It was too much to ask old Dick to go into the woods for his own, when "Doc" had it already "fixed."

Of course nobody ever paid "Doc" for his trouble of digging and boiling the roots. One never thought of making a charge for just helping a neighbor. It's different now. The person who helps you expects you to reward him for every single service—and will talk about you being a stingy old miser if you refuse to offer pay. Today if one calls upon the minister to present a special gift — outside his regular due — it almost always has strings attached. The price of being recipient of a favor these day comes high.

Certainly they found fault—these old time neighbors—for often they took the other fellow too much for granted. But all in all, they liked you and never thought of you in any other way but a neighbor.

Many times one was expected to get out of bed in the early morning to administer a gallon of hot water to a neighbor suffering from cramp colic, or help him with a sick cow. But now if a man knocks on his door in the middle of the night, he thinks of men being taken for a ride. If one hears a scream of pain in the night, he hesitates to investigate for fear he will be asked to testify in court—so he minds his own business.

In one of our weekly magazines recently, I saw a picture of a man lying unconscious on the walk of one of our large cities. He lay there for twenty minutes, while hundreds passed by, not daring to help the sick man. Finally an old gentleman saw him and helped him to a hospital. People are afraid to be a neighbor these days.

The old time neighbors far excelled us in always being ready to help at any hour of the day or night. Sleep and rest, to them, was of no importance when a neighbor was in trouble. I remember one dark, cold night we children were awakened by a loud, distressed voice calling for "Doc." It was two in the morning and freezing weather. The house was sold, for the fire had long since gone out in the open fire-place. Father arose to go with this man, who had called for help. His little boy was very sick. It was late morning when Father came home. Mother had a warm fire going and a hot breakfast on the table. We children saw the worn, sad look on Father's face as he entered quietly. Listening in from the living room, we heard him say softly to Mother:

"Yes, Georgie—the little Williams boy passed away—about six this morning. Mrs. Williams will need your comfort. There's not much one can do now—but just being around will help a lot."

Just being around in time of trouble is a virtue we have about lost.

R. D. Coulter.

THE SOUTHEAST CONVENTION.

The joint meeting of the Southeast Convention and the Florida State Conference at the Union Congregational Church in Jacksonville, Florida, presented a vigorous and interesting program of sustained strength throughout. It dealt consistently with vital questions of modern religious life and kept the concrete issue of Christian education, a Christian social order and the evangelist and missionary work of the church constantly in the foreground of thought.

Its spiritual emphasis and atmosphere from the beginning to the close was impressive with its sincerity, passion and sane optimism. In each session spiritual power from fresh reservoirs and deep springs of thought, feeling and practical experience gave evidence of the speakers' intimate contact with the life of today and the life of Jesus dealing with it through them.

The program was full; there were no breathing places where one might safely take a nap or go sight-seeing, and since no one wished to miss any good thing every session was well attended. Fine delegations came from the eight states of the Southeast Convention; and the Union Congregational Church was equal to the emergency of an unexpected large attendance and provided royal entertainment.

Without doubt this meeting, more than any other convention of our Southeast fellowship has made us aware of our common interests and tasks and has brought us into far more lively self-consciousness as the Southeast Convention of Congregational and Christian Churches. If, in the wisdom of men, some name can be adopted sometime to take the place of the compound designation of our denomination, a greatly needed step will be taken in eliminating the consciousness of our former separate existences, and in cementing the union of these two splendid groups in one indifferentiated fellowship.

C. Arthur Lincoln,
Tryon, N. C.

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F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

A GREAT MEETING.

Those attending the Southeast Convention last week in Jacksonville, Florida, were agreed that it was a great meeting. The program was executed about as planned, and was both happy and helpful. Attendance was larger than anticipated, but the church entertained in excellent Southern fashion. Every state in the convention was well represented. It was a delight to be part of this great fellowship.

A more complete report will appear in the paper next week, if the editor succeeds in getting back to his desk after loafing in Florida for a few days following the convention.

ARE THEY RIGHT?

The Board of Publications and officials of the Southern Convention thought that the members of our churches should read "The Christian Sun," and they would read it if the price were reduced. These officials are of the same opinion still. They believe that those who lead in the local churches need to know the plans and programs of the Convention and of the Church at large. They believe that growing children and young people should get some early ideas concerning the larger outlook of the Church. They believe that "The Christian Sun" can give needed information to those who are striving to make the world better. They believe that those who seek to be Christians can be aided in their struggle by reading "The Christian Sun." Are they right? Can this paper make a real contribution to members of Congregational and Christian Churches in the Southeast? If it is not doing it, what can be done to make it accomplish its purpose?

We have been told from various sources that if the price were reduced, subscriptions would come in; that $2.00 is a bit too high for a church paper like "The Christian Sun." Your Board of Publications is waiting to be convinced, for it has accepted the challenge and offered an introductory rate of $1.50 for new subscribers during the period leading up to June 1st, next. This is far less than it costs to print the paper, but if the paper can have real value then it may be worth the effort. For more than a month this offer has been made. Perhaps it is not yet time to get a report from the churches that are working on it, but up to the present, the number of new subscriptions is remarkably few. Your editor is beginning to wonder if the change in price was the necessary change. He is aware that many churches are working on subscription lists, but he is also aware that it is not long until this offer must be discontinued. Were the members of your Board of Publications correct in their opinion that the churches would respond and that many new subscribers would be secured during this special offer? The answer lies with the churches, and your editor, as well as the Board of Publications, is waiting anxiously for the final reports.

SHALL WE CHANGE?

During recent years only a small section of our Southern Convention read its Church paper. One is inclined to believe that many more of them read daily papers that cost several times as much, and many magazines that were not worth the time it took to read them. The depression years made many people discontinue buying many of the things they wanted, but those depression years are gone now and people are spending more freely. Will our church members begin to read the Church paper?

Criticisms have gone the rounds that churches and church people are a little bit negligent concerning duties and responsibilities. We can no longer blame the depression for our failures. This is the day of agression, of forward movement, of hope and determination, of reaching out, of moving forward. Will the Church of which we are a part expand in like measure? Will it become aggressive, take on new responsibilities, do a larger service, receive new members and put them to work in the Church and the Kingdom of God? On this bright spring day it seems natural to believe that every church person and every church group will want to be in the forefront of those who are moving forward under the banner of Jesus who is King of kings and Lord of lords. Under His leadership these churches of ours can multiply their usefulness, can reach out a helping hand to larger circles than heretofore. Will we change, or will we go on in the regular routine and do the things just as they have been done through the years?

The crying need of our present day is for a changing Church, for a changing world. The message is the same, and the Master is the same, but the Church faces new responsibilities.

It is the hope of "The Christian Sun" to be able to aid individuals and church groups to measure up to their high responsibilities, to guide them in their search for truth and in their endeavor to work cooperatively, and to give them inspiration as they move forward in Church work. But "The Christian Sun" is limited in its usefulness by its subscription list. If the churches will put the paper in the homes of its people, "The Christian Sun" will do its best by the members of the families who read its pages. This is a cooperative enterprise that calls for tremendous change on the part not only of those responsible for the paper, but also for the members of the churches who must of necessity secure the subscriptions in order for the paper to mean the most in a changing world. Your personal cooperation is urgently solicited in an endeavor to bring the Christian message to the homes of the people connected with Congregational and Christian churches throughout the Southeast.

F. C. L.

"A ROUND TABLE ON EVANGELISM AND WORSHIP."

By Rev. Roy C. Helfenstein,

Minister, People's Congregational-Christian Church, Dover, Delaware.

During the past decade numerous rewarding "Round-Tables," dealing with various themes vital to the well-being of the church, have been conducted in various sections of the nation by our Department of Evangelism and Devotional Life, under the most able direction of Dr. Frederick L. Fagley, Secretary of the Commission. The literature that has been published, resulting from some of these Round-Tables, has been most stimulating and practically helpful to pastors and other workers in the field of religious education. A person has only to attend one of these Round-Table Discussions to be convinced of the great opportunity they afford for creative and cooperative thinking on the part of those who participate, and to realize the peculiar value the findings of such groups may be to the general work of the denomination.

Dr. Fagley is a past-master in the art of selecting groups of congenial personalities with different backgrounds, and having varied viewpoints, to consider together the problems of religious leaders who seek worthily to serve the church and society in the present-day with its peculiar perplexities and disillusionments. New conditions call for new duties to be accepted by the church, and for new approaches to the age-old problem of directing the thoughts and lives of men and women, boys and girls along the paths of religious faith and right conduct. The value of the Round-Table method is suggested by the old proverb: "In the multitude of counselors there is safety." But there is something more than safety—there is revelation—the revelation of how little one person's opinion counts in the face of a pronounced diversity of opinion, and yet how valuable each person's opinion is in arriving at a common ground of appreciation and evaluation. Pooling the opinions and experiences of a group in this manner gives a concensus of opinion and judgment which is far superior to the best thought of any single individual of the group, and thus offers material of unique value to all others interested in the subject under consideration. The Round-Table will prove of inestimable value to the church in every phase of its work in the days ahead.

The last Round-Table conducted under the auspices of our National Commission on Evangelism and Devotional Life, and personally directed by Dr. Frederick L. Fagley—the Secretary of The Commission—was recently held at the Country Club of Bel Air, Maryland, an unusally interested and delightful place for such a meeting.

In response to the request of the group there assembled, I submit this brief comment on The Round-Table:

The theme for consideration was "The Educational Aspects of Evangelism and Worship." The time of the meeting was March 29th and 30th, thus the pastors in the group came fresh from the inspiration of their Lenten and Easter programs and experiences, eager to give and eager to receive any contribution of thought that would help to discover and utilize the Educational Aspects of Evangelism and Worship. Sixteen of the eighteen men invited to participate in the Round-Table were present, the other two sending their sincere regrets in being unavoidably detained at home. Those attending represented the work of the Congregational-Christian Church in North Carolina, Virginia, Delaware, the District of Columbia, Pennsylvania, New Jersey and the state of New York.

Promptly at the hour scheduled for the Round-Table to begin, the group gathered in the large drawing-room of the Country Club; a brief but impressive devotional service was conducted; the task at hand was presented by Dr. Fagley, and the meeting was turned over to the two chairmen for that session. Two chairman were appointed for each session, and two secretaries were appointed to serve throughout the different sessions.

The objective of the Round-Table was:

(1) To discover in the present educational technique those principles which are of most worth in religion?

(2) What materials do pastors need in addition to what is already available for religious teaching?

(3) Definite suggestions of practical helpfulness to pastors concerning the preparation of young people for the worship and work of the church; and

(4) What can the pastor do at the point where the formal religious education program ends on a group basis and becomes individual?

Various questions arose in the discussions which naturally every pastor has to face—such questions as (1) Should there be a minimum age limit at which time children would be permitted to unite with the church? (2) Or should the personal equation of the boy or girls—their background, their home-life, their religious tendencies, their mental and spiritual appreciations and alertness, their dependableness etc., etc., be the determining factor as to whether or not they should begranted the privilege of uniting with the church? (3) Should the catechism be ruled out as a method in religious education? Or should the values of the catechism be conserved with the use of a modern content in the questions and answers?

(4) Should membership in our churches be based upon Infant Baptism or only on personal decision?

(5) What is the best plan for conducting "A Pastor's Class," and is "The Pastor's Class" the best method of preparing boys and girls for Church Membership, and also what should we expect to happen in "The Pastor's Class as regards to "religious experience and religious decisions?"

(6) Where should the program of religious education really begin—with the boys and girls of the Church School or with their fathers and mothers—especially their mothers who, by virtue of their relationship to the child, can do more for the religion's nurture of the boy or girl than can the entire Church School and the Pastor included; and on the otherhand, if the mothers fail to accept their religious responsibility toward their children, they can, by their more religious ignorance or religious indifference easily undo whatever the Church School may try to do.

(7) Should there be a minimum requirement of Bible knowledge before boys and girls are received into the fellowship of the Church?

(8) Should personal religious experience and personal religious living be a requisite of those engaged in religious teaching?

(9) Should religious education be considered a substitute for Evangelism?

(10) How can a proper appreciation of the significance of the privilege of uniting with the Church be created in the thought of boys and girls and young people?

These and many other suggestive questions were presented and considered at the Bel Air, Maryland Round-Table.

Space will not permit recording the findings in this connection, but secretaries were appointed to perform the task of marshalling together the most important responses made to the many questions arising in consideration of the general theme, and their findings will very likely be given general circulation through the medium of a pamplet.

Three or four of the considerations might fittingly receive brief mention in this connection.

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

Life is a glorious gift. The mystery of life makes it more interesting. People who can see the manifestations of life, hear the music of its myriads of voices, and feel the experiences of its ever-changing thrills, should give thanks to God for the privilege of being alive. Normal people want to live. People who commit suicide have lost the vision of the world, an understanding of themselves, or their fellowship with God, before they reach that sad conclusion.

This is springtime in Virginia. The trees in the forest are now putting on fresh, new leaves; farmers are sowing seeds in the fields; flowers are blooming forth in fragrance and beauty in the gardens; and the air is fresh with the warmth and glory of live. Nature has, apparently, been silently waiting for the return of such a time as this. Life in field, forest and garden has been dormant during the long winter. Nature was not dead during that season, but was resting and waiting for the time and season of resurrection.

There is a such a contrast between spring and autumn, seed-time and harvest. At harvest time, during the autumn days, flowers wither, and the leaves die. It saddens the heart to see vegetation in the fields, and giant trees of the forest falling asleep. But the abiding faith in the awakening next spring satisfies the disturbed soul and soothes the aching heart. And this story of flowers and trees has its counterpart in human life. Youth is the springtime of life. Hopes are budding and faith is taking root. Foundations are laid for character. Visions are being written across the sky in letters of flaming gold. Strength is being stored up for the race and the conflict. Roses bloom on the ruddy cheeks. Eyes sparkle with intelligence and keen understanding. Yes, that is spring-time, that is the glory of living.

But the harvest time will come. That thought should not chill the enthusiasm of young life. It should be an incentive. The farmer is not saddened by the thought of falling leaves and gathered harvests next autumn. He is encouraged and inspired by the promise—"whatsoever a man soweth that shall he also reap." Let youth strive to reach high ideals and enter into the struggle with high hopes of successful adventure. But the significance of the picture of the harvest in old age should be kept in mind and heart. For it is also glorious to live in the autumn days of life. The step is not so quick and firm. The eye is dimmed. The voice is not so clear. The hand is unsteady. The color goes from the cheeks. The heart beats with more difficulty. Old age has come. Autumn is here. The harvest is ready.

In such an hour one will remember the happy days of springtime. One recalls the lure of faith and adventure. And if life has been filled with the higher visions of faith, and spent in loving toil for God and humanity, the glory of spring will be renewed in the waning strength of autumn, and youth and old age will share alike in the enchanting visions of immortal life. Spring brings the promise of summer; youth gives a promise of maturing and old age. And when the child of God reaches the end of life's day, the golden rays of the sunset will reflect the faith and hope of another spring—in the sunrise of tomorrow. After all it is the high privilege of every child of God to live in the spring-time either of this life—or of that life with the saints in the glory-land.

I. W. Johnson.

THE COLLEGE STUDENTS RELIGION.

The average youngster in college has some kind of a religious background. Usually he comes from a religious home, or he was connected with a church in one way or another before coming to college. He has a pretty good idea of the church, of religion, and of what is required of one if he is to represent correctly the Christian religion. For him college is different, particularly from a religious standpoint. The greater part of his time is spent at home with home folks. On the Sabbath he attends church usually, but even here he has few opportunities to exchange ideas about religion and about religious ideals. He arrives in time for the service, listens to the songs, the scriptures, the prayers, and the sermon; but after the benediction, he goes out of the church quietly, tarries for a few moments, and is home again.

At college it is different. He is away from home. The spirit and restraints of home are not with him. He feels the freedom to think and the liberty to speak as he may choose. He is constantly with people of his age and with similiar ambitions. In the classroom he comes in touch with more mature minds—individuals who have broader fields in spiritual accomplishments. Ideas contrary to the ones always held by him are expressed. He finds himself waging a battle either to change his own convictions about religion or to bring the religious ideas of the campus in harmony with the ones held by him. In discussions and contentions about fundamentals in religion, he often loses sight of the fact that religion is not technical, but practical, and ceases to do those things that are essential to Christian living. If a student in college is to keep his religion in good order, it will be necessary for him to feed his faith daily. In college there is nothing that will take the place of personal devotions and of private worship. The reading of the scriptures alone is like closeting oneself with God. Prayer in secret is nothing other than holding individual and personal communion with God. Religion, however, will not keep one separate and apart from others, but finds its fullest expression and greatest joy in communion and fellowship with others. The service of public worship is indispensible to religious growth and spiritual enrichment. The student who absents himself from the service of worship misses a great opportunity for real culture in those things that matter most. The average college provides opportunities and facilities for spiritual exercises and for student activities in the field of morals and of religion. Fortunate, indeed, is that student who resolves in his own mind and keeps the resolution that he will not let go his Christian faith and will permit nothing to interrupt his Christian life. For if the student's religion is kept healthy and vigorous, his entire college career will be enriched, and he himself will be successful in his efforts to attain culture and efficiency that he may make the contribution to society that God intended for him to make.

The Christian college meets a need and renders a service that no other institution does or can. It deserves universal support and should receive it.

L. E. Smith.

Men do not avail themselves of the riches of God's grace. They love to nurse their cares, and seem as uneasy without some fret as an old friar would be without his girdle. They the commanded to cast their cares upon the Lord, but even when they attempt it, they do not fail to catch them up again, and think it meritorious to walk burdened.—*Beecher.*

A ROUND TABLE OF EVANGELISM AND WORSHIP.

(Continued from page 5.)

(1) It was the concensus of opinion that the question of age limit had been over-emphasized by many Churches which had a hard-and fast rule that boys and girls must have reached a certain age, 12 or 14 or 16 before they could unite with the Church. Some children by reason of their homelife, their natural tendencies, their religious interests, etc. are more qualified for membership in the Church at seven years of age than are some other children at twice that age.

(2) Regarding the use of a catechism, though some of the group were strongly opposed to this "antiquated" method of religious instruction, others of the group, though believing strongly in the modern educational technique, felt that the Church might well consider the fact that the old catechisms, regardless of their theological impossibilities, did result in giving the boys and girls certain definite religious knowledge which is so desirable for everyone to have. Many men and women who have been spiritual heroes and heroines received their early religious knowledge from a catechism. There is this to be said for the use of the catechism: the quality of Christian lives they helped to produce has not been surpassed as yet by the use of any other method. And would it not be possible to have a catechism which would be modern in content and character so as to give boys and girls some definite religious knowledge in concise statement, and not leave their religious knowledge in such a nebulous state? The Church which has its boys and girls of teen age the best versed in Bible knowledge, and in religious knowledge from that respective denomination's point of view, makes great use of the catechetical method in its entire program of religious education. It is interesting also to note that the members of this particular denomination, the Seventh Day Adventists, though one of the youngest denominations and though only a few hundred thousand in membership, give each year for missions more than any other denomination. Their per capita contributions to Missions each year, is more than forty dollars per member more than the contributions to Missions of any other denomination. Though the archaic theology of this group seems strikingly erroneous to us, *the quality of life* which their theology and religious training produces cannot help being appreciated. No denomination regardless of age, numbers, traditions, creed, or educational methods is giving the world more Christ-like men and women—more consecrated, self-denying, self-sacrificing, conscientious people than the people of this denomination. And most people would agree that the wrong theology with the right kind of a life is preferable to the right theology with the wrong kind of life. But there is no reason why the right kind of theology should not always find expression in the right kind of life. Why should not the quality of Christian life which one expresses always be an accurate register of the relative correctness of one's theology? Christians are judged by the world and by their Lord by the kind of life they live rather than by the type of theology they hold.

(3) Religious education should not be considered as a substitute for Evangelism, but as the most valuable aid to Evangelism. Any religious education which is not Evangelistic in spirit and in purpose is not true religious education. Likewise, any Evangelism which is not educational is not true Evangelism.

(4) Uniting with the Church should be looked upon as a matriculation experience rather than as graduation. Church membership should be only for those who purpose to "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ."

(5) In all our work of religious education, whether in the Church School proper or in the Pastor's Class, more use should be made of the new method used in general education—that of stimulating questions in the mind of the learner, rather than merely preparing him to answer the questions propounded by another.

(6) All who seek to lead childhood and youth into a conscious religious experience should ponder well the deductions of two great modern Educators, Principal L. P. Jacks of Oxford, who declared that "It is a question if ever from the beginning of time anyone has ever reasoned his way into a religious experience;" also the statement of Dr. Glenn Frank, "More people live their way into religious thinking than think their way into religious living."

"May God make the door of this house wide enough to receive all who need human love and fellowship and the Father's care; and narrow enough to shut out all envy, pride and hate. May He make its threshold smooth enough to be no stumbling block to childhood, weakness or straying feet, but rugged enough and strong enough to turn back the tempter's power. May God make the door to this house the gateway to His eternal Kingdom."

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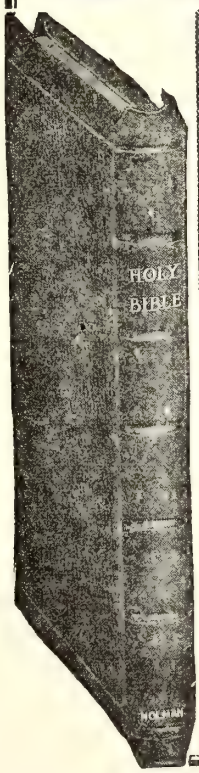

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

SOMEBODY'S REBORN SOUL.

The late lamented Dr. J. T. Stocking, at the time of his decease moderator of our General Council, wrote a brief essay on the "Immortality of Money," the thesis of which is that through the spiritual use of money one enjoys the taste of immortality *now*. In the elaboration of this thesis, Dr. Stocking declared: "That no one gets so much out of his money as he who translates it into somebody's *reborn soul*". This rebirth of the soul takes place when the individual turns from himself and centers his ideal and his aspirations on Jesus Christ in Whom the soul finds satisfaction and relief.

There is a divine, as well as a human, arithmetic. There is this difference. In the divine arithmetic, increase comes by division; (in the human, it comes by multiplication). As we share, with others the life and love of our Lord, that life and love increases in our own hearts. We have, indeed, very little of the spirit of Christianity as our own unless we have some share with, and export to, others. The larger our export; the greater our import. In this, the work of missions becomes the one unfailing source of increase in the strength and resources of one's own living. In our missionary giving, teaching and preaching, we are making our deeds and our gifts immortal. A Christian gentleman said to your speaker recently that the one unfailing source of courage and comfort to him was the thought expressed by the writer of the letter to the Hebrews that "Jesus Christ is the same yesterday, today and forever." The fact that there is One Who never changes, even in a world of change, and who in Personality and Power abides forever, brings assurance to everyone who accepts Him as Savior and seeks to share Him with others.

The writer has been Mission Secretary of the Southern Convention since 1917. During these twenty blessed years he has seen churches planted where there were no churches before, through which churches and their divine agencies, hundreds, not to say thousands, have been born into the kingdom of righteousness. This was the result of faithful, consecrated, self-denying men and women in the home field, giving their lives that they might share with others the unsearchable riches in Christ Jesus their Lord. He has seen Sunday Schools planted where the Bible had not been taught and where youth did not have the privilege of being trained in the way of the great Teacher. In his correspondence and vision he has followed thousands of dollars contributed by consecrated souls and unselfish hands that others in fields afar, where Christ was not known, might know Him, Whom to know is life eternal. Twenty, or more, blessed years of watching consecrated men and women, consecrated and immortal dollars being given, that the kingdom of God might be built on earth as it is in heaven. It has been a blessed service of working and watching, and He would here pay tribute to these consecrated witnesses of the Way for investing themselves, their lives, their labor and their money in helping to found and build up a kingdom whoe Builder and Maker is God and whose Son, our Lord, the inspired writer declared: "Is the same yesterday, today and forever." This indeed is an investment in somebody's reborn soul.

This is an investment immortal and eternal. This investment is made to glorify our Lord and reveal Him to the last, the unredeemed, the unsaved, that they may know Him Whom is life eternal.

As an onlooker of missionary work for two decades of those who have consecrated their money and their lives to this task, observation and experience, lead me to declare that missions assure us of an investment of life and deeds in immortality. Dr. E. Stanley Jones relates the incident of the child who alternately stirred and sipped her tea. Presently with tears of disappointment in her eyes the child said, "Mother it won't come sweet." Her mother smilingly said, "I'm sorry, my child, I must have forgotten the sugar." No amount of stirring could make the tea sweet until the sugar was in it. And no amount of mere stirring of our emotions will sweeten our lives. "It is futile, declares Dr. Jones, "to stir emptiness. Our lives do *not need stirring; they need filling.* If Christ is not in the depths of our souls, no amount of stirring will make life sweet." By, and through, our missionary effort we are sweetening our own lives; filling them with the blessed fellowship of Him Who said, "Ye shall be my witnesses and, Lo! I am with you unto the end." Missionary work and giving puts into life something that the sermon may stir, something that reading our Bibles will stir; something that our worship services will stir; it is nothing less than the presence and power of our Lord. This is the more abundant life. This is life eternal.

J. O. Atkinson.

MISSIONARY OFFERINGS.

WEEKING ENDING APRIL 24, 1937.

Sunday Schools.

Wake Chapel	$ 3.40
Bethlehem, Broadway, Va.	5.48
Mayland, Broadway, Va.	1.00
Pleasant Union, Lillington, N. C.	1.50
Durham, N. C.	13.69
Long's Chapel, Mebane, N. C.	1.89
Pleasant Hill, Liberty, N. C.	5.47
Berea (Nans), Driver, Va.	4.79
Flint Hill, Biscoe, N. C.	.36
Class No. 4, Shallow Ford, S. S.	1.10
Rosemont, Norfolk, Va.	11.06
First, Greensboro, N. C.	7.59
Hines Chapel, McLeansville, N. C.	3.00
Liberty (Vance), Henderson, C. N.	5.42
Biscoe, N. C.	1.20
Liberty, N. C.	3.49
Happy Home, Ruffin, N. C.	1.50
Pleasant Ridge, N. C.	6.00
	$ 78.51

Individuals and Churches.

Linville, Va.	$ 13.05
Pleasant Hill, Liberty, N. C.	6.13
Cary, N. C.	1.06
Antioch (R), Ramseur, N. C.	3.35
Johnson's Grove, Franklin, Va.	2.00
Elm Ave., Portsmouth, Va.	8.70
Flint Hill, Star, N. C.	1.82
Albemarle, N. C.	25.00
Chapel Hill, N. C.	9.00
Asheville, N. C.	40.00
New Lebanon, Summerfield, N. C.	26.00
East Hamlet, N. C.	14.75
	$ 150.86

Specials.

I. W. Johnson Bible Class Oakland Church, Va.	$ 3.00
Burlington, N. C. Sun. School	29.32
	$ 32.32
Total for week	$ 261.69
Previously acknowledged	11,169.08
Total since Sept. 1, 1936	$ 11,430.77

J. O. Atkinson,
Secretary.

OUR SILVER ANNIVERSARY.

The good women of our Eastern Virginia Women's Societies are looking forward to May 13th as a real epoch in the history of our work and all of us are anxious that every Society in our Southern Convention shall be represented in person at Suffolk on the afternoon and evening of May 13th. Mrs. John G. Truitt, our president, is arranging to have a candle for each and every Society and as the name of that Society is called the representative present from the Society will go forward and light the

candle. Should a Society not be represented in person, then the candle of that Society will be left unlighted. We don't want any unlighted candles left on that glorious evening. As each Society is trying to let its light shine at home in the local church it should certainly seek to come to Suffolk and light its candle there that the full light of all these candles may fill and flood the large auditorium of our Suffolk Christian Church. Our Suffolk people are to entertain for the night all delegates and visitors who come if they will in advance write Mrs. J. E. Rawls, 204 South Broad Street, Suffolk, Virginia.

The event will be memorable not only as the celebration of the twenty-fifth anniversary of our organized existence, but as a memorial also to the name and work and life of our late lamented and beloved Dr. W. W. Staley. It was in our Suffolk church that he poured out his great life for the cause of righteousness and the building of the kingdom on earth. The offering by Societies and by individuals are to be brought together and laid on the altar, the very altar which he himself consecrated with his own life and labors; and all this will be a memorial, fitting and appropriate, indeed. All of us in our Societies will need the inspiration of the occasion and the occasion also will need the inspiration of our presence and of our devotion.

MRS. R. T. BRADFORD.

ANNIVERSARY SERVICE.

Day by day changes are taking place and extraordinary things are happening. Now where is this more noticeable than in Missionary work.

This year makes a quarter of a century of the Woman's Home and Foreign Missionary work of the Southern Convention. During the past few months special programs have been presented by the Woman's Missionary Societies throughout the Southern Convention in anticipation of the great occasion when the twenty-fifth anniversary of the organization of the great work of missions of the southern women will be celebrated in the Suffolk Christian Church on May 13, 1937.

In preparation for this outstanding occasion the Woman's Missionary Society of the Franklin Congregational Christian Church presented on February 21st a most interesting and beautiful as well as inspiring service. The Church was decorated with silver candles in silver holders, white flowers in large silver vases.

On the altar table was spread a white cloth on which was placed a long silver tray on either end of which were silver candles, these being lighted as the offering was brought to the altar at the close of the service, first by two juniors representing the Willing Workers Society, then two young girls representing the Young People's Missionary Society, then following these were the circle leaders of the Woman's Missionary Society. After placing their offering on the tray they stood in a semi-circle, while "Take My Life And Let It Be" was being sung, and the Benediction was pronounced by Dr. Jones.

These services leading to the Twenty-fifth anniversary, the most outstanding occasion of the Woman's Missionary work since the organiza-

(Continued on page 15.)

REPORT OF TREASURER WOMAN'S BOARD SOUTHERN CONVENTION.

Receipt of funds of the Woman's Board of Missions, Southern Convention for Quarter ending March 31, 1937.

Valley Va. Central Conference:		
Women's Societies ....$	23.25	
Young People's Societies	3.18	
		26.43
North Carolina Conference:		
Women's Societies ....$	930.33	
Young Peoples Societies	34.25	
Willing Workers' Societies	28.41	
Cradle Roll Societies ..	4.61	
		997.60
Eastern Va. Conference:		
Women's Societies ....$	853.00	
Young Peoples' Societies	190.00	
Willing Workers' Societies	80.00	
Cradle Roll Societies ..	3.70	
		1,126.70
Total		$ 2,150.73

Report of disbursements for quarter ending March 31, 1937.

Home Missions:	
General Work	1,065.00
Foreign Missions:	
General Work	1,065.00
Total	$ 2,130.00

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer, Norfolk, Va.

QUARTERLY REPORT.

Following is the Second Quarterly Report of the Eastern Virginia Woman's Mission Board:

Women's Societies.

Antioch	$ 6.25
Berea (Nan.)	18.75
Berea, Norfolk	12.85
Bethlehem	28.00
Christian Temple	100.00
Cypress Chapel	32.00
Damascus	25.00
Dendron	14.00
Elm Avenue	10.00
Eure	14.20
First, Norfolk	19.00
First, Portsmouth	21.37
First, Richmond	11.00
Franklin	50.00
Holland	26.00
Holy Neck	37.50
Hopewell	2.75
Isle of Wight	30.00
Liberty Spring	50.00
Mt. Carmel	14.25
Newport News	25.00
Oakland	15.00
Ocean View	3.63
Rosemont	47.68
South Norfolk	30.00
Suffolk	200.00
Wakefield	13.00
Waverly	12.50
Windsor	13.30
Total	$ 883.03

Young People's Societies.

Bethlehem	$ 35.00
Burton's Grove	7.50
Cypress Chapel	22.00
Christian Temple	4.50
Dendron	2.00
Eure	8.00
First, Portsmouth	4.00
Franklin	18.75
Holland	7.00
Holy Neck	10.00
Liberty Spring	15.00
Mt. Carmel	4.80
New Lebanon	10.50
Oakland	8.75
Rosemont	5.25
Suffolk	17.40
Newport News	3.00
Windsor	7.25
Total	$ 190.70

Juniors.

Berea, Nansemond	$ 6.50
Bethlehem	7.00
Christian Temple	10.00
Cypress Chapel	2.00
Dendron	2.50
Franklin	7.50
Holland	8.75
Holy Neck	10.00
Liberty Spring	6.25
Mt. Carmel	3.26
Rosemont	4.00
Suffolk	11.00
Oakland	2.00
Windsor	3.25
Total	$ 84.01

Cradle Roll.

Cypress Chapel	$ 2.00
Oakland	1.70
Total	$ 3.70

Offerings District Meetings.

Norfolk	$ 17.38
Nansemond-Gates-Franklin	18.50
Waverly	6.13
Total	$ 42.01

Summary.

Women	$ 883.03
Young People	190.70
Juniors	84.01
Cradle Roll	3.70
District Meetings	42.01
Grand total	$1,203.45

Respectfully submitted,
MRS. J. M. RABY, *Treasurer,*
Windsor, Virginia.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

JACKSONVILLE MEETING.

About forty young people and leaders from all sections of the Southeast met in Jacksonville last week at the regular biennial meeting of the Southeast Youth Fellowship, in conjunction with the Southeast Convention.

In the absence of Lanson Granger, president, the meeting was in charge of Earle Ward, vice-president from Florida. Mrs. R. L. House of Portsmouth, Virginia, led the opening devotional period. Following a period of introductions, a brief history of the Southeast Youth Fellowship was given by the Rev. F. C. Lester.

One of the important business matters taken up was that of changing the name of our group to "Southeast Pilgrim Fellowship." After discussing the question thoroughly, the group voted to adopt this new name. It will make our work harmonize in name with the national organization and in that way will make our relation with it more clear. Throughout the country, Congregational-Christian young people's groups have been making this change and it seemed well to the group at Jacksonville for us to follow along this same line. So—remember to use the term "Southeast Pilgrim Fellowship" from now on, rather than "Southeast Youth Fellowship." This change in name will make no difference in our method of work or organization, but we hope it will make more clear our right to the National Pilgrim Fellowship Bulletins and other program helps with like names.

If you are one of the group who would prefer to keep the name Youth Fellowship, please let the matter drop now and work, as you have been doing, to improve the young people's groups in the Southeast. "The king is dead—long live the king!"

SOUTHERN PILGRIM FELLOWSHIP OFFICERS.

At the Jecksonville meeting the report of the Nominating Committee was unanimously adopted. The officers who will strive to serve you for the next two years are:

President—Earle G. Ward, Winter Park, Florida.

Vice-President—W. B. Williams, Newport News, Va.

Secretary—Emily M. Carleton, Winter Park, Florida.

Assistant Secretary—Frances Foster, Greensboro, N. C.

Treasurer—Emmanuel Hedgebeth, Elon College, N. C.

Superintendents—Devotional Life, Mary Moncrief, Demorest, Georgia; Missions, Irene Cotten, Dendron, Va.; Social Action, Dorothy Truitt, Greensboro, N. C.; Leadership Training, Rev. W. J. Andes, Harrisonburg, Va.; Publications, Rev. J. Everette Neese, Henderson, N. C.

Editor—Emily Carleton, Winter Park, Florida.

Counselors—Rev. F. C. Lester, Norfolk, Va.; Rev. F. Ervin Hyde, Sanford, N. C.; Mrs. W. B. Williams, Newport News, Va.; Miss Annie Campbell, Corbin, Ky.; Secretary of Missions, Young People's Superintendent of Woman's Mission Board, Chairman Board of Christian Education, and all Extension and Field Workers.

ATTENTION, LOCAL GROUPS.

At the Jacksonville meeting a revised Constitution was adopted for One of the things which was changed in the Southeast Pilgrim Fellowship. was the method of raising money for the Southeast work. According to the old Constitution, each local society was to send one dollar a year to their Conference Fellowship. Each of these Fellowships, in turn, was to send one-tenth of the money they received to the treasurer of the Southeast.

This method was changed for two reasons—one, because the system has not worked, for very little money has been forthcoming; secondly, because it did not seem right for the Southeast Pilgrim Fellowship to dictate how much money your local group should send to the Fellowship to which you belong.

Instead, it is now proposed to have each local group take an offering once a year, preferably in May, for the work of the Southeast Pilgrim Fellowship. It is very necessary that the Southeast have some funds if it is to do its job. The newly elected Superintendents are willing and ready to help you, but they can not send out program materials if they have no money with which to do so. It is hoped that the Southeast Pilgrim Fellowship will function as an agency for sending you program materials and suggestions, as an agency for improving the young people's work in the Southeast. Do your part by taking this offering some time in the not-too-far-distant future.

WHAT MAKES HAPPINSS IN THE HOME.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 9, 1937.

SCRIPTURE TEXT: Col. 3:12-21.

Meditations

The Basis of True Happiness—Pro. 16:20.

Religion in the Home—Josh. 24:15; Lk. 39; John 4:53; Acts 16:15.

It is easy to have overlapping in this meeting and the one following. Both topics deal with the home. The leaders of these meetings should plan the programs together.

The members of the society should think of various types of homes such as: A miner's shack; a ten room house in the country; a share cropper's one or two room cabin; a trailer; and an apartment house too small for its occupants. Ask yourselves: How can a family have happiness in these types of homes? Would it make any difference whether the family was Christian or not?

It would be well to make a list on the blackboard of the things that make a home happy or unhappy. Collect opinions on: "How Can Any Home Be Happy?"

Jesus has ways of making homes happy. It will be well to study Col. 3:12-21 and I. Cor. 13 very closely to discover His way.

The Bible gives us many indications of the nature and powers and happiness of real homes. Let us therefore think of a practical application of these principles in our own homes.

Someone has said, "Happiness grows at our own fireside, and is not to be picked in strangers' gardens."

Suggested Hymns—

"More About Jesus," "More Like the Master," "More Love To Thee."

"A home is more than four walls square,
With pictures hung richly guilded,
A home is where love abideth,
With shrines the heart has builded."

S. E. M.

A PRAYER FOR OUR COLLEGES.

Let fall on every college hall
The luster of thy cross,
That love may dare the work to share
And count all else but loss.

—*Authur Cottman.*

Sunday School

By Rev. H. S. Hardcastle

ABRAHAM, A MAN OF FAITH.

Lesson V—May 2, 1937.

Golden Text: *By faith, Abraham, obeyed to go out unto a place which he was to receive for an inheritance.*—Hebrews 11:8.

Lesson: Genesis 11:27-20:18.

The lesson for today covers ten chapters. It is manifestly impossible to cover in detail all these chapters either in teaching the lesson, or in writing these Notes. But it is possible, and desirable to cover more than the few verses which comprise the lesson text in the quarterlies. These Notes will therefore be something of a character study of Abraham as revealed in the ten chapters from his life story.

Abraham, a Man of Faith.

When the writer of Hebrews chapter seven puts the heroes of faith in his Hall of Fame, he quite justifiably puts Abraham as one of the most outstanding heroes of faith. Indeed Abraham has been called the "father of the faithful." Here was a man of faith, not in the sense of giving intellectual assent to man-made dogmas or creeds, but in the sense of trusting a living God. He believed in unseen spiritual realities. This faith was born of a first-hand experience of God. The validity of his faith had been proved by the vitality of his experience. He believed God, believed that He was, and that He was a rewarder of those who diligently seek Him. And James says "Abraham believed God and it was imputed unto Him for righteousness; and he was called the friend of God."

Abraham, a Man of Obedience.

"Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance." He went out not knowing whither he went, adds the writer of Hebrews. But he knew he was going in obedience to the voice of God. It did not make any difference therefore where he was going. He obeyed. Obedience is the first law of spiritual knowledge. There are too many of us who argue and hesitate and balk in the presence of divine demands; we need to obey, to follow such light as we have, to walk by faith, to go forward trusting in God to show us the way and to provide the resources.

Abraham a Man of Prayer.

As one reads these ten chapters he is impressed by the number of instances where it is recorded that "Abraham builded an altar unto the Lord, and called upon the name of the Lord." Indeed one could almost trace his journeys by the altars which be built. Even in that far-off day this man knew the necessity for, and the value of worship. The life of faith cannot be lived unless the fires of faith are constantly renewed through fellowship with God. The secret of Abraham's strength of character was the inner resources which he found for living through worship. It is to be noted, too, that he built these altars in a strange land. They were his eloquent witnesses to his faith in the God who was above all the gods of the people. He knew whom he had believed and he was not ashamed to confess Him before all men.

Abraham a Man of Peace.

Abraham prospered. He became a rich man. And as is so often the case his wealth created a problem and precipitated a crisis. There was strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle. Here was the making of a "family scrap." But Abraham was a man of large heart as well as of large herds. He had things, but things did not have him. He put personal relations above personal profits. In a large-hearted way he took Lot out and gave him first choice that lay before them. "Let there be no strife, I pray thee, between me and thee . . for we be brethren . . .if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." What a splendid thing it would be if individuals and groups would approach their problems in this spirit!

Abraham a Man of Compassion.

When it became apparent that Sodom and Gommorrah were doomed, Abraham attempted to stand in the breach. He interceded in behalf of these wicked cities and the sodden inhabitants thereof. Like his God he delighted in the destruction of the wicked. There is a great need today for men and women of great compassion. Our modern world needs folks who care, folks who will try to stand in the breach between men and the awful consequences of the sins which our complex life has brought upon them. We need folks who "will take it upon themselves" to do something toward alleviating human misery, and averting divine displeasure by giving themselves in sacrificial service.

Abraham a Man of God.

Abraham was not perfect. He had his limitations. The record plainly states that he practiced deceit in at least one instance. But we are to judge the man in the light of his day. He lived in the early dawn of the moral and religious history of the race. But one does not have to apologize or explain concerning Abraham. Here was a man of integrity of character, of honesty of purpose, of largeness of heart, of singleness of devotion, of intelligent insight and of joyful obedience. Abraham was in the finest sense of the word a "man of God." He stands high in the list of the men who have revealed the glory of manhood and the glory of God in human life.

DR. MILLER.

The Rev. Raphael Harwood Miller, D. D., will be the author of the brochure for Universal Bible Sunday. This observance, which is sponsored annually by the American Bible Society, will be held the second Sunday in December, (December 12th), or if more convenient, the second Sunday in Advent, (December 5th). The theme will be "The Fountain of Life."

Dr. Miller is pastor of the National City Christian Church, Washington, D. C., and has been president of the International Convention of the Disciples of Christ. He made the keynote address at the Second World Convention of the Churches of Christ in Leicester, England, in 1935. Besides other volumes, Dr. Miller is the author of *Who Lives in You.*

With so many blessings that the Christian Church and democratic institutions have contributed to modern life, now standing in jeopardy before the onslaughts of European nationalisms and other movements, the American Bible Society is suggesting that Bible Sunday this year be utilized to exalt the Scriptures as the source of our choicest heritage in art, literature, music, personal freedom, social opportunity and political promise, with an urgent appeal to the members of all churches to assume their full responsibility for a wider distribution of the Bible.

In addition to the brochure by Dr. Miller, a colored poster and the customary material, including new features, will be mailed free to pastors throughout the United States in November.

If I cannot do great things, I can do small things in a great way.—*James Freeman Clarke.*

Every man should keep a fair-sized cemetery in which to bury the faults of his friends.—*Henry Ward Beecher.*

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

"The Kingdom At Hand."

"From that time Jesus began to preach, and to say, repent ye: for the kingdom of heaven is at hand."—Matt. 4:17.

Two subjects Jesus impressed upon His hearers: Repentence of sin and the kingdom of heaven at hand. If the Kingdom of heaven was already at hand, what use was there to repent? Would it not be too late?

We are reminded that the Kingdom of heaven has nothing to do with repentence. It is the King's love being offered to whosoever will. Christ is always assuring us that He is near and that we may come close enough to Him to feel His touch, and that every day throughout all the years the Kingdom is wide open for whosoever will to come in. The Kingdom of God was at hand to the thief on the cross. The Kingdom of God is at hand in every appeal for righteousness, justice and peace.

Prayer—Dear Father we cannot close our ears to the call of Christ. We must accept Him and follow Him, and help us to do so this day. In His name we ask it. *Amen.*

TUESDAY.

How Hard To Wait.

"Lo, this is our Lord: we have waited for him and he will save us." —Isa. 25:9.

How hard it is to wait for something. Many are impatient at waiting a few minutes for a meal, or for a belated engagement, or for the train. We cannot do any waiting without complaining. We want the doctor now. We want our pain relieved instantly. And when it is said that a day with the Lord is as a thousand years, how can we put ourselves in step with His leisurely process?

Thanks be to God who giveth us the victory through our Lord Jesus Christ in that patience is one of the graces bestowed for dedicating the life to him. If we can believe that "He doeth all things well to them that love and serve him," we can wait indefinitely; yea, we shall even rejoice in the delay for we shall be sure of the victory.

Prayer—Dear Father, O Lord, Thy waiting we believe is born of Thy love, and our desires can be so far from right. Give us divine patience and full salvation. *Amen.*

WEDNESDAY.

Clearing Out the Rubbish.

"There is much rubbish, so that we are not able to build the wall."—Neh. 4:10.

The people of Judah could not build the wall because of the rubbish that was in the way. But they cleared out the rubbish and then the walls began to rise.

The rubbish in our lives is a travesty on the life we have to live. Our time is so taken up with so many inconsequential things that there is no room for constructive work. Meetings, calls to make, trivial tasks and innumerable phone calls; callers at the door to sell something that we do not want and would not have; advertizing trash left on the front to be taken back to the trash can; dinners and diners; speeches and frivolities in season and out of season.

To clear our lives of this rubbish seems almost impossible. The biggest tasks which we have to perform is to clear it out and let important matters supercede. It requires a dedication to the more important matters. It requires constant watching. It requires constant perseverance. These are also graces which God bestows upon His children.

Prayer—Our Father, in whose life no rubbish is allowed, we turn to Thee for Thy strength that we may daily live for Thee. *Amen.*

THURSDAY.

Has It Happened To You?

"Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full."—Exodus 16:3.

The Israelities thought it was bad enough when they suffered under the hand of Pharoah and they prayed for their freedom. They were given their freedom and sent unto the land of promise. But the way was a difficult and hard way. They actually reached the point where they repented that they had left their country.

You became a Christian and then living the Christian way did you grieve over some lost lust, or pride, or pleasure? Jesus knew the way was hard and He did not fail to prepare His children for it. He said, "Cut off your hand, or pluck out your eye if they should become a stumbling block to you." Have we entered into that stage of Christian experience.

Prayer—O God forbid that we shall ever look back. We know that of we shall we shall be cursed. *Amen.*

FRIDAY.

Know Thyself.

"How many loaves have you?"—Mark 8:5.

"Study to show thyself approved of God, a workman that needeth not to be ashamed."—II. Tim. 5:15.

It has been said that when Jesus desired to know how many loaves that the disciples had, He was asking information which would have more far-reaching significance than the more quantity necessary to feed the crowd. He meant for them to realize their weakness in relation to His power. He meant for them to understand their utter incompetence and His complete competence. In order to do that they must take stock of themselves and they must compare that stock with what the Lord can give them.

How many and what sort of loaves have you? How much do you know about yourself? How much do you know your inadequacy? How much do you know of Him who out of His omnipotence can meet your inadequacy perfectly? How much do you lean on His arms?

Prayer—O Lord, make us humble in Thy sight and in the sight of man that we may not make the mistake of over estimating our competence, and that we may not forget to trust in Thee. ***Amen.***

SATURDAY.

His Name on Our Foreheads.

"Behold, the lamb standing on the Mount Zion, and with Him a hundred and forty and four thousand, having His Name, and the Name of His Father, written on their foreheads."—Read Revelations 14:1-5.

We can not always recognize those who are Christians on this earth. But there is a land where all who are the Savior's and God's will be clearly known.

"Name," means character, in the Bible. What is the name, the character, of the Father and the Son which will be written on our foreheads, if we are true to them? What is it but the beautiful name of Love?

And so we can see the Name already beginning to shine out on the faces here below. Unfortunate is he who has not already recognized the traces of it more than once. Blessed is the one on whose face the glorious Name has already begun to appear.

Prayer—Thy Name is Wonderful, our Father, our Savior. How won-

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

QUESTIONS.

By REV. JOHN G. TRUITT.

LUKE 24 : 1-35.

Let me pick up the questions on the road to Emmaus and see what we find. The two disciples ask two questions of Jesus who was traveling with them *incognito.* The two disciples are asked two question by this same Jesus, traveling as he was with them incognito, and then the two disciples asked each other two questions when Jesus is gone, first having revealed Himself unto them.

The "Stranger" is asked two questions!

The "Stranger" asks two questions!

And then the two disciples question each other!

I.

Jesus had been crucified. Three days have passed. The grave is empty. There is front page news indeed! People everywhere are discussing it. Two of the disciples are on the road to Emmaus, and as they walk along, they talk about these strange facts. "And it came to pass while they communed together and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden that they should not know him." And He asked them what it was they were talking about, and why they were so sad. Then came from them the first two of these questions:

"Art thou only a stranger in Jerusalem?"

"Hast thou not known the things which are come to pass there in these days?"

Pause and consider that first question: "Art thou a stranger in Jerusalem?" A stranger, indeed! He was brought as an infant child to Jerusalem. Old Simon "took him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou has prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." No, He was not a stranger in Jerusalem. When He was twelve years of age His parents took Him to Jerusalem. "And when they found him not (out a day's journey from Jerusalem on their way home), they turned back again to Jerusalem, seeking him. And it came to pass that after three days, they found him in the temple sitting in the midst of the doctors, both hearing them *and asking them questions!*" No, Jesus was not a stranger in Jerusalem. Indeed, He was quite at home there, although only a boy and living many miles away from there. He had been taught about Jerusalem. There was a growing love in His heart for Jerusalem. Later as a man and as the Messiah, He would behold that city, and His love for it would burst forth in that anguishing cry: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often I would have gathered thy children together, as a hen doth gather her brood under her wing, and ye would not!" No, Jesus was not a stranger in Jerusalem.

Then, there is that second question: "Dost thou not know the things which are come to pass there in these days?" Indeed! His visit to the temple—His Father's house. The establishment late at night of the supper with His disciples. The awful night of agony in the garden of Gethsemane. The arrest. The trials. The scourging. The climb to Calvary. The death upon the Cross. "Dost thou not know . . . ?"

II.

Jesus heard the disciples talking about all these things, and He caught a note of real disappointment and deep longing in their souls. He asked them a couple of questions:

"Ought not Christ to have suffered these things, (2) and to have entered into his glory?"

That goes back to the eternal decrees of God, and to things on that side of the curtains. Jesus knew that. And He went back to Moses and all the prophets, and expounded unto them in all the Scriptures the things concerning Himself. Yes, said He, it was right that Christ should suffer these things. It would be the supreme showing of God's love for men. It would be the means of bringing the world home to God, the Father. It would speak peace and pardon to innumerable multitudes. It was God going the limit through Jesus Christ His Son to manifest His great love for the world. And there was also the second question: *Ought not Christ to have entered into his glory?* We know not how great, and how much that is, namely, that Christ should "enter into his glory,"—to come into His own! To have all that is His due! *"Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and let the King of glory come in."* If we know what it is to be forgiven, if we know what it is to be redeemed, we shall join with the angels in praise of Him!

III.

That is just what these two disciples were doing. Their hearts were exulting in the goodness of Jesus, in the truth of the Scriptures, and in His blessed counsel with them. How holy were the memories stirred in their minds, as Jesus talked to them! A Messiah, a Redeemer, a Savior—these were the pictures painted by Jesus from the Scriptures, and such was the hope of the disciples. I can hear one of them say to the other: *"Did not our hearts burn within us while he talked with us?* And I can hear the other one reply: *"And while he opened to us the Scriptures?"*

Is it any wonder the disciples went out and preached the Story that has been the sweetest message of all time? Jesus did not let them down! They were disappointed but He met their disappointment. And so they went with a burning heart. He is no less to us! He is our Lord also, and our Savior. May our hearts burn within us as He, in his own way, shall answer our questions, and at the same time set his searching questions before our own souls!

FAMILY ALTAR.

(Continued from page 12.)

derful it is that that name may some day be ours!

—*Amos R. Wells.*

SUNDAY.

PERFECT THROUGH SUFFERINGS.

"It became Him, for whom are all things . . . to make the author of their salvation perfect through sufferings."—Read Hebrews 2 : 1-10..

Sufferings, then, were needed to perfect the Author of our salvation; and if He who was tempted in all points as we are, yet was without sin, needed sufferings to complete His character, how much more do we!

Let us not fear sufferings, then, or seek to avoid them when the Lord sends them to us. Let us welcome them as the marble, if it were sentient, would welcome the blows of the chisel that release the lovely statue.

Prayer—So we place ourselves in Thy hands, our Savior. Do with us as Thou seeth best.

—*Amos R. Wells.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR APRIL 29, 1937.

Amount brought forward.....		$ 5,533.44
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Greensboro, First	$ 12.01	
Hines Chapel	6.00	
Longs Chapel	2.35	
Burlington, on Thanksgiving pledge:		
J. Spencer Love	60.00	
J. H. McEwen	100.00	
Liberty, 1st. quarter	5.65	
Asheville	10.00	
		196.01
Eastern N. C. Conference:		
Liberty, Vance	$ 8.37	
Youngsville, Mar. & Apr.	2.00	
Auburn	3.00	
		13.37
Eastern Va. Conference:		
Elm Avenue	$ 10.02	
Berea, Nansemond	5.00	
		15.02
Valley Va. Central Conference:		
Antioch	$ 2.62	
Newport	2.75	
Winchester	5.32	
		10.69
Alabama Conference:		
Roanoke		1.25
Special Offerings.		
M. B. Smith, Jr., guardian, support of Whitten children	100.00	
Mrs. Moore, support of child	21.00	
Fidelity Bank	12.50	
Miss Olive A. Gould	2.50	
		136.00
Total for week		$ 372.34
Grand total		$ 5,905.78

PERSONAL EVANGELISM.

"We are at the dawning of the day of personal evangelism, and every one is called of God."—Cortland Meyers.

The churches are to become the centers from which all evangelistic and missionary efforts are to proceed.

The only hope of winning our land to Christ rests upon the individual pastor and the individual church member.

"Personal evangelism is the cry of our age; and if all that 'love His appearing' would enter the work with new zest, the world might be brought to Christ in a few decades."—Green.

"Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5:20.

"He that winneth souls is wise."—Prov. 11:30.

"When I say unto the sinner, 'Thou shalt surely die'; and thou givest him no warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thy hand."—Ezek. 3:18.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Dan. 12:3.

—*Alabama Christian.*

A SINGING CHURCH.

One dark night a missionary was traveling on the outskirts of a territory untouched by Christian influence so far as we know, although looked upon by the young Chilesso church as its responsibility. He heard Christian hymn tunes. Investigating he found a young man from one of the few Christian villages near that section who had carried the Gospel message in song, and a godly group had caught the contagion of the music. The Chilesso church which now has some 2,600 members maintains often that it was first led to allegiance to "The Name" through the influence of Christian hymns. In Mt. Silinda, Rev. and Mrs. John S. Marsh report taking two Christian African women to a conference under another mission where 3000 other native Christian women lived three days in conference on religious matters. They had planned and carried through the entire affair without the help of missionaries.

An aspiration is joy forever, a possession as solid as a landed estate.—*Robert Louis Stevenson.*

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *i even* all her living.

A. D. 33.
i 1 John 3. 17.
a Matt. 24. 1. *b* Luke 19. 44. *c* Luke 21. 7. *p* Deut. 28. 14.

18 And pray ye that your flight be not in the winter.
19 *p* For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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The Christian Sun

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

MORGAN.

Whereas it seemed good to an all wise Providence to remove from us on Jan. 20, 1937, Mrs. Eva Holland Morgan of R. F. D. 1, Holland, Va., and whereas she had been a loyal and faithful member of our Woman's Missionary Society of Holy Neck Church, even when shut in for many years by affliction and suffering.

Therefore be it resolved:

1. That we record our high appreciation of her many virtues as a faithful Christian, devoted wife, mother and friend.

2. That we greatly miss her genial presence, and will ever cherish her memory, while deeply grateful for such a life lived amongst us.

3. That we extend our sympathy to her husband, children, grandchildren, sister and brother in their loss and sorrow.

4. That a copy of these resolutions be sent to the family, to "The Christian Sun" for publication, and a copy placed on the records of the society.

Mrs. N. G. NEWMAN,
Mrs. NELLE LANGSTUN,
Mrs. W. JOHN NORFLEET,
Committee.

APPLE.

Ida Lon McIntyre Apple was born June 29, 1880, and fell asleep at her home in Greensboro, April 11, 1937, age 57 years, 9 months and 12 days.

In the year of 1898 she was united in marriage to L. M. Apple, and to this union was born 7 children, 4 sons and 3 daughters.

Early in life she united with Apples Chapel and upon moving to Greensboro she transfered her memhership to Palm Street Christian Church to which she remained faithful and loyal to the end.

Before going she assured each member of her family of her readiness to go and exhorted them to meet her.

The funeral was conducted from her church by her pastor, the writer, assisted by Revs. L. L. Wyrick, J. L. Neese, B. G. Whitley, and W. F. Ashburn, with interment in Forest Lawn Cemetery.

Our love for her was expressed by the personal interest in her serious illness, display of flowers and attendance at her services.

Mrs. Apple is survived by her husband, 4 sons, 3 daughters, several grand-children, 3 sisters, and 3 brothers. May God comfort the sad.

C. E. GERRINGER.

TOPPING.

We the members of the Woman's Missionary Society of the First Congregational-Christian Church of Newport News, Virginia, wish to pay tribute to the memory of our beloved member, Mr. C. L. Topping, who died March 2,, 1937.

He was a faithful deacon in the church, a member of the Official Board, and taught a class in the Sunday school. His going has left a pew that was seldom vacant.

Therefore be it resolved:

1. We know that our Heavenly Father doeth all things well, according to His love and mercy, and even though we cannot understand, we bow in humble submission to His will.

2. We hold in loving remembrance his service, his willingness and quiet personality.

3. We extend our heartiest sympathy to his companion and loved ones and commend them to God, whose grace is sufficient for them.

4. That a copy of these resolutions be placed on the records of the Society, a copy sent to the family, and a copy sent to "The Christian Sun" for publication.

Respectfully submitted,
Mrs. T. G. HYATTE,
Mrs. W. L. RILEE,
Mrs. T. G. HYATTE,
Committee.

MISSIONS.

(Continued from page 9.)

tion, gives all inspiration to press forward to the high calling of God, realizing the highest joy is in world service, prayer for faith and courage to move forward, seeking to cultivate the spirit of Christ in all the areas of life, in our own hearts, our environments, and out to the ends of the

MRS. J. A. WILLIAMS.

WINSTON-SALEM.

The woman's association of the United Congregational Christian church at Winston-Salem, North Carolina, observed the twenty-fifth anniversary of the organization of missionary work in the Southern Convention on February 26th at the church. The Sunday School room was lovely with its array of spring flowers and on the table with its lace cloth was the beautiful birthday cake with 25 candles.

The anniversary program was used and Mrs. W. M. Jay, the president, was in charge. Mrs. Maymie Neale gave the devotionals and Mrs. J. A. Wester read a letter to the association from Rev. and Mrs. W. T. Scott, organizers of the local society. This letter was much appreciated for it was through their untiring efforts as leaders, that the association has reached the place of help to the church and to the missionary cause that it has attained.

Mrs. W. C. Stout read a splendid history of the society since its organization, November 23, 1933.

Dr. W. M. Jay, the pastor, gave the history of the twenty-five years of growth and service in the Southern Convention.

The unique part of the program followed, when Mrs. J. A. Wester lighted the candles and Mrs. R. V. Haizlip played the wedding music as the bride and bridegroom entered the room with Miss Connie Wester, acting as train-bearer. The bride, Mrs. J. A. May, represented the missionary society, and the bridegroom, Mrs. M. Ivie, represented the church; symbolic of the 25 years union of the two. As they took their places and an explanation made as to the indispensability of bride and bridegroom and also, the missionary society and the church, the entire audience marched around, greeting the happy couple and presented their silver offering.

After a well-planned program of entertainment, the bride cut the cake and dainty refreshments were served. This meeting was guest meeting and each member invited her husband or some friend, and all pronounced this an enjoyable and helpful evening. This society though young in years, is doing a very good work and its members are interested and enthusiastic. They expect to have representatives at Suffolk, May 13th and are looking forward to the meeting.

CHINA LOOKS TOWARD THE CHURCH.

Dr. T. T. Lew who has been appointed a member of the Legislative Yuan, the highest legislative body in the land, is a Christian leader and one of many so honored. Rev. Philip D. Dutton, of Taiku, says China views *character* as essential to the success of the New China. "There is a new spirit in the air. China expects much of the Church. We pray for faith, courage, wisdom and resources to meet this challenge."

To Help Save Our Natural Resources

By C. B. R.

Ours has been and is a great country of natural resources. With millions of acres in virgin timber we thought the time would never come when it would be necessary to place restrictions on the devastation of our forests. In the South and West we have permitted saw mill operators to cut the choicest of timbers, leaving acres of refuse portions of trees to increase fire hazards. Millions of our acres have been denuded through the ruthless hand of man or the ravages of fire. In many portions of this country, choice timber is no longer to be found because we have given attention only to marketing of timber and not to conservation through selection and re-seeding.

In recent years the number and the extent of floods have increased. It is estimated that due to floods 400,000 tons of soil find their way to the bottom of our rivers every years. Instead of checking this great loss of our soil, we have fought a losing battle trying to make up the deficiency by the use of commercial fertilizers. These practices have been carried on with an increasing loss—a loss so great over our feeble gains that the situation has become appalling.

Our population is rapidly increasing. We no longer have a Far West for the expansion of our people. The rim of our country has been touched. The outflow of population from the East to the West has ceased. The plainsman can no longer move to other untouched lands. The problem now is to conserve what we have.

The day of conservation of our natural resources is not only at hand, but an adequate program must be worked out to prevent further deterioration and destruction of our natural resources—trees and soil. The present generation must look blindly and unselfishly to the fact that possibly it can live its days before our natural resources are depleted. Other generations paved the way for our existence and we as loyal Americans must make possible that future generations shall not be victims of our own shortsighted policies. Patriotism must widen beyond the hoisting of flags, the beating of drums, and the marching away to war with other nations. The challenging army before which we stand today is an army composed of ourselves and our lack of a long-range policy of conservation. We must fight the invicible enemy of ignorance, carelessness and indifference. This is not a battle of guns, but a battle of brains, a battle of thinking, a battle of patriotism in its broadest sense.

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, MAY 6, 1937. NUMBER 18.

Mother's Day

By EDGAR A. GUEST.

Let every day be Mother's Day—
Make roses grow along her way
And beauty everywhere.
Oh, never let her eyes be wet
With tears of sorrow or regret,
And never cease to care.
Come, grownup children, and rejoice
That you can hear your mother's voice.

A day for her? For you she gave
Long years of love and service brave.
For you her youth was spent;
There was no weight of hurt or care
Too heavy for her strength to bear,
She followed where you went;
Her courage and her love sublime
You could depend on all the time.

PERSONALS

News from the Churches

Suffolk is expecting a large delegation at the Silver Anniversary on Thursday of next week. Those who expect to spend the night will do the church a favor by writing Mrs. J. E. Rawles, Suffolk, Virginia.

It is possible for a few more churches in the Southern Convention to get Student Summer Service aid. If you can use one or two young people for a week or two, write to F. C. Lester, Executive Secretary, 514 S. Main St., Norfolk, Virginia, stating how much help you want and at what date.

All subscriptions and material for publication in The Christian Sun should be addressed to 514 South Main St., Norfolk, Virginia, and not to Richmond. It will be a real help if all correspondents will remember this when writing. Mail sent to Richmond is delayed in getting to the editor, for he lives in Norfolk. Please remember, friends.

The Adult Bible Classes of our church in Durham, North Carolina, had Dean J. D. Messick of Elon College as guest speaker in honor of the completion of the thirty-seventh year's perfect attendance at Sunday School of Mr. Jimmie Lee Cash. Thirty-seven years of perfect attendance is an unusual record. Congratulations to the class and to the man.

It was the pleasure of the editor and his party of four others to worship with our Winter Park Church on Sunday after the Southeast Convention. Rev. Victor B. Chicoine, the pastor, preached one of his good sermons, like those he furnishes for this paper occasionally. We also enjoyed hearing Dean Vaughan Dabney in the beautiful chapel at Rollins College. The students do a fine part in planning and executing the chapel services at Rollins. The music was espeially fine.

The Christian Sun acknowledges with pleasure the following invitation, and extends congratulations and good wishes to the participants:

Mrs. Rosa Garland Curling
requests the honor of your presence
at the marriage of her daughter
Ruth Elizabeth
to
Rev. Robert Armster Whitten
on Tuesday morning, April twenty-seventh,
nineteen hundred and thirty-seven
at eight o'clock
First Congregational-Christian Church,
Portsmouth, Virginia.

Plans are now in the making for a State Preaching Mission that will reach the entire state of Virginia next fall. The National Preaching Mission has been a success. The Bishop's Crusade in the Methodist Church is putting new life into that Church. We are learning anew that preaching has real value. Give us more and better preaching and we will likely have growing churches and better communities.

The Elon Summer School of Leadership Training is now near enough for young people to begin planning to be there. Classes will begin Monday afternoon, June 21st, and will close on Saturday at noon following. Pastors and churches will please arrange their programs so there will be no conflict, for pastors, superintendents, teachers, young people, and missionary leaders are needed at the Summer School so they can do better work through the coming year.

Subscriptions to The Christian Sun are now coming in fast enough to make life interesting for the office force. Thanks, friends. Keep the good work going. June will soon be here, and the introductory price of $1.50 will cease. Now is the time to be busy on this phase of church work. A new subscription means that for a year another family in our church will be able to read about what we are doing as a Church, and may bring real help to those who need it.

SPECIAL SERVICES.

Rev. Joe A. French, pastor of our church at Ocean View, Norfolk, Virginia, is preaching an interesting series of sermons during May and June. A card sent to members and friends announced the topics as follows:

May 2—Rural Life Sunday—"The Witness of an Apostle."—Ordination of L. F. Todd as a Deacon.

May 9—Mother's Day—"The Witness of the Women."—Dedication of Baptismal Font and Children.

May 16—Pentecost—"The Witness of the Doubter."—Reception of members.

May 23—Trinity Sunday—"The Witnesss of a Reborn Faith. "—Dedication of the pews.

May 30—Memorial Day—"The Promise."

June 6—Golden Wedding Day—"A Lad was There."

June 13—Children's Day—Pageant—"Discoveries."

June 20—Father's Day.

June 27—June Brides—"The Witness of Home."

COMMENCEMENT.

The forty-seventh commencement of Elon College will be held May 22 to May 26 inclusive. The college has had a very successful year from every standpoint, and we anticipate a most successful commencement.

An unusual program has been arranged. The program opens Friday evening with Smith Oratorical Contest. Saturday evening the Dramatic Club presents "The Importance of Being Earnest" by Oscar Wilde. Sunday morning the Baccalaureate Sermon will be delivered by Dr. James H. Lightbourne, pastor of the Burlington Christian Church. The Burlington congregation is invited to attend these services at the college. Dr. Lightbourne holds an honorary degree from the college, is one of our best preachers, and a true friend of Christian education and of Elon College in particular. The Burlington church is loyal to the college and hopes for its continued success.

Reverend George Washington Perry, an alumnus of the college and pastor of Trinity Methodist Church, Durham, will speak on Alumni Day, Tuesday, at 11 o'clock. Following this address, the complimentary picnic luncheon will be served on the campus to faculty, students, and friends. Tuesday evening, Superintendent W. F. Warren, of the Durham City Schools, Durham, will deliver the Alumni Address, which will be followed by the Alumni Banquet. Mr. J. O. Atkinson, Jr. is the president of the Alumni Association.

Wednesday, graduation day, Roger Babson, Moderator of the National Council of Congregational and Christian Churches and one of the most widely known men of today, will deliver the Literary Address. Business and professional men will be particularly interested in this announcement.

The college takes pleasure in extending to ministers, officials and members of the church and friends of the college everywhere an invitation to attend these exercises.

L. E. Smith.

To be serene amid a losing fight,
To meet with equal courage dark or light,
To hate all sham, and with persistent might
To do brave deeds as in a Master's sight,—
This is to learn life's lesson, reach the height.

—*Charles Dausson.*

Not how much talent have I, but how much will to use the talent that I have, is the main question.—*W. C. Gannett.*

A GOLDEN WEDDING ANNIVERSARY.

The many friends of Mr. and Mrs. L. M. Clymer, of Greensboro, N. C., will rejoice with them as they start on the second half-century of married bliss. THE CHRISTIAN SUN joins in the good wishes for many happy years to come. They were charter members of our church in Greensboro and are still faithful. The church Bulletin for April 18th was dedicated to them, and a Greensboro paper gave the following account (in part) of the event:

"Guests will be received informally both afternoon and evening today by Mr. and Mrs. L. M. Clymer in celebration of the 50th anniversary of their wedding. The Clymers were both of Alamance county and were married there at the bride's home, April 20, 1887. Mrs. Clymer was the former Miss Annabel Isley. During their early married life they were residents of Reidsville, going from there to Salem, Va., and thence to Greensboro, where they have lived for 38 years.

"The Clymers have one son, Hugh H. Clymer, three daughters, Mrs. E. N. Z. Ellis, of Winston-Salem; Mrs. Robert Harden, and Mrs. A. E. Pye, and six grand-children, all of whom will be with them for the golden anniversary party. The three sons-in-law and one daughter-in-law will also be here. Mr. Ellis will go to Durham Thursday for the golden wedding anniversary of his parents, Mr. and Mrs. Robert Sidney Ellis.

"Mr. and Mrs. Harden will welcome guests, who are asked to call from 4 to 6 o'clock and from 8 to 10 o'clock at the Clymer residence, 421 McGhee St. At 7 o'clock Mr. and Mrs. Pye are having the family for dinner at their home on South Edgeworth St.

"Receiving with Mr. and Mrs. Clymer will be Dr. C. H. Rowland, pastor emeritus of First Congregational-Christian Church, where the Clymers have worshiped since coming to Greensboro, Mrs. Rowland, Mrs. Dora B. Huffines and Mr. and Mrs. Ellis.

"Mr. and Mrs. Pye will receive in the dining room where the four grand daughters will assist in serving. Goodbyes will be said by Mr. and Mrs. Hugh H. Clymer."

A PARTNERSHIP WITH GOD.

A partnership with God is motherhood;
What strength, what purity,
What self-control, what love,
What wisdom should belong to her
Who helps God fashion an immortal soul.—*Anonymous.*

MIDDLE GEORGIA MEETS.

Christian Life Conference of Middle Georgia came to order Saturday morning under the directorship of the president, Miss Dorothy Grigsby. Throughout the day business sesions, worship programs, panel discussions, and discussion groups were held.

Saturday afternoon the conference was addressed by Rabbi I. E. Marcuson, Macon, Georgia. The group thoroughly enjoyed his speech.

During the remainder of the conference, officers were elected for next year, and final business was completed.

For the entire delegation, I wish to extend our many thanks to the Fredora people for their splendid entertainment. May their showers of blessing never cease.

MOZELLE COLE,
Secretary.

MY MOTHER.

You painted no Madonnas
On chapel walls in Rome
But with a touch divinor,
You lived one in your home.

You wrote on lofty poems
That critics counted art;
But with a nobler vision,
You lived them in your heart.

You carved no shapeless marble
To some high soul-design;
But with a finer sculpture,
You shaped this soul of mine.

You built no great cathedrals
That centuries applaud;
But with a grace exquisite,
Your life cathedraled God.

Had I left the gift of Raphael
Or Michaelangelo
Oh, what a rare Madonna
My mother's life should show!

—Thomas W. Fessenden.

TO THE WOMEN OF THE DISTRICT —NANSEMOND—FRANKLIN—GATES.

"Our Silver Anniversary."

I am sure every society in every church—women, young people, Juniors, Cradle Roll—is looking forward to May 13th, just ten days off, when it will be their privilege to come to Suffolk Christian Church, there to celebrate the twenty-fifth anniversary of our Missionary organization, (as Mrs. R. T. Bradford puts it) "our organized existence." Come, bring your pages for the record book. Lay your gifts on the altar. Light your candle to the memory of our beloved Dr. W. W. Staley and his unselfish life and labors to build a kingdom whose builder and maker is God. Quoting Rev. J. O. Atkinson, D. D., Secretary Missions, "Missionary work and giving puts into life nothing less than the presence and power of our Lord. This is the more abundant life. This is life eternal."

Mrs. John G. Truitt, President of the Southern Convention Women's Missionary Societies has planned a splendid anniversary program. At the banquet hour a play "If I Be His Disciple" will be presented. Come every one who can. Make the attendance from your society and your church help this occasion to be a memorial one. Come, meet, and welcome North Carolina.

MRS. JOHN KING,
District Supt.

ALABAMA MISSIONARY RALLIES.

At four of the East Alabama Association Churches during the month of April, our women have held their spring rallies. Each church of the Association has an opportunity to attend these rallies in its own district. The Forest Home, Caver's Grove, Shady Grove, and Christiana Churches were hosts to their respective district meetings. The attendance was representative at the meetings and the meetings and the interest encouraging to the State Officers and the leaders who attended the rallies.

The following program was rendered at each of the rallies, with different speakers at each rally:

Theme: "*Women Crusaders.*" . .
Sunday School.
Enrollment of Delegates.
Church Service, conducted by the pastor of host church.
Noon Recess.
Devotions.
Women Crusaders—Where? In Devotions.
How? Program and Program Materials.
Why? Value of Missionary Society to the Women of the Church. Value of Missionary Society to the Church.
Business Session.

JEWEL VAN CLEAVE
Conference Editor.

I NEVER CAN FORGET.

I never can forget the voice
That always made my heart rejoice;
Tho' I've wandered God knows where,
Still I remember mother's prayer.
Whene'er I think of her so dear,
I feel her angel spirit near;
A voice comes floating on the air,
Reminding me of mother's prayer.

—J. W. Van De Venteer.

"Make one person happy each day and in forty years you have made 14,600 human beings happy for a little time at least."

EDITORIAL STAFF

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George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EARTH'S HIGHEST HONOR—MOTHERHOOD.

Through the centuries wise men have spoken and poets have sung the praises of mother. It was only a few years ago that Miss Anna Jarvis of Philadelphia first observed a day in memory of her mother, and by so doing began another sacred observance by the entire country. Mother's Day is now widely observed by the churches, and is commercialized by nearly every form of business. It is now the custom for church people to have special programs on the second Sunday in May, which is next Sunday, in honor of motherhood.

And well may the Church add its blessing to those who give new life to the earth. The highest honor earth has to offer is motherhood. This is God's best gift to human beings. Here is the joy of creation in the realm of life. In her mind and heart lies the destiny of the child she bears. It is her's to make or mar a human soul. An unknown poet has well said:

A partnership with God is motherhood;
What strength, what purity, what self-control,
What love, what wisdom should belong to her
Who helps God fashion an immortal soul.

Napoleon was right when he said: "The future destiny of the child is always the work of the mother," and "France needs nothing so much to promote her regeneration as good mothers." Emerson said: "Men are what their mothers make them," and Lincoln said: "All that I am or hope to be I owe to my mother," and John Quincy Adams said: "All that I am, my mother made me." These great men have put into words that which most others have felt even if they did not speak the words.

This sobering responsibility should not be the cause for fear. The partnership is with God, and that guarantees sufficient aid to all those who seek sincerely to measure up to the holy duties of motherhood. It gives purpose to life, and makes duties that might be hard and meanial seem divine. The mother's smile through tears puts a glow in the soul of the child that will live through the years and will be as a beacon to guide when sacrifice is demanded. The prayer that is lived in the home will be answered when children have homes of their own. This is a joy that may well be sought.

Mother's Day is not for Grandmother alone. It is not enough to sing the praise of those who have lived, loved, and gone awhile. There are living, serving, striving, and bewildered mothers who need the help, guidance, courage, and faith which the church can give. Then there are those who should be trained as the future mothers. People are trained to be mechanics, cooks, beauticians, and a thousand other things, but many mothers have never had training for the partnership with God in developing human life. Mother's Day is not the time for tears. It is the time for appreciation, for thought concerning life at its best, for the development of religion in the hearts of those who move the world forward.

Every son and daughter may well wear a white flower (carnation) for a deceased mother or a red flower for the living mother on this special day dedicated to those who share with God the development of the human race. No honor is too great for her who gave us life and guided us when we could not go alone. The greatest honor we can give is a noble life of Christian service. This, no doubt, is the answer to her prayer.

THE SOUTHEAST CONVENTION.

The Union Congregational Church of Jacksonville, Fla. will always have friends in eight southern states because of the very fine way in which they entertained the Florida Conference and the Southeast Convention. Twenty-two of these friends are in Virginia, thirty-five in North Carolina, three in South Carolina, two in Kentucky, twelve in Tennessee, twenty in Alabama, seventy in Florida outside of Jacksonville, thirteen in Georgia, and several others from as far away as Massachusetts. Rev. Mr. Lesher and his fine members greeted in friendly fashion and continued this kind and generous spirit until hotel bills were paid for guests who were there.

Business was dispatched quickly but not too quickly. Most of the time was given to the consideration of religious problems common to all the Southeast. Speakers brought facts as well as philosophy. Southern problems of racial understanding, economic depression of great numbers of people, education, and all the enterprises of the Southeast came in for consideration. Indications were that there is much for the Church yet to do, and that the people in our churches are minded to work. Those sharing in this great meeting surely returned home not only with new information, but also with a greater determination to help make this world, the part in which they live, more Christian than it has yet become.

The Christian Temple of Norfolk, Virginia, invited the Convention to meet there in 1939, and the invitation was accepted. The Youth Fellowship expressed a desire for the meeting to be in June, and the Executive Committee was authorized to designate the time of the meeting.

During the next biennium Rev. John G. Truitt, D. D., of Suffolk, Virginia, will be the president and will have associated with him as vice-president, Rev. Victor B. Chicoine, of Winter Park, Florida. Rev. Alfred W. Hurst, of Chattanooga, Tennessee, will keep the records and handle the funds. The Executive Committee is composed of the officers and Rev. Wiley R. Scott of Atlanta, Georgia, and Professor A. R. Van Cleave of Wadley, Alabama. The Program Committee is composed of the president, the pastor of the entertaining church, and Rev. Carl H. Voss, of Raleigh, N. C. With this fine leadership the Southeast Convention should continue to grow in usefulness.

THE MINISTER'S JOB.

Dean Vaughan Dabney of Andover Newton Theological Seminary at Newton Center, Massachusetts, led a very stimulating discussion group for ministers at the recent Convention. He raised such questions as, Does the minister have a real job in our day? What are his duties? Is he a specialist or a general practitioner? What constitutes the minister's message? What methods should he use in preaching his message?

Ministers present seemed to be unanimous in the opinion there is a real job for the present day minister, that he has many types of work to do in all of which he should be preaching the Gospel of the abundant life as found in Jesus. Not much time was given to the discussion of method other than brief suggestions concerning the use psychiatry. Dean Dabney says that ministers should know something of psychology and psychiatry, but should not undertake to be practitioners.

It is the belief of this writer that the minister's main job is to preach. He may have a thousand other things to do, but there is no substitute for preaching and no excuse for failure along this line. God may call men to run barber shops, wash dishes, go to parties, and speak to Rotary clubs, but these are not the ones who are ordained to the ministry. When Sunday comes and the preacher stands in his pulpit, he is there to speak the message which God has put in his own heart, and unless he can speak it with some assurance of reality, clarity of thought, and earnestness of soul, he will have failed in the job to which the Lord has called him. This writer agrees with Dean Dabney also in the idea that the best sermons grow out of daily study and activity rather than out of seclusion. Formal and beautiful sermons may be written by long hours of tedious study, but if the preacher is constantly on the job ministering to the needs of humanity, reading books and magazines with a mind to the sermons which he is to preach, the chances are that when he stands in the pulpit the Lord will have some message for him to deliver.

To this task he can bring all the native ability and scholorship possible, with the assurance that when he has done his best he is only an unworthy servant.

This is not a plea against pastoral duties or preparation of sermons. It is rather a plea that in all duties which a pastor must perform he will be alert and conscious of the fact that he is to preach to a waiting congregation. Out of his own experience, study, and contact will grow the vital message which living people need. The minister has a tremendous job, the most important of which is to preach the unsearchable riches of God in Christ Jesus.

F. C. L.

THE MOTHER'S HYMN.

"Blessed art thou among women."

Lord who ordainest for mankind
Benignant toils and tender cares,
We thank thee for the ties that bind
The mother to the child she bears.

We thank Thee for the hopes that rise
Within her heart, as, day by day,
The dawning soul, from those young eyes,
Looks like a clearer, steadier ray.

And grateful for the blessing given
With that dear infant on her knee,
She trains the eye to look to heaven,
The voice to lisp a prayer to Thee.

Such thanks the blessed Mary gave
When from her lap the Holy Child,
Sent from on high to seek and save
The lost of earth, looked up and smiled.

All-Gracious! grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of Love and Truth and Right.

William Cullen Bryant.

THE NEW EVANGELISM.

It may be drastic, but it is none the less honest. We the Congregational-Christian people, must evangelize or cease to be. Our work utterly fails unless we get men to God. A direct, fervent, life-challenging Evangelism is the urgent need of our modern world, as it is the hope and need of the Church herself.

For the most of twenty years, there has been a criminal apathy among the churches, generally, in regard to New Testament Evangelism. Perhaps I should correct or modify that by saying, a professional evangelism which depended more on emotion, extravagance, spasmodic efforts, and methods which intelligent and sensitive people very much dislike.

Well! we are all prone to ruts. We get into traditional and supinely accepted ways and we do not wish to give them up. The Church has often sacrificed her power on the altar of precedent. A rut is a grave peril; a little deeper and it becomes a grave. We become the slaves of rules and methods. But why give up the living message for the sake of a dead method?

Evangelism is not a profession; it is a passion. It is not merely the minister's work. It is the business of every Christian. If we are impatient of methods there is an obligation resting upon us to devise new methods. Do not be too respectful of precedent or too reverential toward the usual. Let us break new ground, try new methods, and speak a new vocabulary.

We must seek a wider interpretation of evangelism that will bring people into line with the purpose of our Lord.

Agnosticism has run its way. Many of the philosophic cults of our time are bloodless and lifeless. Men must be saved. Society must be saved. The world has great needs and we have great resources. Evangelism is the key to the problems of youth, the problems of Social Redemption, Economic Reform, Public Morals, International Peace, and Good-Will. What is won by Evangelism is consolidated in reformed Social and national policies and adjusted human relationships.

Salvation may be an out-moded term, but it contains what I believe to be the primary content and abiding dynamic of the Church's ministry in every generation.

This preaching Mission proposes—in our pulpits—our class rooms—our school and college auditoriums—young people's groups—the radio—industrial plants—in hospitals—and by the wayside, and wherever people meet—to bring the needy world, and the Resourceful Saviour together.

I am writing this at the request of the Extension Office in Jacksonville.

James R. Clinton.

CONTRIBUTIONS

SUFFOLK LETTER.

What is man? That is a great question. It cannot be answered in a few sentences. The answer must recognize the origin of the race, and suggest the physical, mental and spiritual capacity of every person, while accounting for the final destiny of human character. A scientific statement is based upon the findings of the laboratory. The laboratory must use the microscope and depend upon chemical reactions. Even the scientist cannot make much advancement if he relies upon his own physical and mental ability. He must use some medium to assist his eyes in his research. His eyes cannot see the hidden mysteries of leaf and flower, without the microscope. And he cannot understand the mystery of his own body without material assistance.

What a blessing ordinary eye glasses, the little microscope and the giant telescope are to man. What would man know about himself, and the world in which he lives, if he did not have access to these valuable aids to study research? How dependent man is! He must bow the knee to mother earth and invoke her help in every field of investigation. Sand must be melted, and moulded into crystal glass and adjusted to the human eyes before man can see the world about him. Nature must teach man to construct delicate instruments to open his deaf ears and bring the harmony of music and the message of human speech to his attention and understanding. The telephone and the radio are regarded as examples of the triumph of man in the field of invention. At the same time they reveal the limitations of the natural man. No man would undertake to pick up the messages sent out from the great broadcasting stations without turning on the radio.

Now this line of observation might be continued indefinitely. But let us pause to observe a more practical lesson pertaining to the spiritual life of man. Man does not hesitate to make use of every available device to assist him in seeing the light of the world and hearing its ceaseless voices. But is he as eager to use available means to hold converse with the spiritual world? What is the key to an understanding of God? What is the secret of contentment for those who rest in him? Is it not faith? Is it not love? Faith looks into the microscope and sees the beauty of creation. Faith lifts the telescope and, through its revealing vision, sweeps the horizon for unexplored realms of spiritual conquest. Love unlocks the secrets of human hearts and rests upon the bosom of a loving Father. If people would study the Bible as intently and conscientiously, as they read science and philosophy, souls would find surcease from sin; and peace, sweet peace, would dispel the clouds of strife and war.

No man can measure man until the rule of love and faith is applied to his spiritual life. Nature has abundant resources to aid man in his scientific discovery. God has provided abundant means for spiritual recovery. The power of consecration has not yet been discovered. Life without love cannot be understood. God is love. Love is within our reach. Divine love is available for those who believe in Jesus Christ. Man is at his worst when hate rules his heart. For hate engenders war. It is the mother of murder and death. Man is at his best when he loves God supremely. The earth becomes his footstool and heaven is his home.

I. W. JOHNSON.

WHAT SHOULD BE DONE.

On Thursday of last week, the biennial session of the Southeast Convention of Congregational and Christian Churches held in the Congregational Church at Jacksonville, Florida, closed. This was a very interesting gathering. The attendance was certainly commendable. The hospitality tional Church at Jacksonville, Florida, was most cordial and gracious.

The program dealt with achievements and problems confronting the United Church in the Southeast. There were many inspiring and helpful addresses. I cannot in this brief article give deserved recognition to the several speakers and the contributions that they made. I want simply to refer to one address delivered by Dr. William F. Frazier, Executive Vice-president of the Home Boards. In discussing the task of the church, Dr. Frazier brought to our attention the constant shifting of our urban population. In the shifting of population in a great city, churches long established and ones influential in the city's life and helpful in denominational enterprises have been almost completely disorganized. Members of such churches move to other cities and into suburban areas, and in many instances, are lost completely to the church, not only to our denomination, but to the church as a whole. These are facts, and they were driven home to every individual by the speaker in his own engaging and forceful way.

These trends must be reckoned with the church. Increased responsibilities are upon our Home Boards. In order to meet the situation, to conserve the strength of the church, and to accomplish the task confronting the church, our Home Boards need increased resources.

The shifting of population, both urban and rural, is more evident in the Southeast perhaps than in any other section. There is a decided trend from the country to the city. City and town population are constantly moving out toward the edges. The Congregational-Christian Church is not a strong denomination numerically in the Southeast, but it does have a great opportunity and a faithful section in which to operate. The Christian Church has considerable strength in North Carolina and Virginia. The Congregational Church has considerable strength in Florida. We have a Congregational Church in Charleston, South Carolina. There is a vast territory comprising great opportunities in the section of country lying between these two extremes. There are a number of cities in South Carolina and Georgia in which we do not have Congregational and Christian Churches. With a small amount of money plus efficient leadership, our church can be established more favorably in this section and in these cities. The way is open and the time is right for the message of Christianity that the Congregational-Christian church has to offer. What are we going to do about it? Will we take advantage of this opportunity and render the service that this great section of our country needs, or will we be content to narrow our vision, lessen our efforts, and minimize our ability. Personally, I feel that God is calling us, our church, to life up our eyes and look on the fields for they are white unto harvest. What are we going to do about it? Will we enter, or will we sit complacently by while the harvest goes to waste, or others go in to reap?

L. E. SMITH.

TO MY MOTHER.

I feel that, in the heavens above
The angels, whispering to one another,
Can find among their burning terms of love
None so devotional as that of "Mother."

—*Edgar Allen Poe.*

SNOW ON THE MOUNTAIN.

It seems that our hills will never get warm again. Snow still flies in the Blue Ridge breeze and sweet flowering May almost here. But my father remembers when a snow came here about April 29th and was six inches deep in the lane at grand-father's house. I hope it dosen't come that way this time, for the old apple trees are now showing the pink buds and peach trees proudly lift their wealth of bloom above a carpet of green. But the wind—Oh! this mountain breeze is so cold! I am not quite sure that it was ever intended for people to live on these mountains except in the summer months. But what a grand and glorious place this would be for people who are tired of staying in hospitals and are still not well. Just to stay here and see the hills bloom in the summer is truly great.

However, if you don't think it work to get four or five children out to church along the crest of these mountains on a windy day you really should try it. Our folks here truly have faith. When I see a mother bring out her family on a cold day I have to wonder how much it really costs her. And I also wonder how many mothers of the outside world would go to that much trouble to worship God. When folks do well I have to tell 'em so. Someone said that a kite rises against the wind and not with. That sounds good for our church here must rise against the wind too. The odds are always against us but I believe that our people here have too much backbone to give up the ship. Give us a few hundred years here and you can't tell Elk Spur from the Christian Temple at Norfolk.

It does seem at times that our church here is slow moving and cold, and then I look over our group and find that Christian Character is being built here. Take Lannie Meredith, who is married now and not only stays with us at Sunday school, but she brings her young husband and baby. She has had charge of the Primary department at S. S. for some years and has done a fine piece of work. She just happens to be one of our girls who has grown up in our church at Elk Spur, and I feel safe to say that no finner girl nor stronger faith can be found in any church. We have a right to be proud of Lannie. And Gladys Strickland makes a splendid Superintendent for our Sunday school. In fact we have quite a few young people here who are fine and I like to tell about them, for many of you people of the outside world never see our folks here and you have to wonder if we are wild folks up here, or if we are just folks. Just the fact that we need a church here doesn't mean that we are cannibals. But I recall once when I went to school in the flat country, a boy said to me, "Why you look just like our girls out here." I have tried ever since to tell folks just how hills really are for I found that people who learn of hills from books just don't know what to expect to find here. I think our pastor came up here with the idea that some worker had a mule shot from under him up here once. But I must say I can't remember that. I never have patched up any bullet holes in any missionary here yet. It is mostly broken hearts that have to be patched up for the workers who roam these cold and rugged hills. But those who understand that they cannot rush over hill but must take the trail with the slow, even stride of a mountaineer, will come out on the mountain top of vision sooner or later and find the climb was worthwhile.

Our Elmores have too much faith in our hills to fail. Oh, of course, there will be many a beautiful dream that will never come true for them. The cold days must come and snow will cap these peaks, but that blood of those old pioneers who took these hills from the wolves and bears is still here. Someone said to me once, "Why did those folks ever come here and stay?" I still think it was because they were not afraid. And surely there is enough of that pearless power here now to keep a church alive. Any way I think so.

"I have but one boast,
"I never yet lost,
"A battle before it was fought."

And now I hope before this even goes into print that our hills will be warm and sunny and can give you a warm welcome if you come up, instead greeting you with snowy kisses.

May God bless you always.

VICTORIA OF THE HILLS.
Fancy Gap, Va.

UNITARIAN—CONGREGATIONAL COOPERATION IN TENNESSEE.

By REV. JOHN CLARENCE PETRIE, *Minister, First Unitarian Church, Memphis, Tennessee.*

Today there is just one Unitarian Church in the entire State of Tennessee; there is none in Arkansas, none in Mississippi or Alabama, and only one in Louisiana. I came to Memphis eight years ago. My isolation hurt me. I determined to cooperate with anyone who would cooperate with me. Five blocks away is the First Congregational Church with a liberal minded pastor, the Rev. Robert A. George, now in his eighties. At once a strong friendship sprang up between us that continues to this day. It has been my hope and prayer that eventually First Unitarian and First Congregational would become the United Congregational Church of Memphis. I still hope and pray for this consummation. I have read the Congregational statement of faith and since it is not intended as a test, but rather as a statement of the general principles underlying Congregationalism, I can say I am in agreement with it.

Furthermore, there is a Tennessee-Alabama Conference of Congregational-Christian churches. I began attending its annual gatherings each autumn. I was received at once as a brother. I have read papers twice before the conference, and once addressed the students of the Atlanta Seminary Foundation at Nashville on the subject of Humanism. The Conference has voted to admit me into what is known as associate membership, so that I feel I am a Congregational minister, although my name is not in the Year Book.

Each June this Conference has a splendid young people's Camp. The last two years it has met at Grandview, on Walden Ridge, not far from Chattanooga. A car full of young people attended in 1936 from the Memphis Unitarian Church with such splendid results that we hope to send at least one car again in 1937, and perhaps two.

I may add that in Chatanooga, where the Unitarian church has closed, there is still a Universalist church, which last fall called as its pastor, a Congregational minister. The Unitarian church of Nashville has also closed with what was left of the small group for the most part joining the Collegeside Congregational Church.

Meantime my isolation has broken down in other directions. Last night I took prayer meeting at a Methodist church; a week ago I addressed the Goodwill mission. In summer, I preach in the Methodist Community Church in Daytona Beach, Florida. I find that the formula of cooperating with whomsoever will cooperate with me has uncovered a great deal more actual brotherhood among the various denominations, than I once dreamed possible. Those of us who go about with a chip on our shoulders have only ourselves to thank if we are met with antagonism.

Cheerfulness and content are great beautifiers and are famous preservers of youthful looks.—*Charles Dickens.*

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

THE EASTER MISSIONARY OFFERING.

Many churches have sent un their annual or Easter Missionary offerings, but many others have not. It will be appreciated beyond measure if all pastors who have not done so will see to it that their churches send in the offering as soon as possible. Some pastors, like some laymen, are not interested in missions. That is because they put such little into missions. As editor F. C. Lester said in The Sun recently, "one is not much interested in a bank, or a business, until one puts some money in it." Missions is an investment for Christ in the Salvation of Souls. The more one puts into it, the more one is interested and the more one gets out of it.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 1, 1937.

Sunday Schools.

Shiloh, Ramseur, N. C.	$	2.00
Auburn, Raleigh, N. C.		4.31
Pleasant Ridge, Ramseur, N. C.		3.53
Youngsville, N. C.		2.00
Dry Run, Seven Fountains, Va.		4.25
Berea, Altamahaw, N. C.		5.10
New Lebanon, Elberon, Va.		4.00
Franklin, Va.		5.00
Oakland, Va.		10.00
Windsor, Va.		2.57
Suffolk, Va.		25.00
	$	67.76

Individuals and Churches.

Bethlehem, Altamahaw, N. C.	$	9.20
Oakland, Va.		12.75
Hopedale, N. C.		1.88
East Green, High Point, N. C.		3.00
Hine's Chapel, McLeansville, N. C.		30.00
Dry Run, Seven Fountains, Va.		7.50
Antioch, Harrisonburg, Va.		25.24
Big Oak Christian Endeavor Society, N. C.		2.51
Timber Ridge, Gore, Va.		1.21
Newport News, Va.		23.47
Elon College Community Church		41.31
	$	158.07

Woman's Board, S. C. C.

Mrs. H. S. Hardcastle, Norfolk, Va., Treasurer	$	2,130.00

Cent-A-Meal Boxes.

Franklin Congregational-Christian Church	$	19.00
Total for week	$	2,374.83
Previously acknowledged		11,430.77
Total since September 1, 1937	$	13,805.60

J. O. Atkinson,
Secretary.

THE LAST CALL FOR THE SILVER ANNIVERSARY.

For the past three months the Publicity Committee has been anxiously striving to get before all the people the news of our Silver Anniversary to be held in Suffolk, May 13th, at 2:30 P. M. If we have failed it has not been because The Christian Sun and numbers of friends have not done their part. Before another issue comes to your home, the meeting will be history.

There are a few facts that we wish to emphasize in this our last call to you who are interested. First, our offering is NOT to be used to build a monument to Dr. Staley nor for Suffolk Church. Instead it is to be used in some live, active, service as a memorial to him and in no way affects any particular church.

I hasten to emphasize this as these facts have been mixed in the minds of some people. Service, usefulness, and worthwhileness we think he would delight in, but never a cold shaft.

Second, we desire that our offerings shall be presented in silver, why not? It is our Silver Anniversary and we are thinking in terms of our Twenty-fifth Anniversary, so let us bring silver and pile it around the altar.

Third, arrangements are being made for a record to be kept so every person who brings the offering for their church will be given a card to fill out stating definitely the various amounts from that particular church. The financial statement blanks will be given to you at the Suffolk Church during the intermission and evening service.

Fourth, one person, the president of the Woman's Missionary Society of the local church, should bring the entire offering from her church. When the name of the church is called she will present her gift and light the candle for her church. Only one candle for each church will be lighted, not one for each society. If it is possible for the local president to be present the conference president or some other person designated by the particular church should present the gift.

Fifth, a beautiful program has been prepared, full of devotion and appreciation. It starts promptly at 2:30 P. M. At 6:00 in the Fellowship Hall a birthday supper will be served for 50 cents. At this time an impressive program will be carried out and time will be given for fellowship with the visitors. At the evening service we are to be honored with the presence of our visiting guest speaker, Miss Ruth Isabel Seabury, of the American Board. Miss Seabury will bring the message at that hour and we would like all of our women who can possible be seated in that large auditorium to hear her.

Sixth, we want to extend to the men of our church a most cordial invitation to be present and enjoy this meeting with us. You have always helped us in every undertaking and it will do us good to have you share in our Anniversary. Should you so desire you, too, may bring your offering in silver. Of course all of our ministers know that we not only want them but are anticipating their helpful cooperation, conscious of the fact that our Silver Anniversary would not have been possible without the support they have always given our efforts.

Seventh, come one, come all, come at 2:30 P. M., have supper, and remain for the evening service, and above all remember that it celebrates the small achievement of a band of women and men organized for a purpose that seemed worthy.

Mrs. J. Monroe Harris.

SILVER ANNIVERSARY PROGRAM. (1912-1937.)

Woman's Missionary Convention of the Southern Convention of Congregational and Christian Churches.
May 13, 1937.

"They looked unto him and were radiant."—Ps. 34:5.

Suffolk Christian Church
Suffolk, Virginia.

2:30 Organ Prelude—Mrs. Eloise Crocker Wallace, Organist.
Hymn—"All Hail the Power of Jesus' Name."
Invocation—Rev. H. S. Hardcastle.
Worship Service—Mrs. C. H. Rowland (Convention's First President.)

3:00 Past achievements of the Convention, and Presentation of Past Presidents—Rev. J. O. Atkinson, D. D., Mission Secretary of the Southern Convention. Mrs. C. H. Rowland, Mrs. W. H. Carroll, Mrs. W. A. Harper, Mrs. J. A. Williams, and Mrs. W. R. Sellars.

3:30 Recognition Service—
Conference Presidents:
Mrs. H. O. Paris, North Carolina.
Mrs. K. H. Sale, Valley of Virginia.
Mrs. J. Monroe Harris, Eastern Virginia.
Convention Ministers present.
President of the Southern Convention—Rev. Stanley C. Harrell, D. D.
Chairman of the Mission Board of the Southern Convention—Col. J. E. West.

4:00 Duet—Mrs. L. L. Vaughan, Mrs. A. B. Jarvis, Christian Temple, Norfolk, Virginia.

Address—"Personality In Missions." —Rev. L. E. Smith, D. D., President of Elon College.

4:40 The Anniversary Song—Written by Mrs. James L. Foster, Elon College, North Carolina.
Announcements.

4:55 Adjournment with Prayer—Rev. N. G. Newman, D. D.

Anniversary Supper.

6:00 The Supper in Fellowship Hall.
A Play—"If I Be a Disciple."
Characters:
Mrs. Henry De Peyster Morris, Margaret Nelms; Dorothy Dalton, Mary Rawls Jones; Blanche Carem, Anna Virginia Britt; Mrs. Jones, Mrs. A. W. Kelly; Mrs. Calkins, Mrs. A. G. Dunn; Peggy Morgan, Mary Burchett; Martha, Mrs. Geo. Earl Rogers.

Evening Program.

8:00 Organ Prelude—Mrs. Wallace.
Hymn—"From Greenland's Icy Mountains."
Invocation—Rev. W. J. Andes, Harrisonburg, Virginia.

8:20 Introduction of the Speaker—Mrs. S. C. Harrell, Vive-president, Durham, North Carolina.
Address—"Out of Yesterday Into Tomorrow."—Miss Ruth Seabury, Boston, Mass.

9:00 The Candle Lighting Service—
A Memorial to Dr. Staley—Rev. I. W. Johnson, D. D., Secretary of the Southern Convention.
Anthem—"Send Forth Thy Light."—(Gounod)—Suffolk Christian Church Choir.
Roll Call of Churches, and Presentation of Gifts.
Consecration Prayer and Benediction—Rev. J. G. Truitt, D. D., Pastor Suffolk Christian Church.
Response by the Choir.
Organ Postlude—Mrs. Wallace.

OUR GOLDEN ANNIVERSARY.

Mrs. D. E. Mitchell of Reidsville, N. C. is planning to take a car full of young girls to the Silver Anniversary meeting at Suffolk, Va., on May 13th. She feels that it is very important that these young people be present, for they are to be leaders in Reidsville during the next twenty-five years. Who knows but that our president at our Golden Jubilee may be one of these Reidsville young ladies. Would that every church could be represented by a group of young people as well as by a group of women.

I wish that we might think in terms of our Golden Jubilee as well as our Silver Anniversary, for if our Golden Jubilee is to be a success we must begin now. Mrs. Harris is anxious to have the balcony of the Suffolk Church filled with young people at the Silver Anniversary. I am anxious that North Carolina as well as Virginia be well represented in this group. Missions needs the enthusiasm and encouragement of our young people combined with the experience and wisdom of our men and women. Together we can do great things for God.

Mrs. W. E. Wisseman.

WAVERLY CELEBRATES.

The Silver Anniversary of the Waverly, Virginia, Missionary Society was held on the evening of March 14, last, with the following program:

Prelude.
Invocation Hymn.
Introductory Remarks.
Hymn—"Lead On, O King Eternal."
Responsive Reading:

Leader: Praise Ye Jehovah, Praise, oh ye servants of Jehovah, Praise the name of Jehovah.

Response: I will sing unto Jehovah for He hath dealt bountifully with me.

Leader: Remember the days of old, consider the years of many generations; ask thine elders and they will tell thee.

Response: They shall utter the memory of thy great goodness.

All: Blessed be Jehovah God, the God of the Israelites, who only doeth wonderous things and blessed be this glorious name forever.

Quartette—Miss Mary West, Mrs. W. E. Norris, F. L. Carr, M. B. Level.
Poem—Mrs. E. L. Gray.
Scripture.
Prayer.
Reading—"Forward Through the Ages."—Mrs. T. Fred Wright.
Sketch of Local Society—Mrs. W. H. Johnson.
Reading—"Twenty-five Years of Growth and Service."—Mrs. F. A. Epps.
Duet—Miss Mary West, F. L. Carr.
Pantomine—"Take My Life and Let It Be."
Candle Lighting and Offering.
Closing Hymn—"Blest Be the Tide That Binds."

INGRAM CELEBRATES.

The 25th Anniversary of the Woman's Missionary Society of Ingram Christian Church was held April 15th. The church was beautifully decorated with flowers for the occasion.

A large cake with white candles and silver trimmings was used. In the center of the cake was a large candle which was lighted by Mrs. Minnie Farmer Cook, who organized the society 25 years ago. She lighted this candle, quoting these words, "Let your light so shine."—Matt. 5:16. Each member lighted a candle as they deposited their offering in a silver tray. There were present three persons who were members of the society from the beginning, namely: Mesdames C. V. Dunn and N. P. Ingram and Miss Pattie Adams. We had as our guests the following Societies: Vernon Hill, Mt. Zion, Mt. Table, Oak Level. Greetings came from Pleasant Grove Society.

After the lighting of the candles and offering, the pastor in behalf of the society presented Mrs. C. V. Dunn a lovely string of pearls in appreciation of her faithful service as president of the society for these 25 years.

Those assisting Mrs. Dunn in the program were Mrs. L. E. Carlton, and Miss Arvis Dunn.

After the benediction we were all invited to the Social Hall where delicious refreshments were served.

Soon we were on our homeward journey thanking God that we had witnessed the celebration of the 25 years of Missionary activity and hoping that if it be in His will, we may be able to enjoy the Golden Anniversary of this Society.

Mrs. B. J. Earp.

GUILFORD DISTRICT MISSIONARY RALLY.

The annual meeting of the North Carolina Woman's Missionary Conference of the Guilford District convened at Reidsville Congregational-Christian Church, April 21st.

A very interesting and instructive program was presented under the capable leadership of Mrs. A. B. McFarland of Guilford College. Several speakers brought inspiring messages throughout the day. Mrs. A. B. McFarland, superintendent, brought an inspiring message to the delegation. Her message was based on "Past Witnessing and Future Witnessing." Mrs. Grace Stewart of Greensboro conducted the worship period, convincingly portraying the fact that "Christ is the Way." Mrs. W. E. Wisseman, of Greensboro First Church spoke on the founding and the purpose of the Council for Social Action of our Church. She emphasized the fact that our nation was founded with high ideals, and that the Council is to aid in every way possible to face and solve problems of the social order of today.

Every member, delegate or visitor was inspired by the presence of Dr. J. O. Atkinson. His address, "The Way of the First Witness" was a challenge to the modern church. The way of Christ was and is the hard way, but Paul, as the first witness, was undaunted, ever pressing onward with Christ as his guide. Could we, as his followers, seek less? Dr. Atkinson's address was a challenge to all Missionary Societies and church mem-

(Continued on page 10.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

A CHANCE TO HELP.

Congratulations to those who had the privilege of attending the Southeast Fellowship and Convention. It was good to see such a fine representation there. When the young people from these eight Southern States get together and work together, a new day will dawn in our churches. It is to this end that some of us earnestly work and fervently pray.

One bit of work which all can unite in is to raise some money with which to send the president of the National Pilgrim Fellowship, A. Lanson Granger, to a dozen Summer Schools in the middle west next summer. The Pilgrim Fellowship is now in the process of being formed. The first president was elected last June. Young people in the Southeast are proud of the fact that he comes from their group, and was their president at the time of the national election. It is expected that they will respond quickly and generously to this fund so he can go as a friendly messenger from young people to young people. It is in this way that we can help to make a friendly world.

The Southeast Fellowship endorsed the raising of such funds. All money raised by local churches should be sent to the Conference Fellowship treasurer, who will in turn send it to the treasurer of the Southeast Fellowship. Let me urgently request that young people in every church and in college groups make their contribution at once and send it in. The amount need not be large, but it should be shared in by as many as possible. Put with it a prayer that out of this summer's work may grow a larger Pilgrim Fellowship and a more Christian world.

F. C. LESTER.

A MESSAGE FROM NEW PRESIDENT.

Progress and accomplishment of service made in the Southeast Pilgrim Fellowship since its inception have not due to the efforts of any one person. Nor will that made in the future be. Many have contributed. One of the fine things about serving in the organization is that the person who serves most will as a result be the one to realize the most growth in personality, and character, and lovely spirit; will be among those who find the greatest enjoyment in what is accomplished.

A good executive is one who can delegate authority and fix responsibility. Any organization to be self-governing must have officers to administrate the routine work and to fix responsibility. But a mere handful of officers cannot, alone, successfully function for the organization.

My message to the Southeast Pilgrim Fellowship is this: Let every one consider himself a partner in the work in the Southeast and endeavor to carry over into his own contacts and into his own local group the program he wants to see enacted in the entire organization. Try to help make *your* program *our* program and vice versa. Don't place too much emphasis on the executives; after all it is *your own* organization!

I think I speak for the executive committe when I say to the body of the Southeast Pilgrim Fellowship that alone we feel insignificant, but working with the cooperation of the Southeast en masse we feel sure that some really constructive work can be done here toward building a new world.

EARLE G. WARD,
President, Southeast Pilgrim Fellowship.

A MOTHER'S LOVE.

A Mother's love!
If there be one thing pure,
Where all beside is sullied,
That can endure,
When all else passes away;
If there be aught
Surpassing human deed or word, or thought,
It is a mother's love.

—*Marchioness de Spadora.*

SAFEGUARDING THE HOMES OF TOMORROW.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 16, 1937.

SCRIPTURE TEXT: John 24:15-24; Proverbs 22:6.

Meditations—

Advice to the Leaders of the Home.—Titus 2:1-8.

The Needed Guest of Every Home.—Rev. 3:20.

The Place of Young People in the Home Today.—Col. 3:20.

A Safe Home.—Acts 16:29-34.

If we have discovered what makes happiness in the home, we are prepared to face the topic for this meeting. To have a strong civilization it is necessary to safeguard the homes of tomorrow. We should discover the dangers confronting our homes and find a solution by which these dangers may be avoided.

No doubt one of the greatest dangers threatening the home is the laxity in marriage relations. This is a field wherein sacred relationships should exist. If the best results are to be accomplished, the man and wife even in their thinking, must draw a line of division between their own mates and those outside. This respect toward those outside promises the most secured married happiness and helps to develop a homelife that is satisfying. At the same time we must be able to include others in our vision, and have a concern for the well-being of all families. Someone has said, "Our homes must have windows that look out upon all the world."

The opinion that free love is thrilling and harmless is false. It is only mis-used love for the immoral type. All young people need to know and feel the sanctity of married life.

To Think About—

1. Is there any reason why the present day professional woman may not be just as true to her husband as was her grand-mother who spent practically all of her time at home?

2. Does a wedding in your community have the same dignity and preparation as a funeral?

3. Do the families of your community have family worship? Would this help safeguard the homes of tomorrow?

4. What training do young people get that will aid them in selecting a life-partner and building a new home? What could be done along this line by your church?

5. Does drinking and smoking on the part of young people have any affect on the future home? Ask your doctor.

6. What effect does divorce have on homes?

Suggested Hymns—

"Onward Christian Soldiers."
"Faith of Our Fathers."
"Home, Sweet Home."

S. E. M.

The Pleasant Ridge Church, Randolph County, N. C., has improved the looks of the church by planting some shrubbery on the grounds. The young people have reorganized the Christian Endeavor Society, and everyone is invited to attend the services each Sunday night at 7:30.

OLLIE M. BEANE.

Sunday School

By Rev. H. S. Hardcastle

ABRAHAM, A MAN OF PRAYER

Lesson VI—May 9, 1937.

Golden Text: "*The supplication of a righteous man availeth much in its working.*"—James 5:16.

Lesson: Genesis 18.

A Man of Hospitality.

This man Abraham was a man of hospitality. He was a gracious host. With instinctive courtesy and true Oriental hospitality he invited the three unknown men to be his guests, and he entertained them in a gracious and generous manner. He did not know who they were, or what they were about; it was enough that they were strangers, and that they needed rest and food.

Now to be sure we cannot rush out and entertain every stranger that passes by, even those of us who may live in the country. And certainly this is true of those of us who live in the city. But one has the feeling sometimes that our Western world has lost much of the art of hospitality, which was one of the outstanding virtues, not only in Abraham's times, but also in the early Christian Church. We are too busy, company is too much trouble, entertaining involves too much expense, and we do not have the facilities or the disposition to do it. And yet there is still a place for the fine art of hospitality in modern life, both in country and in city. And there is quite an opportunity for large service through it, if it is done in the right spirit and in the right way. For instance, the writer of these Notes knows of a woman in a university city who wanted to be a missionary, but who was not able to carry out her cherished plan. She uses her Christian home for Christian hospitality. Regularly she invites students from foreign countries into her home for Sunday dinner and for an afternoon or evening of fellowship. The meals are not elaborate. The program is not elaborate. It is simply an opportunity for fellowship and mutual understanding. But a host of young people from other lands have gone into this home for this fellowship, and have gone from it with new inspiration and as friendly ambassadors and interpreters of American life. Even in our complex, impersonal American life, there is a place for genuine hospitality unselfishly extended especially to those who need it.

A Man of Prayer.

Today's lesson shows Abraham as a man of prayer. Two interesting phases of this vital and much misunderstood subject are presented in the lesson: A Revelation from God, and Intercession with God. God made known to Abraham what He was about to do. The secret of the Lord is with them that fear Him. This does not mean that a good man is a fortune-teller or a worker of magic. It does mean that to the man of sensitive spirit and responsive heart and obedient will, God can make known His will and His way. Jesus Himself said that the Holy Spirit would show His followers "things to come." The secret of the Lord is with them that fear Him.

The emphasis in Abraham's prayer is on the element of intercession. Here is a great man pouring out his heart in behalf of others. He had compassion on people, even on those who had sinned away the day of grace. He pours out his heart in their behalf. Several characteristics of that prayer need emphasis in or prayer life.

It was natural. Abraham talked with God as a man talks with his friend. It was a conversation with God. There is nothing stilted or formal about it.

It was humble. There is a note of humility running all through it. In spite of its intimacy there was nothing flippant or irreverent in it. Abraham, like every other sensible man knew that there was a great gulf between the Holy God and himself.

It was trustful. Abraham came believing that God is, and that He is a rewarder of those who diligently see Him. "Shall not the Judge of all the earth do right?" He was not trying to change the will of God. He was simply trying to bring into play elements that had not been operative before. It was offered in the spirit of "not my will, but thine be done."

It was intercessory. Abraham prayed for others. He was not asking things for himself. It is an injustice to the man to think that he was praying simply because Lot was involved. He was praying for those men and women who apparently were doomed, in the hope that perhaps even yet the mercy of God could have the ascendency over the inexorable working out of the consequences of sin.

It was persistent. Again and again he prayed, six times he presented his intercession before Jehovah. Prayer to be effectual must not be spasmodic. We are to pray without ceasing.

It was definite. Abraham prayed specifically. He did not pray simply in general terms. One's prayers should not be narrow but they should be definite and specific.

It was submissive. As has been stated before, it was offered in the spirit of submission to God's will. All true prayer is thus. True prayer is not a matter of changing God's plan, but of preparing men to do God's plan.

MISSIONS.

(Continued from page 9.)

bers to accept the way of the first witness and adventure for Christ.

The Method Hour was probably one of the most enjoyable features of the entire program. A general discussion on "The Way of Witnessing in the Total Church Program" was led by Mrs. W. E. Wisseman. This proved invaluable because everyone could enter into discussion, impart information desired, and compare ideas exchanged.

The attendance and interest manifested proved the willingness of the women as workers in the church. Seventy-one delegates from nine churches were present. Three ministers, Dr. J. O. Atkinson, Elon College; Rev. C. E. Gerringer, Palm St. Church, Greensboro; and Rev S. W. Penn, of High Point added much to the conference.

Special music was rendered by the Reidsville quartette.

The fellowship and hospitality of the Reidsville Church cannot be surpassed. The luncheon, served in the dining hall of the church, was delicious. It might be added that the Reidsville Church now has a new Sunday school annex, which is both beautiful and spacious.

The officers for this year were retained. They are: Superintendent, Mrs. A. B. McFarland, Guilford, N. C.; Assistant, Mrs. W. F. Burton, Brown Summit, N. C.; Secretary, Vera Gerringer, Brown Summit, N. C.; Assistant secretary, Mrs. Dewey Cockman, Greensboro, N. C.

Greetings were extended to the rally from O. H. Paris, Greensboro, State President of the Woman's Missionary Conference by Mrs. W. E. Wisseman. The Rally extended sympathy to and appreciation for everything Mrs. Paris had done to add to the years program. Due to illness in her home, Mrs. Paris was unable to attend the Guilford District Rally.

Upon adjournment, the Rally was invited to convene with the Greensboro Palm St. Church next year. The pastor is Rev. C. E. Gerringer.

Vera Gerringer,
Secretary.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

OUR COMMON WAIL.

"Call me not Naomi; for the Almighty hath dealt very bitterly with me."—Ruth 1:20.

We are told that the name "Naomi" means pleasantness; and "Mara" means bitterness. Naomi had had a hard time and she did not see a great deal of pleasantness in her life. Therefore she complained to her friends that God had dealt bitterly with her and that she should be called "Mara" hereafter.

This is the way of all flesh. We charge God with our sorrows. Nothing is right with the world; if it were, everything would be right with us. We should know God better than this. We should realize that God can wrong no one. If there is bitterness in our lives, certainly God could have not placed it there. If we charge Him with it, we are maligning His Universal Heart of Love.

Prayer—Dear Lord, Our Father, Thy ways are ways of pleasantness, and all Thy paths are peace. Whatever bitterness sin has placed in our lives, in Thy ways it shall be overcome. *Amen.*

TUESDAY.

UNRECOGNIZED SANCTUARIES.

"Surely the Lord is in this place; and I knew it not."—Genesis 28:16.

The earth is God's sanctuary and the sanctified heart finds God at every turn of the road. The arbutus by the side of the hill may be an altar where man may worship. The altar of a cathedral has no holiness unless holiness dwells in the soul that worships there.

It is one of the most delightful experiences known to man to recognize God's presence constantly. That recognition banishes care, just like sunshine drives away the shadows, and it lifts the soul unto the blessed vistas of eternity.

Prayer—Our Heavenly Father, give us vision to recognize and know Thee in every place where we are, and in knowing Thee, may we have peace that passeth understanding. *Amen.*

WEDNESDAY.

BLESSED MEMORIES.

"I will remember Thy wonders of old."—Ps. 77:11.

Memory furnishes the entire background of life and constitutes the stuff that the future is made of. That memory may fill us with stinging regrets and make the future a very bitter one, or it may be rich with beautiful things and fill the future with joy. Such a memory is made only by the living of the beautiful things today and by letting every blessing of God's grace rest upon our lives forever.

Prayer—Thou, O God, dost never forget, save in penitence when Thou dost forgive and forget. Endow us with the ability to remember the good things of life and to live by them in Christ Jesus. *Amen.*

THURSDAY.

AN UNSTABLE SHIP.

"A doubled minded man is unstable in all his ways."—Jas. 1:8.

Life is like a billowy sea. He who travels its courses is buffeted about by its billows and storms. We have been wise enough to invent "stabilizers" and place them in our ships that they may ride the waves without rolling and outride the storm to the haven of rest. In Jesus Christ God has furnished life its stabilizer, but we are still faithless to use Him.

James perceived the magnificent truth that the Messiah had come. He set this fact in the heart of his life and held to it faithfully and bodily. But alas for the one who is double-minded. Like Peter in his months of failure, courageous at one time and walking the waves and, a moment later, a coward and sinking. Christ is life's stabilizer. Keep the eyes fixed on Him. Be firm midst all life's onsets.

Prayer—O God, Thou Rock of Ages, make us staunch in our faith and our service. In Jesus' name we ask it. *Amen.*

FRIDAY.

THE SOUL'S BULWARK OF STRENGTH.

"I send forth the promise of my Father upon you."—Lk. 24:49.

Life's vicissitudes furnish us with a great many of experiences which make us feel as though God had abandoned us, that Christ has left us lonely, leaderless and defenseless, just as the disciples felt in those days when their Lord had gone from them. But precisely at the time when most needed Christ came to them with His chief blessing. So does he come to us. When life's woes appear the darkest, when our sorrows seem most nearly unsurmountable, then Christ sends forth upon, who look to Him, the promises of the Father.

Prayer—O Lord, Our Redeemer, we lift our hearts unto Thee this day and pray that Thy hands in our lives may be the completion of Thy grace. *Amen.*

SATURDAY.

THE PROMISE OF THE FATHER.

"I send forth the promise of my Father upon you."—Lk. 24:44-53.

The ascending Christ did not leave His disciples comfortless upon the earth. He left them with promise, the glorious promise of His Father, the promise of the Holy Spirit who should be with them in blessing forever.

And so when God seems to have abandoned us, when Christ appears to be leaving us lonely, leaderless, and defenseless, then is precisely the time when the Lord's chief blessings descend upon us. Then, when we need them most and because we need them most.

"When the tale of brick is doubled, Moses comes." When life's woes appear the darkest, when our sorrows seem most nearly unsupportable, then Christ sends forth upon us the promis of His Father.

Prayer—We claim Thy promise, kindly Redeemer. We lift up to Thee our sore need, and require at Thy hands the completion of all Thy grace. *Amen.* —*Amos R. Wells.*

SUNDAY.

SWIFTNESS THAT FAILS.

"Flight shall perish from the swift."—Amos 2:6-16.

Because of the wickedness of the Israelites, thundered Amos, the farmer-prophet, flight should perish from the swift; that is, in the day of attack. They should be defeated, and when it became necessary to flee from before their victorious foes, even those fleet of foot should be unable to do so.

If, after our many sins, we are still able to run away from temptation and escape the wiles of the devil, it is not so bad with us; but a time comes when even that last mournful recourse has left us, when we must stand still and see the swift and fatal punishment descend upon us.

There is only one remedy for that woe, and this is to flee to God while there is time; to give up utterly and at once the sin that so easily besets us, and live the life with God that we know He wants us to live. "Today, if ye will hear His voice, harden not your hearts;" for harden them you can and will, so that they can never be softened, if you keep on in sin.

Prayer—While there is time, O God. While there is time, O Our Savior. While there is time, blessed Spirit. Free us from wickedness while there is time. *Amen.* —*Amos R. Wells.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

TO BRING US IN.

By REV. VICTOR B. CHICOINE, D. D.

"*He brought us out to bring us in.*"—Deut. 6:23.

These words of Moses to the wanderers from Egypt were spoken to them on their approach to the Promised Land, that they might have assurance that their long journey had not been purposeless. These ancient words are still good words for us all to consider—for this text is a summation of God's mind and purpose for His children. God has through the ages been bringing men and women out that they might be brought into friendships, laughter, adventure, and the abundant life.

Of course one can sneer at the idea of an abundant life in our world, and say that blind forces and chemical reactions brought us out, and that is why we are here today and gone tomorrow. And one can add that as far as his will was concerned he had no part in the process, nor any desire to be born. It can then be added that this being a purposeless universe, and each one of us being a separate entity, independent of each other, and the choice of life only one of pain or pleasure, any one has the right to choose pleasure for themselves, and call that choice the abundant life!

Jesus himself might have said the same when the stubborn fact of how much God was expecting from him broke up in his mind. He might have said: "God, you brought me here, therefore I am not responsible. I do choose the abundant life. And I mean to eat, drink, and be merry!" But instead he said: "My Father worketh hitherto and now I work." Jesus might have said when the crowd began to follow him and desired to make him a king: "God I do not need you any more. These multitudes will supply all my needs." But instead He said: "Our Father." Jesus might have said when he saw with perfect certainty the shadow of the cross across his path: "God, I have gone far enough for you. Here and now we part company because I now clearly see that you brought me out, not to an abundant life, but to be crucified." But instead he said: "If any man will come after me let him take up his cross and follow me." And now as we look back over the history of the world, and over the life of Jesus, who will say that he did not find the abundant life to which God brought him?

But this text must be carried still further in its application. For surely God brought us out not only to bring us into abundant life, but that we might also bring others in! For as I read the words of the text I hear God saying: "I brought you out of the infinite into the present to be a dependable guide for the less weary travellers: or to be a good bridge builder for weary wayfarers; or a writer of songs that cheer, inspire; or a home maker that would lift other men and women to higher levels. And now don't you—above all others—disappoint me!"

That day the sinful men were about to stone the sinful woman I cannot help but believe that something passed between Jesus and the woman before he dismissed her. It may not even have been words—but just an expression on the face of the Savior. "O woman, God brought you out and breathed into you the breath of life—but, not, to become this! He brought you out to become a fine, noble, generous woman—and you still can be such a woman. Now go—and sin no more."

And when Jesus was silent before Pilate might not something like this have crossed the mind of the Master? "O Pilate, God brought you out into the world to be a great and sturdy man among men—to help deliver the human race from its own wilful bondage of sin—and you have entered into partnership with that which is cowardly, tracherous, and despicable! God brought you out to eternal—and you will be—eternally infamous!"

It would seem that Admiral Richard E. Byrd caught the great idea of the bounden duty of each man to help bring all others into the abundant life while on that lonely and terrible vigil at the South Pole. For these are his recorded words: "The distance and detachment of this place seem to soften some human follies, others take on an added significance. But from here, the great folly of all follies is the amazing attitudes of civilized nations toward each other. It seems a great madness. If this attitude is not changed, I don't see how our civilization, as we know it, will survive." Now please note these words: "If I survive this ordeal, I shall devote what is left of my life largely to trying to help further the friendship of my country with the other nations of the world."

I know that you who are reading this may be saying that you don't have the qualifications to bring others in—and that I have presented to you a spectacular and an impossible case to emulate. But one does not have to be in high position to bring others into the abundant life. If you will go through life, living from day to day for the one purpose that makes life meaningfull, that is to bring others into the abundant life, opportunities will appear that you can match, and you will be doing the divine thing! True, there will be bitter disappointments. But did not our Lord have them? If you open doors for men and women with cheer, honest welcome, without attempting to make them servile to you, you will be doing what God once did through Jesus Christ! And who can do more?

Then finally God brought us out into His own glorious presence. Certainly this belief dominated Jesus. In his mind the fellowship which was begun here was never to be ended, but was to go on in increasing fullness and satisfaction in a grander life that was to be.

And with this thought in mind the Master went about attempting to awaken the slumbering divinity in men so that they might be fit to enter into eternal relationship with God. As Paul says: "God was in Christ reconciling the world unto Himself." Jesus was continually doing just that. He brought men and women out of sin, idleness, selfish luxury, day dreaming, the mere grind of making money, into the kind of a life that would be worthwhile perpetuating!

And not only that but Jesus tried to impress upon the people of his day that they were not brought out to be cold, cheerless, and hungry; or to become madmen and slay one another in war or fratricidal strife; or to be an abscessed, leperous, tubercular, socially diceased portion of life! How he pled with them to believe that it was never intended that they should be that way—and that they could, if they followed him, become even as he, and go with him into the glorious venture of eternal life! Some missed this point. The Rich Young Ruler missed it. The nine healed lepers missed the point. Judas missed the point. With the rest of the men Judas was brought out that he too might be brought in—into the inner circle of God's elect! But he would not!

Let men and women but stay with Jesus Christ and there is nothing in the entire universe that can cheat

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The writer had a very pleasant trip to Florida to attend the Southeast Convention, held at Jacksonville, on April 20, 21, 22, 1937.

While there we had the pleasure of Visiting St. Augustine and seeing the oldest house in America. To go through this old building and see the old guns, swords, cannon balls, used in the early settlement by the Spanish, carries one back several hundred years.

We wanted to visit the Fountain of Youth and take a dip, but thought that perhaps it might fail to make us young again and we would be disappointed.

The most interesting thing we saw there was the old fort with its dungeons. We cannot help but wonder how much human torture and suffering had been afflicted there during the early days. We were informed that it was built of blocks made of sand and oyster shells, and it has stood the storms of all these years and is still in a fine state of preservation.

We also took a trip to Miami, where the stately Royal Palm tree is so beautiful. One who has never seen it before cannot help but look at this tree with a great deal of admiration. It looks so stately and stands out in a class of its own. On our trip from Jacksonville to Miami we could not help but be amazed at the thousands and thousands of acres of land not in cultivation but covered with a little palmetto plant that seems to be of no use to man. The writer could not help but feel that it surely was made for some use or the good Lord would not have made so much of it.

There was a time when the land in a section of North Carolina (known as the sand hills) sold for 50 cents per acre. People thought it worthless, but some years ago it was found it would grow peach trees and now thousands of acres are covered with peach trees and the peach orchards in the sand hills are known far and wide. The growing of peaches has become a great industry, and hundreds of car loads and truck loads are sold there every year.

The health of the orphanage children has been remarkably good until last week, when one of our larger girls, a member of the graduating class in High School, developed a carbuncle on her lip and is now confined in the hospital critically ill.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 6, 1937.

Amount brought forward	$ 5,905.78	
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Bethlehem	$ 3.69	
Burlington, D. E. Sellers, on Thanksgiving pledge	150.00	
Lynchburg	24.00	
Haw River	13.51	
		191.20
Eastern N. C. Conference:		
Henderson	$ 3.49	
Wake Chapel	7.14	
Shallow Well	7.50	
		18.13
Western N. C. Conference:		
Big Oak	$ 5.00	
Shiloh	3.00	
		8.00
Eastern Va. Conference:		
Windsor	$ 32.27	
First, Portsmouth	4.41	
Suffolk	25.00	
Holland, Feb. & Mar.	11.57	
Old Zion	6.00	
Oakland	10.00	
New Lebanon	4.00	
Berea, Nans., Feb.	5.00	
Mt. Carmel	20.61	
Holy Neck	8.85	
		127.71
Valley Virginia Centra Conference:		
Whistler's Chapel	$ .35	
Dry Run, Jan. 1.05; Feb., 1.25; Mar., 1.00; Apr. 1.18	4.48	
		4.83
Ala. Conference:		
New Hope		1.35
Special Offerings.		
Mr. May, support of children	$ 5.00	
S. S., Charleston, S. C. ..	12.00	
Mr. Stout, support of child	18.00	
		35.00
Total for week		$ 386.22
Grand total		$ 6,292.00

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *t even* all her living.

A. D. 33.
i 1 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
p Deut. 28. 15.

18 And pray ye that your flight be not in the winter.
19 *p* For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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In Memoriam

LINCOLN.

In Mercer Hospital, Trenton, New Jersey, on the morning of April 8th, Mrs. Sallie Stuart Sipe Lincoln, widow of the late Professor J. J. Lincoln, passed on to her reward. Mrs. Lincoln was born on 20, 1866, and heard the call to come up higher a little more than a month before she reached her seventy- first birthday. She was the daughter of Colonel Emmanuel and Penelope Jennings Sipe. Surviving her are two sons, Dr. A. Lucius Lincoln, Master in Lawrenceville School, Lawrenceville, New Jersey, and Dr. Jennings S. Lincoln, a practicing physician of Upper Montclair, New Jersey; a sister, Mrs. E. Beery, Hagerstown, Maryland, one brother, W. H. Sipe, Bridgewater, Virginia, and three grand-children.

For the last twelve years, she has resided with her son, Dr. A. L. Lincoln at Lawrenceville. Though in declining health for the last two years, she kept her interest in the church and its work and attended the services whenever it was possible for her to do so. She had been separated by distance from the Christian Church for a number of years, but she kept her interest in its work and her loyalty to its principles. She visited the sessions of the New Jersey Christian Conference when she could and contributed from time to time to "The Christian Sun."

Mrs. Lincoln will be remembered by many Elon College students as the wife of Professor Lincoln, for several years head of the Preparatory Department of Elon College. The writer remembers her in that capacity with real appreciation. Now she has gone on into a greater life. We sorrow for her going. But we rejoice in that which is gain for her.

Funeral services were conducted in Trenton on April 10th, by the writer assisted by Rev. Park Richards of the Presbyterian Church of Lawrenceville, and in Harrisonburg, Virginia, on April 11th, by Rev. M. L. Weekley assisted by Rev. Mr. Wilson of the First Presbyterian Church, Harrisonburg, Virginia. The earthly remains were laid to rest in the family plot in the village cemetery of Lacy Springs, Virginia.

CALVIN FELTON.

TUCK.

James Charlie Tuck, son of the late Thomas and Kate Tuck, died at his home near Virgilina, Virginia, on April 27, 1937 at the age of thirty-nine years. The deceased was twice married. The first marriage was to Mary Frances Rice in 1920. In 1926 Mary Frances died, leaving four children, Katie, John Thomas, Janet, and James Charlie, Jr. In 1927 Mr. Tuck married Florine Rice, sister of his first wife, and to them were born four children, Emma Frances, Lawrence, Clifton, , and Muriel Edith. The latter died in infancy. He is also survived by three brothers and one sister, Edwin, Hosea, and Ira and Mrs. Thomas Prowder. Mr. Tuck has been for years in road construction work and was a valuable man to his employers. Several months ago his health began to decline and he was compelled to retire. He suffered much for weeks until death came. The funeral was held at Union Christian Church, the church of the Tuck family for over one hundred years, conducted by the writer and Rev. E. R. Harris. A large gathering of sorrowing relatives and friends were present. The burial was in the Virgilina Cemetery.

C. E. NEWMAN.

JONES.

Otis D. Jones, Jr., the infant son of Brother and Sister Otis Jones of Union Christian Church, was born March 29, 1937, and died on April 6, 1937, at the age of thirteen days. At three days of age Otis, Jr., was taken ill. Everything possible was done for his recovery. A specialist from Danville, Virginia, was summoned for consultation with the family physician and skilled nurses were employed. The parents are sorrowing deeply, but are submissive to the Father's will, for their loved one lives and they shall see him again. There are two daughters in the family, Barbara Ann, age 8, and Jacqueline, age 5. The funeral was held at the home on the morning of April 7th and the burial was in the Virgilina Town Cemetery. The sympathy of the entire town and community are with these parents in their grief, as has been expressed by their great host of friends.

C. E. NEWMAN.

HORSE'S PRAYER.

[April 11th was known as Humane Sunday, and the week following as Be Kind to Animals Week. This article is in keeping that idea, and carries a worthy thought. Ed.]

"To thee, my master, I offer my prayer. Feed me, water and care for me, and when the day's work is done provide me with shelter, a clean, dry bed and stall wide enough for me to lie down in comfort. Talk to me. Your voice often means as much to me as the reins. Pet me sometimes, that I may serve you the more gladly and learn to love you. Do not jerk the reins and do not whip me when going up-hill. Never strike, beat or kick me when I do not understand what you want, but give me a chance to understand you. Watch me, and if I fail to do your bidding see if something is not wrong with my harness or my feet.

"Examine my teeth when I do not eat. I may have an ulcerated tooth, and that, you know, is very painful. Do not tie my head in any unnatural position or take away my best defense against flies or mosquitos by cutting off my tail.

"And finally, oh, my master, when my useful strength is gone do not turn me out to starve or freeze or sell me to some cruel owner to be slowly tortured and starved to death; but do thou, my master, take my life in the kindest way and God will reward you here and hereafter.

"You will not consider me irreverent if I ask in the name of Him who was born in a stable." *Amen.*

—In *The Virginian Pilot*,
Norfolk, Virginia.

REPEAL SCARES PROHIBITION FOE.

"Repeal has me all scared," says Courtney Riley Cooper, author of "Here's to Crime." "I put out about $2,000 to help the fight on prohibition and now I go into towns and find about 20 to 30 per cent of high school kids buying liquor. I am worried about repeal because they're selling liquor to minors."

SUN'S PULPIT.

(Continued from page 12.)

them of a final and glorious relationship with the Father. George McDonald who wrote such telling tales of the Christian life relates a story of a deeply religious mother who was being ridiculed, because in spite of her faith in prayer and God, her sons had been lost at sea. "Well, sir," she said, sighing; "I trust they are none the less safe for that! It would be a strange thing for and old woman like me to suppose that safety lay in not being drowned. What is the bottom of the sea, sir? It is the hollow of his hand!"

"He brought us out," not to fling us idly aside, not to come pitiful and abject creatures, not to be lost in any of the deep seas or chasms of the world but, "to bring us in."

For Mother

By Bernard C. Clausen.

Bright were your sacred dreams for me,
Mother,
Wistful were your eyes' gleams for me,
Mother.
Into my life you poured your heart,
Fashioned me with your love's best art,
Made me of hopes and joys a part,
Mother.

Clutched was your soul with fears for me,
Mother,
Wet were your cheeks with tears for me,
Mother.
Trembling, you watched me through my shame
Risking the fragrance of your name,
Prayed that the years might bring me fame,
Mother.

Now my heart's love I give for you,
Mother.
Across the years I live for you,
Mother.
Days are made sacred by your prayer;
Courage comes back through toil and care;
Trusted by you, I love and dare,
Mother.

—*Christian Endeavor World.*

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, MAY 13, 1937. NUMBER 19.

REV. JOHN G. TRUITT, D. D.

Pastor of Suffolk Christian Church, recently elected Moderator of the Southeast Convention of Congregational and Christian Churches, President of the Eastern Virginia Ministerial Association, member of the Board of Publications of the Southern Convention, member of the Commission of Stewardship of the General Council, and holder of many other offices of trust and leadership. Mr. Truitt received his Master of Arts degree from Elon, graduated from Princeton Theological Seminary with the degree of Bachelor of Theology, and has received from Elon the honorary degree of Doctor of Divinity. He is a member of a North Carolina family of six children, three of whom are ministers and the other three are educators. As a student pastor he served several churches near Elon, and since graduation has served Pleasant Grove, First Church, Norfolk, one of our churches in Dayton, Ohio, and Suffolk Christian Church.

LET THERE BE LIGHT

PERSONALS

News from the Churches

Dr. James R. Clinton is filling engagements at Sanford, Florida and at LaGrange, Georgia, following a successful engagement at Franklin, Virginia.

The Virginia Valley Sunday school and Christian Endeavor Convention will meet on June 10th at Mount Olive (Green). A good delegation from the churches is hoped for and expected.

Miss Pattie Lee Coghill has visited her home in Henderson, North Carolina, where she attended the wedding of her sister, Miss Mabel Coghill to Marvin Bachelor, of Aberdeen, North Carolina. The wedding took place at the family home in Henderson, on May 7th.

The Elon College Club in the First Christian Church, Portsmouth, Va., is securing subscriptions to The Christian Sun with the hope of making enough commission to send one or more persons to the Elon Summer School of Leadership Training beginning June 21st. A fine idea! Send the young people to the Summer School and when they are ready for college they will be eager to enter Elon, or such is the hope of the school leaders.

Ministers will please take note that the program for the Elon Summer school is planned for them to be present. Courses for them will be offered by Rev. J. Lee Johnson, Rev. James R. Clinton, Rev. Carl H. Voss, and Rev. H. S. Hardcastle. If these teachers plan their courses for ministers and the ministers are not present, they will have wasted their efforts. Wouldn't it be fine to see all our Southern Convention ministers present for the entire week studying about how they can work together to improve our churches? Just think of how much that could mean even within one year. Brother pastor, will you be there?

Rev. John P. Jockinsen has been called to the permanent pastorate of the church at St. Petersburg, Florida. One year ago he was called as pastor for one year and during that time has developed an aggressive program for the church and has won his way into the good-will and appreciation of the people of the church. He came to the church after having served several years as pastor of the Union Church at Manila. He is a graduate of Lawrence College and Union Theological Seminary. He also studied at the University of Chicago and from Columbia University, from which he received the Masters degree. The St. Petersburg church has adopted a plan for the refunding of the church debt.

The church at Thorsby, Alabama, held the service of rededication on Sunday, May 2nd, with Superintendent Gillette preaching the sermon and Superintendent Ensminger and Miss Marguerite Davison participating in the service. The pastor of the church, Rev. Lawrence L. Stanley, had planned and carried out the extensive alteration and improvements to the church. A Sunday school building has been added with an assembly room and three class rooms and the interior of the auditorium has been greatly modified and improved and has been made churchly in appearance. The pastor himself has done a great deal of work and has shown skill and taste in the work. He and his church are to be congratulated.

At the Franklinton Summer School, Franklinton, N. C., which is to be held June 28th to July 2nd, there is to be quite a variety of help offered by many leaders. Dr. Dudley of India will teach a course on Missions, Rev. Carl R. Key will teach Stewardship, Rev. E. C. Lawrence will discuss the Prophets, Rev. H. S. Barnwell will tell of the Organization of the Church, Miss F. L. Fraser will instruct concerning Children's Work, Mrs. Chas. F. Rush will teach concerning Young People's Work, Rev. R. L. House will talk about Preaching, and Rev. Chas. F. Rush will be the Chaplain. All Negro Churches in this section should plan to have their ministers and leaders present for this week of study and fellowship.

Gerald Smith, a student at Vanderbilt School of Religion, was ordained at the Collegeside Church, Nashville, on Wednesday, April 28th. He was ordained by a council of churches called for that purpose. One of those participating in the service was his father, Rev. Charles W. Smith. Mr. Smith was born in the home of a Home Missionary pastor in Alabama. After deciding to enter the ministry, he and his wife went to Thorsby Institute and he has worked his way through Thorsby, Piedmont and Vanderbilt School of Religion. He has been a Student Summer Service worker several summers and has now been appointed as pastor and superintendent of the West Tampa Mission, with work among the Cubans. He will undertake this work immediately following his graduation at Vanderbilt.

Rev. Carl R. Key, of Holland, Va., and the editor were recent visitors at Bethany Christian Church, one of the two colored Christian Churches in Isle of Wight County, Virginia. Deacon J. R. Edwards had called together the young people to begin a Youth Fellowship. Quite a large crowd gathered, and there was a good program, composed of music and speaking. The choir and pianist were all young men, while the ushers were young women. The church recently bought a new piano, and is getting ready to make some major repairs on the building. The visitors were given a royal welcome, and were feasted at a near-by tourist home. Deacon Edwards is a reader of this paper, and recommends it to both white and colored people. Thanks, Deacon. We appreciate your help, and wish you well in the work you are doing.

In speaking to the North Carolina Minister's Association at Elon, Monday, on the theme: "Thus far in Religious Journalism," the editor of The Christian Sun said, among other things, "Editing the Church Paper for ten months has brought both surprises and joy. He has been surprised to find so many ministers, Sunday school superintendents, deacons, teachers, and other leaders do not read the only paper that undertakes to keep them informed about what our Southern Church is trying to do. It has been a joy to discover readers who have cherished the paper from childhood to age and would not be without it. The subscription list is surprisingly small, but the fine way in which many have sought to get new subscribers has been a delight. He has been shocked to find that some are so negligent as to allow their subscriptions to run for years without payment and then when the paper was stopped because of this unpaid debt, become a new subscriber, apparently with a clear conscious. From July 1st to May 1st, there were received 1,111 subscriptions, new and renewal. We are now printing 1,600 copies of the paper, which is just about half the number that should be going into the homes of our people. If all the churches will respond, as many have done, we can double the subscription list. The minister is the man to get this work done, and in doing so, he will be making his own job easier."

THE ALTERNATIVE TO COMMUNISM.

The Christian alternative to communism, fascism, and competitive capitalism is the cooperative movement, declares Dr. M. A. Dawber, of the Methodist Board of Home Missions, in an article in the May issue of the Annals of the American Academy of Political and Social Science.

"The cooperative point of view means good will to one another, building up ties instead of barriers, acting constructively instead of destructively," Dr. Dawber continues. "Competition is the law of the jungle. Cooperation is the law of life."

The writer finds that "the capitalist is as much the victim of the system under which he works as is the laborer." He, too, needs a better system, according to Dr. Dawber, that will enable him "to free himself from the everlasting struggle and fear that obtain in the present competitive order."

Discussing the relation of the church to the cooperative movement, this Methodist Episcopal minister maintains that "the church itself must be freed from the tyranny and contradiction of the present system." In past he regrets the church has dealt with poverty "on the plane of patronage and charity," doing "little, if anything, to remove the causes of poverty."

The church has too long concerned itself primarily with individual righteousness and personal goodness, Dr. Dawber believes. It has "taken refuge in the hope that this would work itself out in society." The church is now beginning to see, he states, that "the forces of evil inherent in a competitive society are too strong and too well organized to make it possible for individual goodness to succeed."

The *cooperative method* of building a cooperative commonwealth employs means consonant with the end desired, in the opinion of another contributor to the Annals symposium on "Consumers' Cooperation," Dr. James P. Warbasse, president of the Cooperative League and leader of the American movement for 20 years. All other methods "use a means entirely different from the end," he declares. "The little cooperative society," on the other hand, "is a minute example of cooperative democracy. Cooperation trains as it goes. It builds the more stately chambers upon the foundation of the old. It creates its executives and experts in its daily field of action. The finished building is but a replica of the beginning. There is no revolution or cataclysm. The process is purely evolutionary."

Dr. Warbasse points out that the cash savings return to cooperators in Great Britain alone was $125,000,000 in 1936. Other writers in the current symposium recount the recent growth of various types of cooperatives in the United States. According to the manager of the Indiana Farm Bureau Cooperative Association, nearly one-eighth of the total farm supply bill paid by the American farmers in 1935 was spent for supplies purchased cooperatively. In the field of gasoline and oil cooperatives the president of the leading society distributing these products reports that $50,000,000 worth of oil products were handled in 1936. Roy F. Bergengren, managing director of the Credit Union National Association, notes that 1,504 new cooperative credit societies were formed in 1936 and 106 in the first month of this year.

The May Annals is one of six bimonthly publications issued by the American Academy of Political and Social Science during the year. Each issue is devoted to analysis of several angles of a specific problem or development by authorities in their respective fields. The preceding number, for instance discussed "Current Developments in Housing" and the July number will be concerned with "The United States and World War."

ITEMS.

Hitler had better take care! He is dealing with fire when he attacks the Roman Catholic Church. His fiery, yes, even vitriolic May Day speech may have contained innuendoes against old Mother Romeo, but if he goes after the clergy and the heirarchy, he will soon find out that he has encountered an opponent just a bit too strong for him. One thing is certain; he will soon alienate the hosts of those who are within the Church and who would bitterly resent any tampering with their traditional pieties. This may prove, ironically enough, that the law of diminishing returns prevails here, for Hitler's power has gone to his head and his rush to "coordinate" everything in the totalitarian state's program, there lies disaster.

His demands that the Church return to the "spiritual realm" betokens the confusion of the modern mind on that subject—or perhaps denotes the sad lack of comprehension in minds that cling to the past and who could never differentiate between the "spiritual" and the "political." Of course, the thinking of Hitler and his hordes of lieutenants has never been distinguished for clarity and coherence, but these men might have asked themselves what they mean here by the "spiritual." Of course, any Church would want to be "spiritual," but it loses its spirituality just as soon as it forgets how spiritual the problems of men are, and how they must be solved by thought and prayer. As soon as a church betakes itself to a far-off realm of contemplation, there to speak of the "spiritual," it ceases to become spiritual, for it has forgotten the mandate: "feed my lambs." The Church has then become *irreligious*. The German Church is slowly beginning to discover this. Amid the confusion of the German scene it can be discovered that Hitler is committing political suicide, so far as the future is concerned in his efforts to banish the Protestant and Roman Catholic Churches to the "spiritual" realm. The years ahead may find the Church discovering how important it is to include the political in the "spiritual" and then Hitler will discover that his efforts have placed the opening wedge in the dislodging of his puppet empire. He will then speak of the Ides of May.

The most important items on the religious agenda for this coming year are the conferences to be held at Oxford and Edinburg in July and August by the Universal Council on Life and Work and the Council on Faith and Order. These are not just mere titles, for they entail great pieces of work that have been carried on for more than three years. Great books have been written, great essays pulled out of men's sleeves, and great men snatched away from their desks in quiet studies to discuss church unity, the problems of war and peace, the totalitarian, and a host of kindred problems. England and Scotland will be the Mecca of many a man who concerns himself with the pressing problems of the day as they effect on the Christian Church.

CARL HERMANN VOSS.

PASSES AT RIPE OLD AGE.

Deacon Samuel W. Pierce, of First Church, Norfolk, was almost 82 years old when he passed away to his reward on Thursday evening of last week. He was the father of Mrs. Jas. Monroe Harris, president of the Eastern Virginia Woman's Missionary Conference, and father-in-law of Rev. John G. Truitt. THE CHRISTIAN SUN "family extend sympathy to the bereaved.

When you play, play hard; when you work, don't play at all.—*Theodore Roosevelt.*

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

TWENTY-FIVE YEARS OF PROGRESS.

Twenty-five years ago the sage of Suffolk, and President of the Southern Christian Convention, Dr. W. W. Staley appointed a Woman's Board of Missions, and Dr. J. O. Atkinson, the silver-tongued orator of Elon, called those women together to organize for missionary endeavor. At that time there were no local missionary organizations. The churches had not yet dreamed of what could be accomplished by the simple process of collecting pennies, nickels and dimes for the cause of the Kingdom. A little missionary work had been done during the hundred years of our Church history, but the greatest progress has been within the last twenty-five years.

Representatives from the local missionary societies in the Carolinas and Virginia meet Thursday of this week in Suffolk, Virginia, to celebrate their Silver Anniversary. This they will do not only by having a beautiful program, but also by making a silver contribution to the cause of missions in honor of Rev. William Wesley Staley, D. D., a long time pastor of the Suffolk Christian Church and president of the Southern Christian Convention and for eleven years president of Elon College. These women and their co-workers, including men, young people and children, will raise no shaft of stone in memory of the man who began their organization but will establish some living, active memorial so that the work which has been so nobly begun may continue through the years to come.

These women may well recount the steps of progress through these twenty-five years. They can discover not only new organizations in local churches and conferences but also increased activity along all lines of church work since missionary societies have had their place in the churches. They can see young people's organizations, known as Fellowships, growing out of the new sense of responsibility on the part of young people themselves. They can see fine church buildings in and about Norfolk, Richmond, Hopewell, Suffolk, Raleigh, Winston-Salem, Greensboro, Reidsville, and many other places which are, in part at least, the result of their efforts. Time would fail us to tell of blessings in Puerto Rico, Japan, the Philippine Islands, China and other corners of the earth which have come from the prayers and consecrated service of these Christian women and young people.

One fine thing about this anniversary program is that the women are thinking in terms of the future rather than of the past. A book of names of contributors is being prepared to be sealed and kept until the Golden Jubilee, when greater rejoicing shall be because of the increased activities through the next twenty-five years. While the pulpit and pews of the main floor of the Suffolk Church will be occupied by the leaders of the past and present, the gallery is to be filled with young people who are to be the leaders of tomorrow. Congratulations and good wishes to the women of the Southern Convention who have led so nobly through twenty-five years in missionary activity. The blessings of high Heaven be upon them as they move out into the expanding, inviting, challenging future. Lead on, good women and the church will follow.

NOW IS THE TIME TO HELP.

Just a few more days and May will turn to June, and the price of new subscriptions to "The Christian Sun" will be two dollars, as it has been for years. The campaign for new subscribers will be over. Church people will want to forget for a while this phase of church work. The next few weeks will have much to do with the number of people that read the Church paper during the next year. Those who read the paper will be the leaders of the Church in the years to come. From those who read will come the preachers and missionaries of tomorrow.

Just today a person twenty-one years old who has been a member of the church for several years said to the writer, "I did not know until last year anything about 'The Christian Sun.' Mr. K. asked mother to subscribe, and she did." Are there hundreds of other young people who know nothing of this paper, and who would gladly read it if they knew about it? Some of them may be your neighbors. Why not tell them of the paper, and give them the joy of being a member of "The Christian Sun Family?" It will be a real blessing to them. You will be a friend and a missionary. Now is the time to help your friends who do not take the paper which you are now reading.

This will help your church, also. It is much easier to build a working church out of people who read of what is being done by other churches in the denomination. It is easier to raise money for the institutions that are known by those who are to give. It is easier to get work done by those who know how other people do church work. A very fine way to help your own church is to get your people to reading "The Christian Sun."

And it will surely help the paper itself, if you will get some new subscriptions. It will put new life into those who must work extra hours in order that there may be a paper. They will be able to give you a better paper because of this new inspiration. And there will be money with which to pay the printer and the postman. This will be a tremendous help. It is a fact that the paper is having a real financial struggle. But do not send in subscriptions, your own, or your neighbor's, just out of sympathy. "The Sun" is not begging. It wants to serve. It wants to be worth the subscription price. It is eager to bless the Church every week. This it can do in a larger and much more effective way when there are more subscribers. You can help the paper by getting new subscriptions, and in so doing will bless your friends and yourself.

If your church has not sent in a list of subscribers recently, or if you know of someone else who should

have the paper, please let your conscience be your guide. Now is time to help, for June will soon be here, and then it will cost more money to pay for the subscriptions. The regular price is only two dollars per year, but during May the new subscriber can save one-fourth of the price. Now is the time for all good members to come to the help of their church. Send in a long list of subscribers before the price goes back to normal. Thank you, and God bless you, everyone. F. C. L.

THE TEN COMMANDMENTS.

WHAT DO YOU THINK?

In THE CHRISTIAN SUN of April 22nd, page no. 10, readers are asked "What Do You Think About the Ten Commandments" as arranged in their order of importance by "one hundred college students."

To be frank, I think we might as well junk the whole Decalogue as to accept the ranking stated by this "one hundred college students." One in a Christian land can but ask what sort of a college were these students attending, and what sort of instructions did they have at home, in Sunday School and in college, about the Commandments. College students only know what they have learned, and evidently the one hundred students to wham attention is directed have not learned the first principle of, or the fundamental fact, about the Ten Commandments. Unless the Ten Commandments are based on God, and come from God, and speak the voice of God and reflect the love of God and the care of God for mankind then they are merely a scrap of paper. The value and power of the Holy Bible consists in the fact that it places God "in the beginning" and keeps God there in all the affairs of Creation and of redemption. How different indeed is this "ranking" of the Ten Commandments by these so called "students" from that laid down in the Bible. As given in the 20th Chapter of Exodus, the first four commandments have to do with God, the goodness of God, the majesty of God, the greatness and glory of God. All of these are relegated to the 6th and 8th places by these so called "students."

Now rate the rank given by our Lord Jesus Christ. Turn to Mark 12: 28-30, "And one of the scribes came and asked him, Which is the first commandment of all?" And Jesus answered him, "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord, And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; this is the first commandment." Here our Lord Christ quotes the words of Exodus 20th Chapter saying, "Hear, O Israel, the Lord our God is one Lord." Then will the reader turn to Matthew 22: 36-38 in which a Pharisee asks the same question that the scribe in Mark had asked: "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

One wonders if these hundred so called "students" are as wise in their day and generation as is our Lord Christ? The Ten Commandments themselves are a building, fitly framed together by Him Who gave then, and God. If we leave God out, or give Him secondary, or sixth, or eighth rating as these so called "students" have done, then we have a house built on sand. These "students" must be from some college in Russia where they have given God such rating as to rule Him out altogether, that toward which we seem to be heading in this country of ours. In the pulpit and in the pew and by the fireside, we are hearing much about "humanity;" do this for "humanity's sake;" do this for the sake of "your fellowmen." Jesus Christ and the word of God do not so teach us. God is the foundation and the Builder and only that love that comes from Him and reaches Him is the sufficient dynamic for the outreach and uplife of the human hand. The deepest tie that binds is not the human, but the Divine tie. Morals and ethics not growing out of religion binding us to God are but an island, and a precarious, one in a great ocean and a very turbulent one. Communists and Humanists would rate the commandments just about as these hundred college students (hic) have done. The Humanists tell us that man is enough and must be given supreme consideration; Communists tell us that the community is enough and that the totalitarian state is supreme. If we are to obey and embrace the other commandments we must realize the fact that they, as well as we ourselves from from God, that we came from God, that we have God to reckon with through life and that someday, somewhere we must appear before Him face to face, and that give an account of the deed done in the body.

Unless we can base our lives, our love, our service, our thinking on God, then ours is a house of sand, which will be swept away by the storm of passion and temptation that is sure to sweep over us on our earthly pilgrimage. Somebody ought to teach those hundred students a little common sense and give them a foundation to stand on, as well as something of the teachings of the word of God, and the word of our Lord Jesus Who said, "I am the Way, the Truth and the Light; no man cometh unto the Father but by me."

J. O. A.

AFRICA'S CHRISTIAN WOMEN.

It seemed to me that these first-generation Christian African women read, sang, prayed and spoke as splendidly and effectively as any similar group I had seen in any land. Out under the trees it all seemed glorious. Some of the leaders had attended our girls' schools but many of the middle-aged women had enjoyed only very limited school privileges. But they exhibited the dignity, and grace, and wisdom which God gives to those who consecrate their lives to Him. One, the wife of a minister, and mother of eight, preached as searchingly and eloquently as her fine husband could have done. Another was a pillar of strength in pointing the way of Christian living to these women. Sometimes I fear I have questioned the depth of their experience. But I came away from these meetings with a satisfaction I had really never known in Africa before. These women had obviously spoken out of a rich knowledge of Christ as a personal Savior. They were not dependent upon a missionary or a native minister. Each one was a light and a guide. Each is trying to live the life in a Christian home before a family of children. There were hundreds of them, and at the villages are many, many more like them. The company of men looked upon them with a new respect and reverence. It seems to me that my last fear and doubt has been swept away, and I know that Africa is becoming Christian.

—THOMAS A. O'FARRELL,
Rhodesia, Africa.

The golden moments in the streams of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—*George Elliot.*

People who lead busy lives never find time to have hysterics.—*F. M. Studley.*

"Not what you do, but how you do it, is the test of your capacity."

CONTRIBUTIONS

SUFFOLK LETTER.

Deacon Samuel W. Pierce passed to his reward Thursday night, May 6, 1937, at the age of 82 years. He was the senior deacon in the First Christian Church, Norfolk, Virginia, and served his church faithfully in that capacity until failing health prevented him from continuing in active service. For about three years he has been unable to work. During this period he was confined to his home, but he enjoyed the visits of his large circle of friends. His memory brought back to him many happy recollections of his younger days. He was able to recall the names of scores of his acquaintances—the friends of his childhood and youth. He and my father were neighbors and playmates in their childhood days. The passing of my father recently made a deep impression upon him.

He was a native of Isle of Wight County, Virginia. He made his home in Berkley (Norfolk) about 52 years ago. He united with the Berkley (now the First) Christian Church. During the years he and his entire family have made a great contribution, not only to the local church, but also to the denomination. His daughters shared in the spirit of consecration, loyalty and devotion to the church. Perhaps Mrs. R. B. Wood, now a member of Christian Temple, Norfolk, and Mrs. J. Monroe Harris, President of the Woman's Missionary Conference of the Christian Churches of Eastern Virginia, are more widely known by the constituency of the Southern Convention, but the other daughters of this good man equal these in consecration and loyalty.

Many ministers have enjoyed and appreciated the Christian spirit of the Pierce home. The father and mother created an atmosphere of clean thinking, refinement, courtesy and kindness. The daughters bestowed upon father and mother a loving tenderness which made declining years a benediction and a blessing. What could be more beautiful than the tender care of a devoted daughter, when father is looking, with dimmed vision, towards the golden sunset! In such a time devoted children are enriched by their faithful service. And when father and mother are laid away in the silent city of the dead, memory dwells upon these experiences and the heart is made better in the days to come. Sorrow may break human hearts, but precious memories are enriched by bereavement. It is inhuman to "go bury thy sorrow." Time will ease the burden and remove the keenness of sorrow. But a Christian should find life richer because of sorrow and bereavement. God is able to deliver his children out of their bereavement. Deliverance brings to the heart a sweet consciousness of peace and spiritual joy.

People who live for the kingdom of God and spend their years of activity in the Church, reflect a blessing upon others in their old age. Deacon Pierce lived such a life and he has been a blessing to many friends and associates. It is glorious to live in touch with God and in fellowship with the saints on earth. Our cares, burdens, sorrows and heart-aches may weigh heavily upon us, but the reward, in this life, is greater than the toil and sacrifice. If so, what must be the reward when we shall see Him face to face? Take your burden to the Lord. Leave it with Him. Believe in Him. Live with Him. Live for Him.

I. W. JOHNSON.

THE UNITED CHURCH OF RALEIGH.

(1882-1927-1937.)

On Sunday, May 2, 1937, the United Church of Raleigh celebrated a two-fold anniversary, the 55th since its founding as the First Christian Church of Raleigh and the 10th since its incorporation as the United Church. Dr. J. Edward Kirbye, former pastor from 1927-35, preached the anniversary sermon on the subject: "Our Heritage of Responsibility." The Rev. Carl Herman Voss, present pastor, in introducing Dr. Kirbye to his former parishioners paid tribute to the sterling efforts of Dr. Kirbye during the difficult years of the depression and the inception of the United Church.

In 1881 services first began to be held, in what later under the leadership of the Rev. E. W. Clements, came to be the First Christian Church of Raleigh. The ministers during the years from 1882 to 1927 included the Rev. John Maple, Rev. E. W. Clements, Rev. James L. Foster, Rev. Murdoch W. Butler, Rev. L. F. Johnson, Rev. Daniel Albright Long, Rev. C. E. Newman, Rev. R. L. Williamson, Rev. George Eastes, Rev. J. Vincent Knight, and Rev. W. D. Parry.

In the spring of 1927 an ecclesiastical council was held in Raleigh at which it was recommended that the First Christian Church become the United Church of Raleigh, retaining its membership in the Eastern N. C. Christian Conference and joining the Congregational Conference of the Carolinas. This presaged the national union of these two denominations by five years, for the nation-wide amalgamation took place in 1931. The friends group did not join until 1929 and with that step the United Church became a unit in the New Garden Quarterly Friends' Meeting of North Carolina, which is now an integral part of the Raleigh Church.

In the autumn of 1927 Dr. J. Edward Kirbye was called to the church after a distinguished career in other fields of service. At one time he had been pastor of the Circular Church in Charleston, S. C., then president of Drury College in Springfield, Missouri, later minister of the Congregational Church in Medina, Ohio, and from there he went to the Plymouth Church of Des Moines, Iowa. In 1922 he was regional director of the Near-East Jewish Relief and was stationed in Russia for a year. He resigned from his very successful pastorate in Raleigh in 1935 to accept a position with the Resettlement Administration in Washington, from which he went to the Congregational Building Society last fall.

Rev. Carl Hermann Voss was called to the United Church in the fall of 1935 upon his return from a summer travel and study abroad. Mr. Voss graduated from Union Theological Seminary in New York City the previous spring and before that had studied at the Chicago Theological Seminary. He had graduated from the University of Pittsburg in 1931 and had studied for some time at the International People's College in Elsinore, Denmark, and at the University of Geneva, Switzerland.

The United Church has always maintained an avowedly liberal approach to religion, has tried to carry on a program of social action at all times, and believes in a community church, non-denominational emphasis. The only requirement for church membership is a general agreement with statement of belief, which reads as follows:

"United in our spiritual quest, we of the United Church find inspiration in the heritage of our common faiths. We believe that our lives, both collective and individual must be guided by the law of love as revealed in Jesus Christ and as interpreted in the light of modern knowledge. The inescapable demands of Christianity challenge

us to mold our society after the pattern of the Kingdom of God. This means a complete commitment on our part in building a more Christian world wherein the forces of war, radical injustice, and exploitation will be steadily diminished. The religious resources for this task are found in the worship of God and the service of man. We receive an added impetus by coupling the prophetic zeal and apostolic sympathy of the Congregational-Christians with the ethical rigor and the "Inner Light" of the Friends. Anyone sharing these convictions is cordially welcomed to our fellowship, for the simplicity of our credo is matched only by its sincerety."

CARL H. VOSS.

A HUT UPON THE HILL.

There is a kind of rugged beauty about a log hut among the hills. Most people will look twice at even a picture of a log cabin. However, there is more to log hut than just the novelty of it, or logs and mud either. Those who have been born in such a home will agree with me, while the rest of creation will not know one thing of what I am talking about, but I found in a very old scrap book something that will help you to understand a little about how one feels at times, about one's cabin home. I haven't the nerve, of course, to call this a poem for I was a lot younger than I am now when I spilled this, and I could not write a poem even now. I found this done in the round, rolling handwriting of my childhood days, as it is funny I will pass it on: It is entitled:

MY HERITAGE.

I hear people tell of lots of things
  Which they have inherited—
Of gold, of jewels, of land untold,
  And some are talented.
Though I claim none of these great things,
  I have far more at will,
It fell my lot to just be born
  In a hut upon a hill.
Oh weary souls by money oppressed,
  There's peace within my hills,
Just put your money in the bank
  And come right here to live.
I'll take you to the mountain crest,
  To where the blue birds sing,
I'll take you to a valley deep
  And find a "grapevine swing."
We'll find a brook that laughs and plays,
  We'll find a little pool,
I'll teach you things you never dreamed
  Could be taught by a fool.
Oh, poor rich folks, I pity you,
  I know your heart must ache,
For just one croon of a tiny frog
  Within a mountain lake.
I have a hut where love abides,
  Upon a mountain ledge.
I'm free to dream and breathe pure air,
  This is my heritage.

Now when you see the picture a mountain cabin you can tell whether it is mine or not. If it is not on the mountain crest I will not claim it. When I was in school I told a man in Newport News once that I was born up in the mountains, where the "coon tops" blossom, and when he took it as a joke I felt fine about it. But now when spring comes to our hills I breathe a prayer of thanksgiving for pure air and all that hills have for us. Some day life may not be so bad here after all.

Our Elmores were up this week end and made some visits down in the mountains. Our people here are so glad to have them visit us. After one has been shut in all winter it seems good to see Mrs. Elmore's bright smile and hear a message like our preacher can bring. Sunday he gave us a stirring message on a "Wonderful Savior." He brought out how wonderful Christ was in everything from the manger to the Cross, and one had to feel that power of so great a Savior. Everyone, no matter whether he was born in a mountain hut or a palace, can feel that God loves him if he will listen to our pastor preach. The Elmores make us feel that there is room at the Fountain for all.

VICTORIA OF THE HILLS.

THE CHILDREN'S PRAYER.

William Lyon Phelps, in one of his recent "Daily Talks," tells an interesting story of a little girl, daughter of a prominent evangelist, who was taken to the hospital for an operation. As they were about to administer the anesthetic she asked the surgeons what they were going to do. They informed her in simple words that they were going to operate so that she could run and play as she used to do. "Well," she asked, "what is going to happen now?" When they told her that they were going to put her to sleep so that she wouldn't feel any pain, the child said, "But before going to sleep, I always say my prayers." Without asking permission, she promptly climbed down from the operating table, and in the presence of physicians, nurses, internes and orderlies, got on her knees and prayed aloud:

Now I lay me down to sleep;
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take.

Millions of mothers have taught their children to pray this simple prayer. Many have continued praying the children's prayer all through the years, and until their dying day. It is said of John Quincy Adams that he continued praying this prayer every night of his life, as ambassador to Europe, in the White House as President, and during his long service in Congress.

There is an interesting story to the effect that the prayer of child-like faith with which Jesus closed His earthly career was also a prayer which he had learned in childhood. Tradition has it that it was the custom at the eventide devotions of pious Hebrew homes to read the thirty-first Psalm, and that the fifth verse was repeated by the children in their evening prayer. That very night as Jesus slept in the tomb, the children in Jerusalem were saying in their prayers, "Father, into thy hands I commend my spirit." It clothes the parting prayer of Jesus with infinite tenderness to remember that it was a prayer that took him back to childhood days; it was as though he bowed his head and folded his hands, and said: "Now I lay me down to sleep; I pray the Lord my soul to keep."

Bishop Fiske, in his Calvary Today," beautifully reminds us of this aspect of Jesus' prayer, and reminds us and that long ago we, too, prayed the children's prayer. The petition with which the bishop closes his book expresses the desire of all true followers of Christ: May God grant, that when the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done, we may have our child faith again. Then may God in His mercy grant us a safe lodging, and an holy rest, and peace at the last forever; through Jesus Christ our Lord.—*The United Presbyterian.*

A WAR TO OUTLAW GOD.

"The World Congress of the Godless which was scheduled to meet February 7th with some 1,600 participants from 46 different countries is described by the *Lutheran News Bulletin* as "the greatest and sharpest attack against Christianity in the history of the world." It's chief objective—to initiate a world agitation against religion, mostly Christianity, and to establish an international fund for anti-religious propaganda. In Russia, we are told, there is to be an Atheist Radio station erected and a huge sum raised by leaders for anti-God publications. Without doubt they will get the money! Luke 16: 8."

Pleasure soon exhausts us, and itself also, but endeavor never does.—*Jean Paul.*

Happiness is neither within; nor without us; it is the union of ourselves with God.—*Pascal.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

OUR WOMEN ASK A QUESTION.

[Question No. 4 at the recent Missionary Rallies in North Carolina was: "What can women do to correct the idea that missions is for women and children only?" One of the women at three of these Rallies answered that question as follows:]

I will answer your question by asking another; What can women do to correct the idea that the church is for women only, and the penitentary is for men only? What can women do to correct the idea that the Sunday School is for women and children only and that the courts and prisons are for men only? What can the women do to correct the idea that the prayer meeting is for women only and "the poorhouses" for men only? I am asking these questions on the basis of majorities, attendance and patronage. It is a notable fact that if you go where you will always find women in the great majority, you must go to church. If you go where you will always find men in the very great majority you must go to the criminal courts, the penitentiaries and the prisons. I think the answer to both questions is about the same. The real friends of the church and of Jesus Christ Himself have ever been the women. In their hearts have been found a responsive cord to the call and voice of our Lord. Jesus Christ while here on earth never once condemned, abused, or spoke evil about a woman. Even when a woman had been accused of a grievous sin, and brought to Jesus, He condemned the men who brough her by sending them away ashamed to themselves, but lovingly said to her, "Neither do I condemn thee, go and sin no more." It was a woman, a hated Samaritan woman, to whom He first announced that He was the Messiah. It was to a woman and not to Peter, James, or John, that He paid the highest tribute of praise He ever paid to anyone on earth. I refer, of course, to His words to the woman who anointed Him with her love offering of precious anointment, for which, of course, the men centured her, but of whom Jesus said, *"What this woman hath done shall be told as a memorial of her wheresoever this gospel shall be preached in the whole world."* He knew then as He knows now that if the church was to be made missionary that if the world was to be saved through love, the women, out of the depths of a love that man cannot fathom, must take the lead in that work. If the church is to be made a missionary church and this world is to be taken for Christ, the women will have to do as they have ever done, act as the leaven in leavening the whole lump for Christ and righteousness. I believe it was Napoleon who said, "He who rules the world is not man who wields the sword, but woman who rocks the cradle." The biggest job on this earth is that of taking the world for Christ. It will never be done by the sword, or by force. It will be done by love, and in that love woman has always shared and, I presume always will share, most deeply. The task of missions, *is* a man's as well as a woman's job; it is the biggest job ever undertaken on this earth. This is why the women must lead in it till they through love of their Lord shall convince men in the church and in the world of the folly of trying to conquer the world by force, by war and by arms. Love will yet win out and wheresoever in all the world this gospel shall be preached, this that we women have done and are doing through our missionary work shall be told as a memorial of us! And in this faith, hope and love we must keep on till we convince the men that their rightful place is in the church and in the mission work with us, and not in the courts and penitentaries. To this end may God help us and keep us faithful till the Kingdoms of this earth shall become the Kingdoms of our Lord and our Savior. Then all of us, men, and women and children can and shall sing together, "And Crown Him Lord of All."

MISSIONARY OFFERING.

WEEK ENDING MAY 8, 1937.

Sunday Schools.

Mt. Carmel, Carrsville, Va. ..	$	4.00
Holy Neck, Holland, Va.		4.57
Haw River, N. C.		17.50
Bethlehem (Nans) Suffolk, Va.		1.73
Waverly, Va.		4.00
Hopewell, Va.		1.05
Mt. Pleasant, Vass, N. C. ...		.81
Winchester, Va.		5.19
Monticello, Brown Summit, N. C.		8.72
Turner's Chapel, Sanford, N. C.		2.40
Newport, Shenandoah, Va. ...		2.01
	$	51.98

Individuals and Churches.

Holland, Va.	$	100.00
Shallow Ford, Elon College, N. C.		5.00
First, Greensboro, N. C.		100.00
Mt. Pleasant, Vass, N. C. ...		2.80
Hank's Chapel, Pittsboro N. C.		3.11
Newport, Shenandoah, Va. ..		10.60
Centerville, Disputanta, Va. ..		2.65
Sanford, N. C.		1.00
	$	225.16

Specials.

Franklinton, N. C., E. J. Cheatham	$	19.00
Total for week	$	296.14
Previously acknowledged		13,805.60
Total since Sept. 1, 1936 ..	$	14,101.74

J O. ATKINSON, *Sect.*

AN AMAZING YEAR—AND A REMARKABLE SPIRIT.

In China the past year has been a hectic time. Smuggling, drugs, fiat currency, demilitarized zones, "autonomy," a kidnapped Generalissimo, dismay, defiance, deep courage, increasing unity. So Rev. and Mrs. Robert E. Chandler of Tientsin, soon to come home on furlough, write that the Japanese military seem not to have abandoned their aggressive attitude. But, in spite of all he has seen and heard, Mr. Chandler can differentiate between the Japanese military machine and the Japanese people. He quotes a friend in Tokyo (not a Japanese): "The Japanese are neither so superior as their chauvinists claim, nor so bad as their enemies picture them, but they are a wonderful people. God could never have given them so many noble qualities and remarkable talents without meaning that they should have, in the end, a great and worthy place in His Kingdom." The question all Christians seem to ask is, "Is the outcome for a whole people to be jeopardized by a selfish military party?"

YOUR NOSE KNOWS.

Your nose know whether you are approaching a non-Christian or Christian home through the tall grass of South Rhodesia, we are told. Smoke, mingled with less pleasant odors, drifts across stagnant pools where breed mosquitoes. Rubbish heaps draw flies. Inside a dark hut, smoke filled, windowless, you encounter all kinds of obnoxious things that crawl. "Do you wonder these folks sleep with their heads tightly covered by their blankets?" asks Mrs. Elizabeth W. Curtis of Mt. Silinda. But a Christian home—no pools, no rubbish except in a deep pit behind the house. Raised from the ground to keep out snakes, ants and moisture a simple square home has windows and a chimmey. Gates keeps the live stock where it belongs. A little garden flourishes in front. Plain furnishings, clean but simple food. "I will leave it to you to answer the question 'Does it pay?'" says Mrs. Curtis.

THE SHARE-CROPPER IN GEORGIA.

"And Who Is My Neighbor?"

By
MISS EMILY DEXTER,
Teacher in Agnes Scott College.

[Note: This illuminating and disturbing article deals with definite problems which our churches must face. It is intended to be used in Woman's Societies, but should be read by men as well as women. Ed.]

DEVOTIONAL EXERCISE.

In the devotional exercise read the story of the Good Samaritan as found in Luke 10:10-37. (It is suggested that the leader call on each one who is to read one of the following paragraphs, announcing the topic of each. They should be read in the order in which they are numbered. At their close opportunity might be given for questions or discussion.)

I. Historical Background.

We know fairly well the historical background of agriculture in the South, but let us remind ourselves of a few things about it, in order that we may better understand the present conditions. The cotton-raising farms of a century ago here in Georgia were large and the new owners were quite well-to-do. Although the only cash crop was cotton, the average plantation had a good garden with all sorts of vegetables with which to feed the family and the slaves. Almost all the cotton was raised by the owners of large farms, the small farmer being unable to compete with the large grower. So on small farms there was no regular cash crop, and th standard of living was lower so far as the comforts and pleasures of life were concerned. The actual labor on the large farms was done by colored people, except for occasional cases in which the overseer was a white man. This man as a rule was of the poorer class, for there really was no "middle class."

II. Period of Changing Conditions.

After the slaves were freed, the situation changed. They had to be provided for, and of course the plantation owner still needed them. But he hadn't enough money to pay his help; nor had the colored people been trained to know what to do with money. They had been fed and cared for, well or poorly, according to the notions of their owners, and had been obliged to accept without question or argument any sort of treatment offered them. After being freed, some of the colored people went to unoccupied areas, built cabins, and settled down on small bits of land. Of course that was also done by white men, and is a form of "homesteading." The land became theirs by right of occupancy. But in far more cases, the plantation owner retained his help, and went on much as before. About the only difference, aside from his being poorer, and the spirit of being more unpleasant, was that from now on the servants were "paid" instead of just being kept. But their pay took the shape of food, clothing, and shelter, in most cases inferior to what they had gotten before as slaves. They still had—and have—no right to question any arrangements made for them by their "boss man." Furthermore, they were now sometimes in debt to their employers, a condition impossible previously. And when in debt, their provisions were even more scanty. Formerly they had been cared for somewhat as a farmer might care for his stock, in order to get better results from them. But now, while colored people had more rights so far as their personal lives and activities went, their living conditions were not improved. When they worked as tenants, rather than as hired hands, their conditions were no better, for in return for what the landlord furnished them, they raised the crop "on shares," and the owner usually contrived to get the entire crop. The system is called share-cropping.

III Present Conditions.

That is still the condition in Georgia on 60% of the cotton growing farms; that is share-cropping is the system followed. The colored people still live in very inferior shacks, have almost no education, and, even worse, have no one to see that they get justice in any emergency. It is a condition we white people are responsible for, and some day we will probably have to answer for it. But what is still more unfortunate, it is not only the negroes who live in that deplorable condition, it is also the condition of an even larger number of white people. Two-thirds of the share-croppers are white, and one-third colored. It is not that it is worse for white people to have to live, or rather exist, that way, but that such great numbers of our people, white or black, are having to go without the things most of us consider essential to life—things some of us would rather die than be without. The thing that leads to man's being a share-cropper—that is, one who pays no cash rent at all, and furnishes nothing or practically nothing, with which to run the place is his very poverty, in the first place. (We are not referring, when the term "share-cropping" is used, to one who is a fairly independent tenant on someone else's farm, but to one who is quite without resources of his own.) So if a man wishes to make his living on the soil and owns no land, he has to work for someone else; and if he is destitute, he has to put up with almost anything. Hence, in vast numbers of cases, the white man, in his desperate need, applies for a job a colored man is holding, and if he gets it, he moves right into the house the negro has been put out of. Then, once in, he lives practcally on no higher level than did the former occupants so far as food, shelter, and clothes go. Lest we are thinking to ourselves, "But after all, there are not many people, white or black, that have to lead such lives," let us look at the figures. There are 65,104 colored FAMILIES, and 81,753 white FAMILIES, a total of about 750,000 people living as share-croppers just in Georgia alone; and 1,800,000 families in the ten leading cotton-growing states. There are only two states with more share-croppers than we have—Texas and Mississippi. Even Arkansas with all her dreadful publicity on the question, has fewer than we.

IV Effect of Share-Cropping on Standards of Living.

So far only the bare facts stating the condition have been given, so we may find ourselves asking, "Aren't these people used to it by now, so they don't mind it?" Let us thank the good Lord that by his mercy we didn't have to get used to it—I'm afraid some of us would mind it dreadfully. As has been suggested, most of the houses, or rather shacks, in which share-croppers live are utterly unsuitable for any human being, however degraded, to live in. It is unnecessary to describe them, for we have all seen them in their drab, unsightly ugliness. Most of them have either two or three rooms, but some have only one room, and now and then they have four. We think of the city slums as being crowded, but out here in the country the congestion is sometimes worse, there being occasionally as many as 13 persons occupying two room. If we ask, "Why are they so shiftless as to live that way? Why don't they fix up their houses a little? Can't they put on a little addition, or drive in a few nails and mend the porch?" To be sure probably many of them, black or white, are shiftless; but that isn't why they live that way. If they do fix up things a bit, the landlord raises their rent. That makes their conditions worse, of course, immediately. If they can't pay the additional rent—and they can't—he reduces their credit at his store, so they can buy even less than they could before, or he turns them out and they have no shelter at all. They are afraid, and with good reason, to improve their shelters or yards. Of course, children living in that way grow from infancy to maturity, scarcely ever having been really clean once, from head to foot. The only wonder is that they don't look worse than they do. The landowner wants tenants with a large number of children so he won't need to hire extra hands to run the place. If they don't get anything out of life—clean clothes, good food, books, music, or even play, what does he care? However, it is only fair to admit that there are some truly Christian landlords; but they can't afford to be too generous, because of the high competition among landowners. They have to abide by the general rules.

V Health of Croppers.

Fortunately the climate is rather mild most of the year, so they don't suffer much from cold weather. But in spite of the splendid climate for growing all manner of vegetables and fruits, they have poorer food than any other class of people in the United States. They live mostly on the "three M's"—meat, molasses, and meal. By meat is meant fat, salt pork,which constitutes about 40% of the share-croppers' food. They raise none of this on their farms, but get it from the landlord's store on "credit" during the growing season. It is paid for out of the fall crop. But of course no accounts are ever given the colored people, nor the whites either, unless they make a disturbance; the former always have to accept at any price the white man sets on anything he either buys or sells. Consequently he is almost never out of debt, no matter how hard he works. The white man is almost as bad off, but since he is able at times to get some sort of figures at the store indicating his account, he feels at an advantage over the colored man living in the shack next door. Most landlords allow a certain number of pounds of meat a week, as well as the meal and molasses, but others don't. They say the renter can hunt or fish and get his own meat. If you had had nothing to eat for days but corn meal and molasses (no salt, coffee, tea, milk, vegetables, etc.) do you think you would feel "shiftless?" Do you think that instead of plowing, or picking cotton, you'd go hunting or fishing on the chance of bringing home a little something to eat? Do you think you'd get up in the morning, full of life and pep, put on your filthy rags, and go to work singing? I don't know what I'd do. It makes me sick even to think about it. Let us not be harsh in our judgment of these "shiftless, dirty, no-account" people. We couldn't do any better than they. What does this diet do to them—a diet without any fresh meat or fresh vegetables or milk or eggs? It results in a dis-

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

HOW DO YOU CHOOSE YOUR DELEGATES?

There are two general reasons why young people are "sent" by their churches to summer conferences. Some are sent because it is felt that they will be able to bring back to the local group a great deal from such an experience, by reason of their position of leadership in the local group. Others are sent because it is felt that contact with other young people of high ideals and Christian principles will be good for them—their churches send them, hoping to have the summer conference "reform" them. It is hoped that this latter group may develop latent powers of leadership while there.

Certainly, if a young person has the opportunity to attend a summer conference, being sent by this church he should be expected to bring back to his local group new plans and ideas, and a new inspired enthusiasm. If this does not happen, the summer conference has failed. Obviously, the choosing of your representatives is important and should be carefully done.

One group, which we heard about recently, started a "point" system several months ago and the girl and the boy having the highest number of points by the first of June will be sent to the summer conference by the group. They receive points for attending prayer meetings, for singing in the choir, for being punctual, and so on. While this method is not to be recommended to every group, still it has worked well in this case and their society is accomplishing great things during this "contest" period.

This method is not important, but the results are. Therefore, choose with care those young people who represent you.

SUMMER CONFERENCES.

About this time of the year young people are beginning to think of "what to do next summer when school's out." And so it is time to start planning to attend a young people's summer conference. No matter in what section of the Southeast you live, there will be a summer conference for you to attend. During the next few weeks we will tell you about each of them on this page—the important thing now is to begin planning to be "among those present" at one of them.

The financial question is one which should be considered now, if you have not done so before. In the month ahead, your group can find some way to raise money to help send delegates from your church to a summer conference. Do not depend upon the older people in the church to furnish all the money for your delegates—you will all feel that you have a very real part in it, if you help earn some of the money for them to use. And if you are fortunate enough to be one of the delegates, you will appreciate your opportunity all the more if you have contributed something toward raising some of the money you use. It has generally been found true that those young people who will save some of their own money to use for such an occasion, are the ones who will really get the most out of the summer conference. They are not the ones who have to be urged to go, or who go merely for a "good time"—they want to go because they believe that it will be very much worthwhile.

A CHALLENGE TO THE CHRISTIAN MEN AND WOMEN OF THE SOUTHEAST DISTRICT.

My good friends of Eastern North Carolina and of the Southeast, I wish to challenge you once more to measure up to the obligations that are yours.

The time has come that the church should meet its obligations; it must, or the whole earth will tremble with fear for the lack of leadership.

Several years ago the church realized that they were failing to do their part in sending out leaders, as well as the public schools, but they did not realize it to the point of action. They only gave the fact a flying thought. The church as a whole does not realize it now. The church does not face the local and specific fact. Therefore, it closes its first open door to the discovery of leadership.

The office of the church today is to inspire and train for service. It has as yet failed to grasp the full significance and the challenge of its task. To search out youth, to discover its young people with the qualities of leadership and so inspire them that they will accept the opportunity for service that is sane, genuine, and nation-building. Could any organized group ask for more fundamental task?

The young men and women are waiting for the opportunity to serve. We can recall the history of any wars, and there find young men and women, seeking the chance to face cold, hunger, and death—inspired by the great call of the hour.

The youth of the present day, my friends, are awaiting the opportunity for service. They must be trained to serve. Will you give them an opportunity?

Each local church should seek to discover and develop the leadership qualities within the young people that honestly deserve it. The church as a whole, and each individual must accept its challenge and go forward realizing that they are going to win a great victory. If the world cannot depend upon its Churches of God, the Creator of the world, for leaders, on whom shall it depend?

May God help us to realize the necessity of training leaders for this great world in which we live.

MAYLON D. WATKINS,
Supt. Leadership Training,
Eastern N. C. Youth Fellowship,
Raleigh, N. C.

HAVE YOU READ?

"To Drink Or Not To Drink" by Sidney A. Weston. This syllabus was intended for either individual or group use, but is especially well adapted for a young people's discussion group. It contains interesting illustrations, comments on the problem involved, and gives quotations and source materials which are valuable. Price, 25c. Pilgrim Press, 14 Beacon St., Boston.

NAILS FOR NGULU.

For 37 years Rev. Abraham Ngulu, senior pastor of the Bailundo Church, West Africa, has been a beloved and faithful shepherd of his people. He has seen 37 workers go into Christian service from his home town. Now, reports Rev. William C. Bell, he is helping his fellow Christians build a memorial church. He even shares in the manual labor, making bricks, laying walls, putting on the roof. Into the mail to Africa recently went a check for $10, from Mr. Bell to buy nails for Ngulu's church rafters!

Sunday School

By Rev. H. S. Hardcastle

THE FORBEARANCE OF ISAAC.

Lesson VII—May 16, 1937.

Golden Text: *Blessed are the peacemakers; for they shall be called sons of God.*—Matthew 5:9.

Lesson: Genesis 21:1 to 25:18; 26:1-33.

Isaac was indeed the "son of promise." Long after the normal years of child-bearing had passed, he came into the home of Abraham and Sarah as a gift from God, taking precedence over Ishmael, the son of the bond woman. Needless to say, he brought immeasurable joy into their home and their hearts, not only because it was a tragedy for a Hebrew father to die without sons, but because he was the heir of the promises, the one through whom the promises of God could be carried out.

Several interesting and significant incidents happened during his early life. There is the beautiful and almost breath-taking incident when Abraham was about to offer him up as a human sacrifice. It is a story of implicit faith on the part of Isaac in his father of implicit faith on the part of Abraham in God. It validated Abraham as a man both of great faith, and of spiritual insight. God established once and for all that He had no pleasure in human sacrifice.

The story of Isaac's marriage to Rebekah is one of the most charming stories in the Bible. In keeping with the custom of that day, the elders "did the courting" or at least they did the selecting of a mate. But there is a religious element in this story that is a rebuke to the hasty and ill-advised marriages of modern life. Here is tenderness, romance, tact, shrewdness, religion, all blended into a real symphony. The story is its own best interpreter. Read it and see in it a mesage of abiding worth.

A famine drives Isaac and Rebekah into the borders of the land of the Philistines. Like his father before him, he feared that he might become involved in trouble if it was discovered that the fair woman he had with him was his wife so he posed her as his sister. Abimelech discovered his deceit and soundly rebuked him for it.

And then comes the material covered in today's lesson. Isaac was a well-to-do man. Abraham had bequeathed to him even while he lived all his property. As if this were not enough he continued to prosper. His crops increased a hundred fold, and he became "great, very great." It does not always pay in dollars and cents to be righteous—indeed sometimes it costs money to be good—but it pays just the same. It is a common custom, however, in the Old Testament to associate goodness with success, unrighteousness with failure. Bountiful crops were considered evidence of God's favor. It is not always thus, however, for the wicked may flourish for the time being.

The Philistines envied him. Quite so. Envy and jealously are twins, twins born of the spirit of the devil himself. It is hard to rejoice in another's success, especially if he is doing well the thing one has tried to do, or has failed to do. Those who have, are envied by those who have not. Envy and greed and jealously still cause a great deal of the world's woe.

Isaac had a peaceful and peace loving disposition. When his servants digged wells and found water—that was an important factor in the economic life of that time—and the Philistines took occasion to quarrel about them, Isaac simply moved on. He felt that there was too much room and life was too big to become involved in strife and trouble. It was the spirit of the peacemaker. But one has to face the fact that in our modern ruthless industrial and economic life, Isaac might have had a hard time of it. He would undoubtedly be exploited, and he might be put out of business. And yet this way is the right way. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are the meek for they shall inherit the earth. History, as well as religion, confirms this truth. The world will be won, not by the mighty but by the meek. Isaac's type is coming in to possession of the earth; the Philistine type is doomed. That is a strange paradox, but it is true. The future does not belong to Mussolini or Hitler but to the Prince of Peace.

Isaac, like his father, builded an altar. There was a spirit of reverence, of dependence in the man. The altar stood for the presence of God in the land and the spirit of God in his heart. He was in a so-called heathen land, be it remembered. It took courage for him to build an altar to his God in that atmosphere. Thus he bore silent, but eloquent witness to his faith in God. Because he confessed God, God bore witness in turn to his favor for Isaac.

"And Jehovah appeared unto him the same night, and said, I am the God of Abraham thy father; fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." *The God of thy father*—what meaning would that convey to your son or your daughter. Is there anything about your religion that would commend it to your children? Is the God who you embody in your character and express in your conduct, attractive to your children. How much of God can your children see in your attitudes and actions. Thrice happy and thrice blessed are those children who came from homes in which their parents put meaning into the world God, not simply by precept, but especially by attitude and example. How often parents are concerned about leaving material things to their children, and so little concerned about the goodly heritage of a knowledge of God and sound interpretations and conceptions of God. "The God of thy father"—what meaning and content are you putting into the word God for your children?

GENERAL LEE'S LOVE FOR CHILDREN.

Was there ever a great man who did not love children? It was a high compliment his nephew, Fitzhugh Lee, paid General Lee when he said, "Children always held the key which would unlock the heart of Lee." Another biographer argues that this is an evidence of character, and puts it thus: "He loved children and children loved him, which is surely the most flattering and conclusive evidence as to character."

One of his officers who served with him in Texas said: "The little children always hailed his approach with glee—his sincerity, kindliness of nature, and cordial manners attracted their unreserved confidence." On one occasion he visited his friend, Colonel Preston, and learned that two little boys in the family were ill with croup. The next day he trudged back in the midst of a storm with a basket of pecans and a toy for his two little friends.

When he retired and made his home at Lexington, it was said of him: "He knew all the children in Lexington, and along the roads and by-paths of his daily rides, and it was pleasing to witness their delight when they met him. He could be seen at any time stopping on the street to kiss some bright-eyed little girl, or pass a joke with some sprightly boy. . . . To the day of his death the entrance of a child was a signal for the dignified soldier to unbend, and among his most cherished companions in his retirement, when he was, perhaps, the most noted captain in the world, were the little sun-bonnetted daughters of the professors of the college of which he was president."

H. H. Smith.

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

Sacrifice or Service.

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."—(R. V.)—Rom. 12:1.

The essential meaning of "sacrifice" is not that of "giving up," but of dedication; so that when God asks us to sacrifice something, He is only asking that we use it for His service. After all, the greatest good of this world and the greatest happiness one ever has, come from giving and not from the things we possess. Therefore, when we dedicate our time, our money, or our personal service, we have not only the joy of doing so, but we have the joy of expressing our love. Such an expression brings the greatest joy known to life.

Prayer—Dear Heavenly Father, help us to walk humbly with Thee this day that we may make the whole day blessed to us and to Thee. *Amen.*

TUESDAY.

A Sweet Exhortation.

"Let us draw near with boldness unto the throne of grace."—Heb. 4:16.

This is a sweet irresistable invitation to come into the presence of God and talk to Him. Come "boldly." That is to say, with "frank confidence speaking everything." Cast all thy cares upon Him, for He careth for you." Just as we might speak with a dear friend and empty the heart's deepest secrets unto Him, so we are invited to come into the presence of the Lord, and on these intimate terms unload our cares upon Him.

Prayer—Dear Father, it is deeply satisfying to know that Thou hast a fellow feeling for us and Thou dost understand. Hear Thou our prayer, forgive our foolish ways, heal our backslidings, and lead us in the way of life everlasting. *Amen.*

WEDNESDAY.

One of Our Greatest Struggles

"He sent two of his disciples, saying, go your way into the village over against you; . . . . ye shall find a colt tied, loose him, and bring him to me."—Lk. .19:29-30.

He might have had a chariot glittering with gold, and horses in ornamental array. He might have turned out the army in full regalia and paraded before the throngs in dazzling display. But no, simply transportation was sufficient. And the throng consisted of those who occupied positions of honor in the country, but of the simple people, the blind to whom he had given vision, the dead whom He had raised to life, humble souls whom He had nourished and fed and helped along the way.

Human nature loves pomp and applause. The temptation to like this is ever present with us. To lose sight of this glamor and live on the level with everyday folks like Christ did takes Christ within.

Prayer—O Lord, help us to make Christ's way our own way through life. May the doing of good be our supreme objective. May the blessing of others be our chief aim. *Amen.*

THURSDAY.

Nothing But Leaves.

"And when he came to it, he found nothing but leaves," . . . . and he said to it, no man can eat fruit from thee henceforth forever."—Mk. 11:13.

It is reported of a Bishop presiding over the Annual Conference of the Methodist Church that he said, "Brethren tell me! Has anybody been saved under your ministry during the year that has passed?"

After every thing has been said about the Church, its organization, its doctrines, its activities and all the consecrated work which its members contribute to its life, the fact remains that the reason for Christ's coming into the world was to seek and save the lost. A barren fig tree may be a pretty thing but it is an abortion of the earth which its uses when it produces nothing but leaves. A ministry that does not save souls is a useless service.

Prayer—O God, save me, search me and know me, see if there be any wicked thing on me, and lead me in the way of everlasting life, then by thy grace will I lead sinners to repentence and cause souls to follow after Thee. *Amen.*

FRIDAY.

Proud to be Slandered.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake."—Matt. 5:11.

Slander is despicable and outrageous. We take the slanderer to the courts and "soak" him. It is the most contemptible of attacks, and is treason to the God of truth and love. How can we be proud when slandered.

First of all, the Lord has bade the slandered to rejoice in slander. He has promised compensatory rewards in heaven to those who are slandered in His name. To remember how He was slandered and basely maligned midst all His loving service, He who surrendered all to His foes, makes it easier for us to endure for His sake, for we join with Him in the bonds of a common suffering, and that makes us glad.

Prayer—Dear Heavenly Father, show us how to meet evil with a forgiving spirit. Show us how to conquer enemies with a heart of love. Unite us this day with Thy great spirit. *Amen.*

SATURDAY.

Unnecessary Ignorance.

"They were afraid to ask Him about this saying."—Lk. 9:37-45.

More than once the disciples of Christ must have hesitated to inquire from Him what His meaning was. He uttered many difficult sayings, many commands hard to understand, much instruction which need very deep thought. He spoke in parables which called for interpretations.

But He always told them enough for them to understand. They realized that the lack of their comprehension was not in the Teacher, but in them, the pupils. They knew that if they had more faith, if they lived more closely with Him, they would be in closer touch with His teachings.

Yet Christ delighted in their questions, as any true teacher rejoices that his pupils are sufficiently interested to propound difficulties. He was always ready to answer questions, and glad to do so. The disciples' ignorance was always unnecessary.

Prayer—It is so with us, dear Lord. May we bring our doubts freely to Thee. May we rely on the instructions of Thy Holy Spirit. *Amen.*

—*Amos R. Wells.*

SUNDAY.

The Invisible King.

"Now unto the King Eternal, immortal, invisible, the only God, be honor and glory for ever and ever." I Timothy 1: 12-17.

Earthly monarchs often shroud themselves in mystery. They drink to enhance their authority and majesty by secrecy. Familiarity, they believe, would render them commonplace, perhaps even contemptible.

But not for that reason is the King of Kings invisible. He is hidden by His dazzling light. He is shielded by His resplendent glory. We cannot imagine the power of the Omnipotent. We cannot conceive the personality of the Omnipresent. What can He be like who is in all corners of His uni-

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

FELLOWSHIP WITH THE FATHER.

By Rev. John G. Truitt.

"Our fellowship is with the Father, and with His Son Jesus Christ."—I John 1:3.

The daring of this text is beyond me. It overwhelms me. I turned to Webster's New Dictionary for the definition of "fellowship!" *"Companionship of persons on equal and friendly terms; familiar intercourse; hence, friendliness, comradeship."* It was as I thought, but my problem was only made the more difficult. I looked up the word "fellow." *"One associated with another as a sharer; partner; colleague; accomplice; a companion; comrade; associate; a fellow creature; neighbor; contemporary; member."* With that in mind let us look again at our text: "Our fellowship is with the Father, and His Son Jesus Christ." That makes us "sharers, partners, colleagues, comrades," with God! Of course we cannot hope to have our definite hold in all these places—nor to fully define in any places when it turns toward God—that is impossible—"the highest cannot be spoken;" but it speaks more than we have ever dreamed when it says "Our fellowship is with the Father, and with His Son Jesus Christ!"

As we sit about this Communion Table today, neighbors, kinsfolk, friends, let us think about the fact that "our fellowship is with the Father and with His Son Jesus Christ." If we can only grasp this truth this will be glorious service. If we are bowed with sorrow, or broken with sin, if we can only think of God as our Fellow, our Partner, our Comrade, our Friend, and come close to Him, if but to touch the hem of his seamless garments, we shall be saved, and satisfied.

This truth should slough off of our lives much of our fear and anxiety; and even more of our sin, and littleness of soul. They tell us that there is in one of the great ship-building yards on the west coast a mammoth resevoir into which runs the clear, fresh water of the western mountains. Ships come in for repair, heavy laden with barnacles, and they are lifted lock by lock into this resevoir. There the fresh clear water of the high hills causes everyone of the barnacles to drop off. That should be a parable of what happens to much of the worry, infidelity, and sin of our lives as we come into fellowship with the Father, and with Jesus Christ about this table here in our sacred place of worship.

"Our fellowship is with the Father." We feel like it is with one another. But the persons in this room are stepping stones to Jesus. As we came into the church today we might have been thinking about many outside things, but when we came in we heard sweet melody from our organ. As the strains of music came upon our ears, we reacted to it in different ways—some thought of the fact that this is a church, it reminded others of a dear one whom they honored and loved; it reminded still others of their desire to overcome some feeling within their own lives; it suggested a prayer to some, and perhaps to all it brought reverence, and a spirit of rich expectancy. If so, happy may be the organist who thus served you in bringing you a bit nearer God. Then the choir sang, the minister read a scripture lesson, there were prayers and responses, offering was made and by it a suggestion of reconsecrating ourselves to God, the ushers moved with kindly appreciation of your presence, and with desire to make you comfortable and happy in God's house, neighbors greeted you quietly, and you felt a fellowship which all told was exalting and helpful. These many persons were stepping stones to God.

This table reminds us of Jesus. We see again in our minds eye the upper room, and there filing in one by one are the twelve followers of the Christ. They are reclining at the table as their custom was, and eating the passover meal. We see Jesus talking with them, and telling them of His approaching departure, and asking them to remember Him in the breaking of bread, and the supping of the cup. All the details of that evening together flash in a moment before our minds. And somehow we are there. We feel a fellowship with Jesus. God is there! He is with Jesus His Son. They are there together. They are one in spirit, in purpose, and in desire to give everlasting life to all mankind. God sees and knows the better hours ahead, and He feels every inch of the way through Gethsemane and up to Calvary. There is a fellowship between Jesus and the Father.

I have been reading to you the words of one who sat next to Jesus at that table, and who says: "That which we have seen and heard declare we unto you."

He tells you why he declares it, "In order that ye also may have fellowship with us." Then he adds: "And truly our fellowship is with the Father, and with His Son Jesus Christ."

My friends, there is no greater blessing! Let us not forget it when the fresh air of the outside world beats upon our faces. And when the adversities, tests, and the trials of life come upon us let us remember that we have a fellowship with the unseen, but ever-present, infinite, and eternal God. I cannot believe it was imagination only that caused me to think that there was an expression of that fellowship upon the face of my friend, writer of "Since Jesus Came Into My Heart," as I used to hear him sing, "I am possessed of a hope that is steadfast and sure, since Jesus came into my heart." "Our fellowship is with the Father, and with His Son Jesus Christ."

He says: "If we walk in the light, as he is in the light" that is, if we accept this fellowship with the Father, and His Son Jesus Christ, if we practice it, cultivate it, know it, "We have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us from all sin." The two are inseparably tied together! Right with the neighbor, right with God! In good fellowship with one another, in sweet communion with God! Serving one another, serving God! Loving and honoring one another, honoring and loving God.

"If we confess our sins He is faithful and just to forgive us for our sins, and to cleanse us from all unrighteousness." Like the barnacled ships of the salt sea we are made clean in the fresh fountain of his everlasting mercy and love!

THE FAMILY ALTAR.

(Continued from page 12.)

verse at the same time? What can He be like whose wisdom controls the courses of the stars and the destinies of each tiny creature dwelling on this tiny earth?

Yet we can see God, if we are pure in heart. For the seeing of God does not depend on earthly vision and is not comparable to material eyesight. We see Him most truly when we realize His love and submit ourselves to His guidance.

Prayer—Thus may we see Thee, O King, eternal, immortal, invisible, more and more clearly until the perfect day. *Amen.*

—*Amos R. Wells.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We sometimes receive letters from children who have been reared in the Christian Orphanage, filled with expressions of gratitude that make the writer happy.

We received such a letter a few days ago, from one of our boys who graduated from high school several years ago, stating that he wanted to do something to show his appreciation for what the Christian Orphanage had meant to him. He said that he wanted to show his appreciation by paying the college expenses for a member of our graduating class to go to Elon College to take the commercial course.

This young man spent a number of years here and knows what the orphanage meant to him when he needed a home here. The writer knows of no finer way for this young man to show his appreciation than by helping a child in this institution further their education and place them in a position to be of greater service to society.

The writer welcomes letters of this kind of appreciation and hopes to receive many more like it.

We are very happy to say that the girl we reported ill in our recent letter has greatly improved and we hope will be able to leave the hospital within the next few days.

These are busy times at the Christian Orphanage. The weather has been clear and pretty for nearly a week. We have kept two tractors running early and late, sometimes as long as we could see the furrow. With the two mule teams we have made a big show on our farm. We now have nearly 100 acres ready to plant in corn or sow in beans to make hay. We are putting in the largest crop this year that we have ever planted in any previous year.

Our wheat and oat crops are looking fine at this writing and we have good prospects for a good crop if nothing happens to it.

We do lots of work on our farm here and when we have seasons we make lots of stuff, but as every farmer knows it takes money to farm. Seed and fertilizer both have been high this season and our income from our churches and Sunday schools has fallen far below normal—and it hurts.

May the kind Master put it into the hearts of our people to remember others who are less fortunate and are not so richly blessed.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 13, 1937.

Amount brought forward	$ 6,292.00	
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Mt. Bethel	$ 2.64	
Concord	3.00	
Burlington	31.99	
Lebanon	1.10	
Reidsville	8.13	
		46.86
Eastern N. C. Conference:		
Cary	$ 1.00	
Turner's Chapel, Apr. & May	2.88	
Oak Level	1.00	
Christian Light; Church	5.00	
Sunday School	1.60	
Sanford	1.00	
		12.48
Western N. C. Conference:		
Mt. Pleasant	$ .61	
Pleasant Cross	2.04	
Pleasant Grove	1.89	
Biscoe	1.30	
Flint Hill (M)	.22	
Needham's Grove	.78	
Pleasant Hill	6.50	
		13.34
Eastern Va. Conference:		
Waverly	$ 4.50	
Rosemont	13.30	
Bethlehem	4.27	
Newport News	20.00	
		42.07
Valley Va. Central Conference:		
Mayland	$ 1.00	
Timber Ridge	1.89	
Linville	3.54	
		6.43
Ala. Conference:		
Pisgah		1.11
Special Offerings.		
Mr. May, support of children	$ 5.00	
W. P. Perry, for Billy	10.00	
Mr. May, support of children	5.00	
Mrs. Lasher, support of child	20.00	
C. M. Horner, on account	25.00	
Men's Bible Class, Rosemont Christian Church, support of Robert Currin	12.50	
		77.50
Total for week		$ 199.79
Grand total		$ 6,491.79

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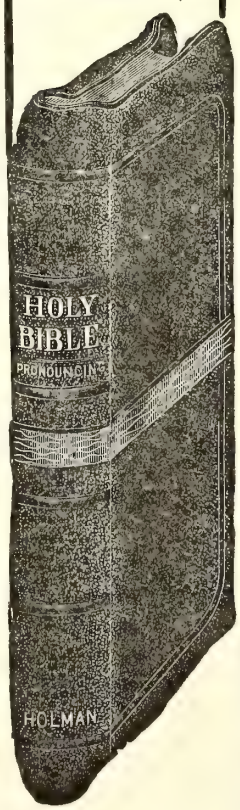

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UNTO the angel of the church of [a] Ĕph'ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1.
b ch. 1. 16.
c Ps. 1. 6.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

"SHARE-CROPPERS."

(Continued from page 9.)

ease called pelegra. At first the doctors thought it was due to eating spoiled meat or meal, but soon it was proved to be due to a deficiency in the diet. In the early stages its victim shows red blotches on the skin, as in scurvy and leprosy. Then weakness and nervous disability follows, and finally a depression and melancholia to the point of insanity. The disease and deaths due to it are increasing constantly, but the South dislikes to admit it. A sure preventive of it is the addition to the diet of fresh vegetables and fruits, fresh meats, milk, and eggs; it is not necessary to add all of these things; adding one of them in fair amounts will prevent it.

VI Effect on Church and School.

Since the possibility of church attendance depends to a certain degree on clothes, in plenty of cases the share-cropper feels it quite out of the question to go to church, ever. Hence, church attendance is very small. Besides who would pay the minister? Perhaps we had better not go into that. But we had better not forget about it, nor overlook our share in the matter. In the matter of schools, we do our first differentiating between the whites and the blacks. It is probably due to the fact that the whites get more or less "white" treatment in education that they can continue to live as they do—that, plus the fact that they get fairer dealings in case of conflicts with the law. They would otherwise be no different from their colored neighbors. However, it is not to our credit that this difference exists. The negro is entitled to as good country schools and as fair justice as the white person. But in any case, the state provides schools for the white children, and very good schools now, on the whole. It also furnishes free transportation by bus, if the school is a consolidated one, and some distance from the child's home. However, a very great number of these children are unable to take advantage of the opportunity, either because of lack of clothes, or books, or poor health, or home duties. On the other hand, the state furnishes almost nothing to the colored children in the name of schooling. In one locality, not far from Atlanta, is a typical "colored" country school. It has no glass in the windows, so on a cold stormy day, when the shutters are partly closed, one entering from the outside could scarcely see whether or not anyone was in the room. But after a moment one gets used to the semi-darkness, and discovers there are 112 children to the one teacher. There are no desks—only benches made of rough slabs. The teacher is paid $19 a month for six months. In that county they pay more merely to carry **the 510 white children** to and from school than they pay **all told** for **ALL** educational purposes for the 5,200 colored children in that county and another not far from these. We rejoice that the poor white children have educational advantages, but we cannot continue to neglect the colored children. We cannot argue that the colored man pays less taxes than the white; two-thirds of these share-croppers are white, and pay no taxes at all, just as the other one-third do not. In any case, there are many illiterates, both black and white. That is a condition we must rapidly begin to remedy.

VII. Race Relations.

What is the effect on race relations? Do the whites and blacks get on happily as neighbors? As has been said, the only thing that saves the self-respect of the white share-cropper is that he does have one or two privileges denied the colored man. Also he clings to the fact that after all, he is **white.** So he looks down on the negro. But the negro does not look up to him—he may pretend to, when he has to; but he finds it for his own good to be submissive to white people. If the colored man were not so submissive—well, we'd better not go into that either. The thing that careful students of the whole problem are advising on that question is that where business matters are involved, the whites and blacks overlook the color issue, and organize **as a class,** that is, as renters, and try to get fair treatment from the landlords. Neither colored nor whites by themselves work it out, especially if they are not on very friendly terms with each other. But if they could get together on some cooperative basis, following advice and suggestions from leaders on Southern rural economic problems, it is entirely likely that the landowners would be obliged to do something toward improving the conditions. There are commissions made up of influential men, colored and white, who gladly offer their services.

VIII. Suggested Solutions: As Voters.

What else can be done? What would Christ do if He were visibly living here in the red hills of Georgia? If all who professed His name were doing their best, we shouldn't be having the problem, but we do have it, and want practical suggestions for solving it. What, specifically, can the Christian women of Georgia do, either as individuals or groups? First, as voters, we can promote the candidacy of men who want to see that everyone, black or white, rich or poor, gets a fair deal. The incoming governer of Georgia broadcast the fact that, among other things, he wants to see that a full term of school is provided "for every white child in Georgia." Of course he should do that, but why not leave out the word "white?" Let us hope he merely mis-spoke himself. Then, having tried to get honorable and capable men to run for office, let us vote for, and elect them; and then support their activities by word and deed. As organized groups we can send in petitions to the proper authorities, protesting certain situations, calling attention to need reforms, and suggesting remedies or investigations leading to our remedies. Our local congressmen in many cases would take helpful action if they knew the voters really wanted it. **Lets ask for it.**

IX. Suggested Solutions: As Individuals.

As individuals we may know landowners who don't seem to treat their renters fairly. Possibly a tactful approach to them could be made, and the competition between neighboring landlords be lessened, so each could afford to be more lenient with croppers. If even a few families could be helped, it would be worth doing. We must not think only of the millions of suffering people, but also of this family and that. We might use influence in our local communities to provide vegetable seeds for families if the owner would allow them to start a little garden. A small amount of money if wisely expended, would provide a large amount of seed, and might be a blessing to some destitute families. If we know some of the tenant families we might encourage them a little in a neighborly way, and assist them a bit in their gardening.

X. Federal Solutions.

The Federal Government offers certain suggestions that may be worked out in time, but that possibly we women can do little about, by way of assistance. However, it may encourage us to know what some of them are. One is that the government buy up from insurance companies and other large investment agencies, huge areas of land, and distribute it in plots to families, either on the basis of long-term leases, or of easy-payment sales. If the farmer feels he **owns** the land, his self-respect and his interest just naturally lead him to improve its appearance.

Along with this distribution would go service agencies to aid those new home-steaders in every possible way—to advise them, provide fertilizer, seed, and other needed supplies in order to give them a start, and even lend them small sums of cash to buy a cow or other farm stock. If the farmer's debt is small he will not feel it as a discouraging and hopeless burden, but as an incentive to "make good."

Also cooperative farm communities might be worked out with federal aid, similar to those in Europe; Denmark, for example, where the group is largely self-supporting, have their own stores, hospitals, etc. In some cases the houses are in the villages, and the farms around the outskirts of the town, but easily accessible. There are many ways of working such a plan, varying with the type of crop, or of drainage, etc. The main thing to notice, for our encouragement, is that at last the authorities with power to act are really at work in a constructive way on the problem. But in the meantime, and while that is all being slowly worked out, let us talk about it where it will do some good, and let us inform ourselves on any progress being made; and, above all, let **us each** in some way **do** something to brighten the lives of our country neighbors, even if it costs us money, as it did the Good Samaritan.

WHO'S WHO

By REV. CLARENCE A. VINCENT, D. D.

"Who's Who In America" and Who's Who In the Clergy" are supposed to gather into a volume the leaders in America and in the ministry. In the Eighteenth Edition of the former series 31, 081 names are included and in the latter volume 7,000 clergymen are given places. While many leaders are not mentioned in either book, still it is, I presume, a fairly accurate list of worthy men and women of achievement. The question presses into my mind "How many of us included in these volumes would be included if the spirit and principles of Jesus were determining standards?"

Many leaders in the Jewish Church were condemned by the Master for hypocrisy and oppression. In every generation there have been too many unworthy leaders in the ministry, clergy, and priesthood. In one generation there were priests that "cracked filthy jokes from their pulpits." Samuel Wesley warned his children of the low standards of the church of his day and to share in the work and to live the principle of Jesus that would help to bring a better condition. As a lad I heard a leader state from the pulpit that he had no assurance that anyone would be saved who had not been baptized in a certain way. The morals and spirit of fraternity have grown since those days. How many ministers and laymen today place as the test of membership in a church loyalty to Jesus as Saviour and Master and to the doing of His will? Interpretations and theories that change through the years have divided the Church of Christ into divisions. Even today, in the South one of the great denominations will not issue church letters to any church outside their fellowship. In Jesus' Book of Life, I wonder if the great leaders of His Church are not those who in simple faith in Jesus Christ and in all inclusive love that has no boundaries live and cooperate?

We are to "love our neighbor as ourself." How many of us do? Think how "Christian America" has treated the Indian. Hang our heads in shame when we think how far we are from treating the Negroes as we treat the Whites. They are compelled to live in many communities in shacks without glass in the windows and with no sanitary arrangements. One-tenth, or often even less money is spent for their education than we spend for our children. An ignorant, dissipated white can vote while in some parts of our country an educated, clean-minded negro cannot. A libertine, well-dressed, affable, can sit without protest at our table in a hotel, but Booker Washington is forbidden. Because some Jews are impossible, do we criticize and shun the good ones? Have not the persecutions in other lands made in part the Jew what he is? Thank God the Federal Council of Churches is sympathetic with all races and have protested the persecutions and worked for real Brotherhood.

The true leaders are those who stand for justice and fair treatment to all men and classes. To oppress labor, to create hatred among classes, to withold from any group or individual except the criminal the fair products of his work, is a crime against humankind. To covet and attempt to despoil the property of others, if unchecked leads to anarchy. Men like Washington Gladden, Josiah Strong, Professor Ely, and many others whose voices were lifted for social justice and who at first were criticized by many and hated by others are, I am sure, in the list of names in Christ's "Who's Who."

There are many followers of Jesus in Europe who are mistreated and even slain because they believe in world peace and dare to stand against a mad nationalism. There are many in the United States who are Pacifists and a larger number who are against all wars except it be for self-protection. Wars accomplish little. They burden nations with crushing debts, untrue suspicions, and bitter hatreds. If continued, civilization will be destroyed. If world peace can be won, blessings will follow.

Let every follower of Jesus be enrolled in His "Who's Who."

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches

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VOLUME LXXXIX. RICHMOND, VA., THURSDAY, MAY 20, 1937. NUMBER 20.

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Recessional

Lord God of Hosts, whom we so soon forget—
Lead us to different wars,
Not bitter wars against the foes
Which national pride selects,
But wars against the evils of our hearts.
Those sins of hate and sham
Which stop the fount of love
Are worse by far
Than deeds of battle fierce
That snuff out lives;
For gun and gas and hand grenade
In swift flown hours
Exterminate men's lives.
But greed and avarice so grim,
Which profit breeds and spawns,
Make life one long and lingering death!

Lord God of Hosts, give us Thy Grace
Of loving help and sacrifice.
All hate and fear we would overcome,
That kingdom just may rule at last!

—*Carl Herman Voss.*

LET THERE BE LIGHT

PERSONALS

News from the Churches

For Children's Day literature, Bibles and New Testaments write to the Board of Christian Education. The service this Board can render depends largely upon the calls you make upon it.

The Christian Sun is eager to print news of your church and will gladly do so if you will send that information to the editor at 514 S. Main St., Norfolk, Virginia. Forget your modesty and send the news.

There are ten more days in which to secure new subscriptions for The Christian Sun at $1.50 each. Many churches have sent fine lists, and it is sincerely hoped that all will do so. This special offer ends with May. "What thou doest, do quickly."

Mr. Roy A. Larrick, president of the Valley Virginia Central Sunday School and Christian Endeavor Convention, wishes the people of that section to take note of the meeting which will be held at Mt. Olivet (G) Church, on Thursday, June 10th.

Dr. and Mrs. Clarence A. Vincent, pastor of the Miami Shores Community Church, were invited back to Galesburg, Illinois, to share in the One-hundredth Anniversary Service. Dr. Vincent gave an address at the Anniversary Dinner and preached the sermon on Sunday, April 18th.

June and July are the months for training our leaders. During that time we have conventions and training schools within reach of all. Speakers come from far and near to bring messages of wisdom to pastors, teachers, missionary workers and young people. Watch for the date of your convention and training school.

The missionary women of the Southern Convention are delighted to know that Miss Ruth Isabel Seabury, promotional secretary of the American Board of Commissioners for Foreign Missions (our denominational Board), will teach the study book for the conferences of the Carolinas and Eastern Virginia next fall.

Rev. A. R. Flowers has been doing some very good work in some of the Sunday schools of Wilson County during the last few weeks. Some of the young men from this section who are expecting to graduate from Wake Forest College at the end of this scholastic year speak of him as one of the most interesting Sunday school teachers of their knowledge.

Beginning on page seven of this issue will be found a most interesting article on personal evangelism. This paper was read before the laymen's group at the recent session of the Southeast Convention which was held in Jacksonville, Florida, and is printed by request. Mr. Chas. S. Bates, who is the author of the paper is a man who has done much for the cause or personal evangelism.

The Fourth Anniversary of the Miami Shores Community Church, Miami Shores, was recently observed. The congregations since December have filled the auditorium, and members were received in April and May. Every department of the church has grown steadily during the present pastorate. Dr. and Mrs. Vincent will spend July and August on their farm in Henniker, N. H.

The late Dr. Bloom started work on the idea of putting college students into church service during the summer. He called them Student Summer Service workers. This gives the students a chance to do constructive work during vacation and gives the churches a chance to get new life into their program. Plans are under way for ten such students to render service in the Southern Convention during the coming summer. If you want some of them to help your church, write to the Board of Christian Education, 514 S. Main St., Norfolk, Virginia, at once.

MEMORIAL SERVICE.

Dover, Del., May 13, 1937.

Most impressive was the memorial service held in the People's Congregational-Christian Church last evening in memory of the late Rev. D. M. Helfenstein, D. D., father of Rev. Roy C. Helfenstein, D. D., pastor of the Dover Peoples' Congregational-Christian Church and where the deceased had frequently visited and preached during the past ten or twelve years.

The memorial services were in charge of the Deacons of the Church with Mr. James B. Keith, chairman of the Board of Deacons, presiding.

Mr. Keith read an eulogy in which the life of Dr. D. M. Helfenstein from his birth to his death was given in detail, showing his activities, not only as a minister, but as president of Palmer College for several years, and also his long career as a minister, his last ministry being at Lewisburg, Pa., for ten years where he served as pastor of the Christian Church in that City. He frequently addressed the student body of Bucknell University, located in Lewisburg.

A prayer delivered by Dr. Helfenstein at the dedication of the enlargement of Peoples' Church over ten years ago, was read by Deacon W. P. Satterfield.

Deacon John B. Hutton read several extracts of letters and telegrams received by the family of the deceased at his death among whom were included one from Dean Charles R. Brown, of Yale University; one from L. E. Smith, president of Elon College, North Carolina; one from Rev. James H. Lightbourne, and one from Rev. Elwood Jones, of our Southern Churches; several from ministers and churches in Iowa and Ohio where Rev. Helfenstein had served.

Deacon H. C. Taylor read two letters, one from Rev. S. Q. Helfenstein, D. D., a brother of the deceased, and Miss Annie Helfenstein, a daughter of the deceased, both of Colfax, Iowa, where Dr. Helfenstein died on April 12, both addressed to the Peoples Church, expressing their sincere appreciation of the thought of a memorial service to their brother and father. Mr. Taylor also read an abstract of the funeral address made by Rev. F. M. Strange of Colfax, Iowa, where the services were held in which the traits of character and as minister of the Gospel were emulated.

Mr. Taylor also sang a sacred song written by the deceased Dr. Helfenstein, some months back, and dedicated to his son, Rev. Roy C. Helfenstein, entitled "Don't Leave Jesus."

Mr. Keith also read several poems written by the deceased which he had sent to Mr. Keith.

Rev. Wilson C. Moore, a close friend of the deceased, pronounced the benediction.

Herman C. Taylor.

NOTICE.

The Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Conference will hold its annual session at Bethlehem Church, Altamahaw, N. C., Thursday and Friday—June 10th and 11th. The Departmental Secretaries are urged to get their reports to the President (707 Gales Ave., Winston-Salem, N. C.) by May 20th in order that they may be mimeographed for Convention use. Schools are urged to send funds to the Convention on the basis of five cents per member.

W. M. Jay.

ROGER BABSON.

Elon College is exceedingly fortunate in securing Mr. Roger Babson as one of its commencement speakers. Mr. Babson is to deliver the literary address on Commencement Day, May 26th, at 10:30 A. M. We are anticipating a very large attendance. Already several requests for the privilege of hearing Mr. Babson have been received at the college. Invitations are being sent to churchmen, alumni, business and professional men and women to attend. Special reservations will be made in the auditorium until 10:30. At 10:30 all seats unoccupied will be open to the public. We are anxious to accommodate all who may wish to hear Mr. Babson. In case there should be an overflowing attendance, loud speakers will be installed so that Mr. Babson's address may be heard anywhere on the campus. It is hoped that no one will stay away feeling that he could not hear the address.

Mr. Babson is a man of unusual ability. He is a statistician and a financial advisor by profession Among his clients are numbered some of the most prominent bankers, manufacturers, merchants, and investors throughout the world. Beginning this work in a very small way, it has become the largest of its kind in America with wide-world connections. He was instrumental in starting and developing such statistical projects as the United Business Service, Poor's Manual Company, the National Quotation Bureau, and the Standard Statistics Bureau. He is the founder and chairman of the Board of Babson's Statistical Organization, Incorporated He is widely connected with financial and banking interests throughout the country. During the war he served as Director-General of Information and Education by appointment of the United States Government. He is a fellow of the Royal Statistical Society (London), and a member of the leading statistical and economic associations in the United Sates. He is widely known as a writer on business and economic problems. He is the founder of Babson's Institute for the training of young men in business and finance. Mr. Babson is not only interested in financial, economic, and social questions, but he is keenly interested in the Church and religious problems. For a number of years he headed the Commission on church attendance for the United Church, and in this connection rendered a most significant service. He is now deeply interested in the culture and development of the spiritual life of the individual and of the church as a whole. He is Moderator of the National Council of Congregational and Christian Churches, the highest position in the gift of his Church. He well deserves this honor and is giving himself without cost to his Church in the hope and with the prayer of seeing our Church become more definitely a force of righteousness.

With pleasure I take this privilege of extending an invitation to our Church in the Southeast to attend our commencement exercises, particularly on Wednesday when Mr. Babson will speak.

L. E. Smith.

ROGER W. BABSON.

A CHINESE TEACHER IS DEAD.

Chuan Yueh-tung, whose most distinguished American pupils were the former President and Mrs Herbert C. Hoover, is dead in Peiping, North China, at the venerable age of 82 years.

Because he spoke flawlessly the beautiful Peking dialect many missionaries, Government officials and business men today owe the proficiency of their Chinese to this enthusiastic teacher.

But Chuan Yueh-tung was much more than a fine language teacher, writes Harry S. Martin, special representative under the American Board of Commissioners for Foreign Missions, Boston, of the Broadway Tabernacle, New York City. "He was a stalwart among pioneer Christians; one of the grand old men of North China Congregationalism."

The big Central Congregational Church in Peiping was packed for the simple service conducted by Dr. Cheng Ching-yi, internationally known Christian Chinese leader and General Secretary of the Church of Christ in China, assisted by Dr. Howard Spelman Galt of Shenandoah, Iowa, professor under the American Board at Yenching University, Peiping. Honorary scrolls, two and three layers deep, hung around the walls; flowers banked the platform; the approach to the building was lined with wreaths.

Mr. Chuan was a poor boy and one of the first pupils in a school started 75 years ago by the American Board. Today Yu Ying Academy with over 1,800 students is known throughout China for its high character and work. He was also a graduate of Jefferson Academy and on the 60th anniversary of his graduation his friends raised a fund to give scholarships to poor students.

The Chuan's Christian family life was a constant example to those about them. Mr. Chuan is survived by three sons, one daughter and twenty-two grandchildren. His eldest son died while in medical school. His sons are: Dr. John Chuan, now a surgeon-general under the Government, trained at Johns Hopkins and Harvard Medical Schools; James ('Jimmie') Chuan, popular head of Chinese YMCA work during the war, now holding an important position in one of China's largest banks; Peter Chuan, graduate of Hartford Theological Seminary and now in student Christian work. His daughter, Mrs. Yen, Oberlin graduate, is the wife of a prominent Peiping business man.

Mr. Martin is from Spring Valley, Wisconsin, and a graduate of Carleton College. He went to China in 1909, but prior to that time took work at Yale and served Congregational parishes in Danbury, Brookfield and Newton, all in Connecticut. After college he was principal for three years of Windom Institute, Montevideo, Minnesota. He is the brother of Charles R. Martin, Wisconsin Rapids, Wisconsin, and the father of Lyman S. Martin, Carleton College graduate, now studying interior decorating in New York, and Miss Gertrude Martin, studying nursing in New York City.

Dr. Galt is the brother of Mrs. Julia Galt Skiles, Lincoln Avenue, Shenandoah, Iowa; Allan A. Galt, Hughson, California and the father of Mrs. Robert Baible, 156 Crescent Street, Greenfield, Massachusetts, Mrs. Roger MacArthur, 714 Springfield Avenue, Wyoming, Ohio; and Lawrence L. Galt, 7618 Hollywood, California.

To love and win is the best thing;
To love and lose the next best.

—*W. M. Thackeray.*

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J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

PLANNING FOR THE SUMMER.

Plans are now well under way for the work of our churches during the summer months. Most of the city churches will slow down a bit. Their pastors will be given a vacation, many of the members will go away, union services may be held with other churches in the community, and in other ways the programs will not be pushed as it has been through the winter and spring. But in the rural churches the summer is the time of greatest effort. It is then that more people can attend church, and that revivals are held. In either case plans should be definite, well chosen, and executed in such fashion as to bring best results.

A vacation can have real value. But not all will be away at any one time. Church doors may well be open at all times for those who wish to worship. Picnics, outings, camps, etc., give a fine chance for leaders and others to get better acquainted and to find fine fellowship that may be missing at other times when work is for your soul and your church.

Vacation schools will do much to keep idle childen out of mischief and to train them in things of religion. If you need help in conducting such a school, the Board of Christian Education at 514 S. Main St., Norfolk, or the Extension Workers in your territory will be delighted to see that you get the needed help. Do not give up without a try. Much more can be done than we ever dream.

Summer time seems to be the time for living in the opening. All nature invites one to come out where there is freedom, peace, and life. Isn't there a way for the Church to respond to this call and become a bit more friendly, open-hearted? Visitors go to almost every community. Why not let them find new friendships and joy in our churches? Do not be selfish with your guests and keep them at home. Take them to church with you. Share the greatest joy, the joy of worship, with them. Make the summer season a growing time being pressed harder. Pastors, teachers, and leaders may well consider taking those with them for an outing that they want to know better. Just a bit of living together may develop a friendship that will mean years of comradeship and cooperative work in the Church.

WELL DONE, GOOD WOMEN.

Facts and figures concerning the Silver Anniversary at Suffolk last Thursday will be given by others, but the editor wishes to commend those who were responsible for the program and the good women in the missionary societies of the Southern Convention for that very successful and enjoyable occasion. Twenty-five years of missionary service came to a happy climax when some $2,000 was laid on the altar in the church where the Woman's Organization began. It was a thrilling experience to be one of the group that filled that fine church auditorium on this historic occasion when the roll of the churches was called and representatives went forward with their silver to make an extra offering in memory of the well-beloved late Dr. W. W. Staley and for the glory of God. The candles lighted then were symbolic of the light radiated from churches all over the Convention which goes out to all the dark corners of the earth. A well planned program was skillfully executed, and it takes no prophet to say that the next twenty-five years will mean much more for the progress of our Church than has the past twenty-five, and that the women and children will turn into the missionary treasury not $2,000 but many hundreds of thousands of dollars. May God speed them on their way and give them joy as they work.

ELON COLLEGE COMMENCEMENT.

Forty-seven years ago this May the Christian Church in the South held its first college commencement and gave its first college degree. Since then it has given a degree to many more than a thousand people. Today this Church of ours has an excellent school plant and is doing a high grade piece of college work. This writer delights in taking to the college members of the Church who have not seen the institution. They are always delightfully surprised at what they see. Our Church is offering education to our people.

It is to be hoped that many will accept the invitation of President L. E. Smith to attend the commencement exercises and share in the happiness of those, who this year are receiving degrees from our institution. Graduates and former students will find their friends on the campus and will be delighted to think again of the olden days when they were there as students. Commencement offers a good opportunity for those who can go to learn more of our institution of higher learning, to share in scholarly attainments, and to renew old friendships and make new ones. The college is calling to the people of the Church to attend its commencement.

Make no little plans, they have no magic to stir men's blood and probably themselves will not be realized. Make big plans; aim high in hope and work, remembering that a noble, logical diagram once recorded will never die, but long after we are gone will be a living thing, asserting itself with ever-growing insistency. Remember that our sons and grandsons are going to do things that would stagger us. Let your watchword be order and your beacon beauty.—Daniel H. Burnham.

"Words are the swords we use in our battle for success and happiness. How others react toward us depends in a large measure upon the words we speak to them. Life is a great whispering gallery that sends echoes of the words we send out. Our words are immortal, too. They go marching through the years in the lives of all those with whom we come in contact."

"A WAYSIDE SACRAMENT."

"Beauty is God's handwriting, a wayside sacrament." How beautiful and how sacred are the hill-tops of the Spirit world! Once more the "veil has been swirled aside" and we have lifted our eyes to "far off horizons." April 20-22 were gloriously beautiful days for our Church; they were the days of the Southeast Convention—days which have been a Grail, a Wayside Sacrament, a Hill of Far Vision, an Alabaster Box, something of an Upper Room to about 200 people of our Church. Truly they were days of the "Handwriting of God," days when the Holy Spirit spoke powerfully to the hearts of those present.

One of the most stirring, one of the most spiritually uplifting addresses of the Convention was brought to us by a mystic, the Rev. Trevor Mordecai, D. D., of New Smyrna, Florida. Due to the expressions of regret, on the part of some engaged in a joint meeting of Youth Fellowship, that they could not be present during Dr. Mordecai's address, the rest of this article is an attempt to bring to you, verbatim, something of the heart of Dr. Mordecai's message.

"No man," said Dr. Mordecai, "can look out across the horizon today without feeling the menace that is there. It is a day of convulsive unrest. It is a day of change. There is a changing mood, there is a changing outlook, there is a changing attitude, there is a changing objective, there is a changing philosophy, there is a changing temper of the people. Men everywhere are throwing off old civilities and are preparing to denounce, once and for all, all these traces of a lingering surfdom. Humanity, like some great lumbering beast, is awakening from its long sleep. Frankenstein, in the guise of a Totalitarian state, is abroad in the world. We can hear the bubble of the witches' cauldron; we can hear the rattle of accourtrements as the Four Horsemen prepare to ride again. There is a Spirit abroad that is vile, that is wicked, that is unclean. One can feel the creep of the Specter fingers of One who walks in a world that is pagan-drunk, a world that is lust-drunk, a world that is sex-drunk, a world that is filled with hot blasphemies, a world that is filled with vicious blood-lusts; all that is the 'kick-back' of a living Universe that resents its exploitations by human greed.

"Humanity is headed for its Aceldamas—its fields of Blood. Is it the hour of the Beast, or the hour of fear? It presages a testing time of men and things, and it has brought on the economic condition of the Christian Church. We are witnessing the dawn of a new day—the day of the Proletariat. The Church is in the Valley of Decision again, as to its attitude toward capital, as to its attitude toward sobriety, as to its attitude toward human structure. We hope she will not betray the 'inefficiencies of her correspondencies."

"The Church must address herself to the task of witnessing to a Living Christ. To no other institution is this expected, *yet*. The One to whom it is the business of the Church to witness needs no defense. Like a star-lit sky, like a flushing sunset, like a tremulous dawn, like a majestic ocean, like a stately tree, He needs no defending. In the last analysis all we can do with truth, all we can do with beauty, all we can do with goodness, is to witness them; define them, we cannot; explain them, we cannot; witness to them we can, and that's all we can do, all we are expected to do. Witnessing presupposes an experience. 'One thing I do know,' said Paul. And John said, "But I heard and I saw a great white throne . . that which we have seen and heard declare we unto you.' It is because we as individuals haven't seen and heard that we don't know, and we don't care. There is a deity abroad in the world today; it is the deity of Totalitarianism. The time is not far distant when your well-being and mine will depend upon our willingness to burn just a little incense to this Totalitarian deity . . . a god who will be perfectly capable of saying 'thumbs down' unless we burn our little incense; but the man who has seen the incomparable Galilean will never be able to give the lie to that which is in his deepest soul. Perhaps those who abide in Him are far fewer than we dream of. What Tennyson Browning and the poets thought about Christ is one thing, but what Christ means to you and me is another thing. There need not be any part in all the wide reaches of our experiences where Christ is bound to be irrelevant. It's not that the Church is wrong, but that the Church is irrelevant to their needs, that people do not go to Church as the should. Why can't the Church reach young people? Because we don't speak their language, because we don't relate our religion to their problems, because we don't say to them 'Jesus Christ is perfectly capable of helping you to solve that problem.'

"Has our witnessing been at fault? That is for us to answer for ourselves. Link didn't return to religion because of having witnessed someone's radiant, God-like life, but because he felt a necessity of spirit for something he did not have. In religion everyone must speak two languages—the language of speech and the language of action. The language of speech is more popular, easier; the language of action is more eloquent, more powerful and more adequate. In the task of witnessing, the vehicle of words breaks down. The word is capable of carrying the truth. But, says Father Ryan:

'But far, far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech
And I have had dreams in the valley
Too lofty for language to reach;
And I have seen thoughts in the valley - -
Ah, me! how my spirit was stirred!
And they wear holy veils on their faces,
Their footsteps can scarcely be heard;
They pass through the valley like virgins
Too pure for the touch of a word.'

Goethe says, 'The highest cannot be spoken.' It only seems so, ' for,' continues Goethe, 'though the highest cannot be spoken, it can be acted.' It was by something done, not said, that Jesus asserted His authority, His Messiahship at Jerusalem; the cleansing of the temple, the incarnation, the resurrection, these were each of them an act. The old rugged cross that stands alone in the shadow tells us something! God has a marvelous language. The great drama of salvation was acted out. First, after the action came speech, interpretative, explanatory. 'Go ye, and do,' said Jesus after that. Our actions are not what they should be; we're not the men we ought to be, but thank God we're not the men we used to be. God loves faith, God loves freedom, God loves brotherhood. These are active words; act them first, and then they'll have meaning. The habit of arguing, of talking about things, may become the substitute for doing them. That would bring upon us an incident which we cannot afford to risk on the brink of a great catastrophe. 'What we need in our preaching, is an audacious note in our preaching.' We also need the audacious life in our living! Shall it be Christ, or Carl Marx? Shall it be Christianity or Communism? Why can't we win twenty-five men for Christ.

"Matter is the index of the presence of something else. The moment matter comes into contact with an electrical field, something happens! And a real Christian should be the index of the presence of Something, or Someone Else. That would bring about a changed behaviour."

LOUISE I. HYDE.

CONTRIBUTIONS

SUFFOLK LETTER.

The Silver Anniversary of the Woman's Missionary Convention was held in the Suffolk Christian Church, Thursday, May 13, 1937. The meeting was called to order at 2:30 P. M. by Mrs. John G. Truitt, president. About four hundred delegates and visitors were in attendance. From the opening hymn to the benediction at 10:00 P. M. the program was filled with interesting numbers. The program was carried out in detail as printed in THE SUN.

This meeting was held in pursuance of a resolution adopted at the last session of the Southern Convention. There were three objectives in the minds of those who, prepared the program: First, a commemoration of the twenty-fifth anniversary of the organization of the Woman's Missionary Work in the Southern Convention; Second, a recognition of the life and work of the late Dr. W. W. Staley, who was president of the Convention twenty-five years ago; Third, raising a special offering for missions to be called "Staley Memorial Fund."

The program was planned with care and every speaker appeared to measure up to the theme and the occasion. A historical address prepared by Dr. J. O. Atkinson, and read by his secretary, reviewed the history of the mission work in the Convention for the past twenty-five years. Col. J. E. West also spoke on the History of Missions in the Christian Church. In the background of this history it should be stated that there were a number of missionary societies in the Eastern Virginia Conference previous to the organization of the special work for women. Antioch, Berea, (Nans.), Holland, Holy Neck, Suffolk, Mt. Carmel, Spring Hill, and probably other churches had active missionary societies which included men, women and children, for fifteen or more years before 1912. These societies in Eastern Virginia were organized under the leadership and influence of the late Dr. J. Pressly Barrett and Dr. W. W. Staley. They did much to lay the foundation for some of the most active Societies in that Conference. The same is probably true of the other Conferences. Like all other great movements it is difficult to find the source of the work. After all, this is not a matter of great importance.

Dr. L. E. Smith spoke on the theme: "Personality in Missions." Miss Ruth Seabury of Boston, Mass., spoke on: "Out of Yesterday Into Tomorrow." These addresses were well received by the Convention, and added much to the occasion.

Supper was served at 6:00 P. M. in Fellowship Hall. During the supper hour Mr. George E. Rogers of Suffolk, Va., rendered several violin selections and was accompanied by Mrs. I. W. Johnson. After supper an impressive play: "If I Be A Disciple," was presented by members of the Suffolk Church. The play presented a striking missionary lesson. Missionary Societies would do well to use this, where possible, to promote the teaching of missions.

The Candle Lighting service was the closing feature of the Convention. A tribute was submitted, by the writer calling attention to the life and labors of the late Dr. W. W. Staley. After this the roll of churches was called and the chosen representatives presented the special gifts and laid them upon the altar. As each gift was presented, a candle was lighted. It was an impressive service. This seeemed to be a fitting climax for the occasion. Under the glow of the lighted candles and the silence of thoughtful minds and worshipping hearts, one felt the spiritual influence of the sainted ministers who prayed and preached near that altar for so many years. The offering amounted to $1,973.87.

I. W. JOHNSON.

WHITHER THE CHURCH?

At a critical moment Christ assured His disciples that the gates of Hell would not prevail against His Church. Since that assurance was first given, the Church has encountered many storms — storms within and storms without. It has weathered them all to this day and still is the greatest force in human society and the greatest factor in human development. It is the body of Christ, the witness of His suffering, His death, and His glorious triumph in the world. The Church, divine though it be, is committed to human hands and human hearts. It constitutes a refuge for weary souls and is the source of comfort and strength to troubled hearts. To the ones who receive such high privileges and such blessings come great responsibilities. The only way to keep religion is to use it. The only way to keep Christ is to give Him way. The only way to strengthen the Church is to scatter it abroad.

The responsibilities upon the ones of us constituting the Congregational-Christian Church in the South were never greater. Programs for the work of our Church must be carefully and prayerfully made. Unselfish hearts and sacrificial hands must be had to execute these programs. The vision of the ones who lead in the work of the kingdom must not be dimmed by the shadow of selfishness. They must be all things to all peoples, that the strength of the Church may be conceived and the mission of the Church may be fulfilled. At this particular moment we need a unifying force, that there be no falling away but that all may be united for the great task that is ours.

There is an organization within our Church that reaches the very heart of our work. The Woman's Missionary Society is a potent factor in our church life and occupies a commanding position in our fellowship. For 25 years in an unpretentious way it has been telling the old, old story of God's love for a lost world. It has sought to tell that story at home and abroad.

The Silver Anniversary of this organization of our church was observed on Thursday, May 13th, in the Suffolk Christian Church, which was host for the occasion. It was a beautiful program, inspiringly presented. The occasion was to honor the late Dr. W. W. Staley, who had much to do with the early beginnings of the society and to give recognition to the ones who played a part in the forward steps of the church through the missionary society and to count the achievements that the Lord has given us through these years of service. Our past is inspiring; our future is challenging. Great responsibilities rest upon this organization of our church. It occupies a commanding position. It has the opportunity not only to hold the church together, but to chart its paths through the years to come. New fields should be entered; present church organizations need to be encouraged; the young people of our day need to be challenged to give of themselves, of what they are, that the story of the Gospel may go to the ends of the earth. The needs at home multiply, but these needs will never be met until we have met the needs abroad. The Kingdom is universal. We do not worship God in this mountain or in that, but we worship Him in spirit and in truth—in an ever-widening truth—until we ourselves shall see that truth covers the earth.

(Continued on page 10.)

THE CHURCH AND THE LAYMEN.

(A Layman to Laymen.)

My dear Fellow Laymen:

I was invited by Dr. Gillette to come up here and tell you about my Missionary work—How I got into it, and its significance.

I became a motherless boy the day I was four years and four months old. Thirteen or fourteen years later, a very dear cousin of my mother became a personal witness for Christ by word to me. From that day I began to read the Bible and pray that I might come to know Jesus as my Lord and Saviour. At nineteen years of age, I went to Cleveland, East Tenn., opened Retail Shoe Store. Remained there a year and moved to Bristol, Tenn and Goodson, Va. Kept on reading the Bible and praying, and one night in my room over the shoe store, my prayers were answered. My soul was flooded with such light and joy and peace, as passeth all understanding. Surely that night to me, "old things passed away and all things became new." Joined the Presbyterian Church in Bristol.

After a year in Bristol, moved to Winston-Salem, N. C. Helped organize a Y. M. C. A. there. Was there a year, sold out my business and returned to Boston, Mass.

Took my church membership to Park Street Church, Boston, and from there to Braintree Congregational-Christian, called the Storrs Church; Dr. Storrs, father of the famous Richard Saltu Storrs of Brooklyn, N. Y., preached there sixty-two years.

My home is with my daughter in Exeter, N. H. Briefly, this brings me to around thirty years ago. Ever since that memorable evening when Jesus came into my life I have tried—as the Chinese say—to live the Jesus way of life; serving the Church in official position—as assessor many years as deacon, around 30 years, as Sunday School Superintendent, around 25 years, and as regular attendant on preaching, prayer-meeting, and Sunday School services, a year also serving in a little larger way as treasurer of the Mass. Sunday School Association for 10 years and on the Presidentian Committee of the American Board for 9 years. For many years I gave a certain per cent of my income. I have a note in my personal ledger dated Dec. 30, 1890, expressing a desire that when I shall, if ever, become worth a certain amount, to largely increase my per cent of giving to the Lord's work. On the opposite page of the same letter, under date of Nov. 1, 1910, is written (notice 20 years later) that the time mentioned on the other side of the note has arrived. On Nov. 10, 1910, I started giving in a much larger way, and for the definite objective of Native Evangelism through "The American Board."

Having looked into matters closely, especially the American Board work, going into the conditions with the Home Society, Dr. Cornelius H. Patton, I found that in some of our missions there were native graduates of our schools who were amply fitted to be evangelists, and wanted to put their lives into this service, but had no means of support.

From the beginning, I planned to support only those evangelists who, but for my support, would have to take up other than Christian work. Several missions were written to along this line, asking if they had young men of this description and localities where they could carry the Gospel message. We received a most enthusiastic reply from Rev. Watts O. Pye, of Feuchow, Shansi, China, and his great work in Shansi grew out of the connection made with him then.

At that time the Northern part of Shensi Province had an estimated population of 8 million—not a missionary in the field. The China Continuation Committee—a federation of all Protestant Societies—asked the American Board to take full responsibility for the Evangelization of these 8 million souls. I put my first thousand dollars there with Mr. Pye. He took six months to survey the field, traveling mule back. He mapped out the river, located coal and iron deposits, and found walled cities and villages by the scores. Mr. Pye came home for the last time in 1924. I met him at Los Angeles, December 18, 1924. Mr. Pye brought to me a beautiful silk banner, something like 6 feet long and 3 feet wide, sent to me by 153 evangelistic-preachers, representing their churches with the names of preachers and places worked on the banner. It was so large and beautiful that the American Board framed it and had it on exhibition at their annual meeting in Washington, D. C. Mr. Watts O. Pye was a great man of God, humble, deeply spiritual, lovable, a courageous Christian optimist. He died soon after returning to China.

By the grace of God, I was able to extend the native evangelist support into a number of American Board Missions in China, Japan, and India, and Africa. The work has been carried on by myself through direct correspondence with the missionaries of the American Board on the field who were superintendents of the Bates workers. Annual report cards from the superintendents are sent to me showing results of the work.

All money is given to the American Board, and is forwarded by them in such amounts and to such missions, in care of such superintendents.

Just here I want to introduce you to a very dear friend, who wholeheartedly believes in Christian evangelism, John W. Talcott, of Talcottville, Conn., who in 1931 took on his shoulders the financial burden of this work, and carried it about three years, since which time we have been sharing it equally.

Brother Laymen, before I give you the results in converts, of this 26 years of Personal Evangelism of making Jesus Christ known to thousands of souls who had never known Him before, I ask you to be mindful of fact that though this plan of evangelism was original with me, and I have supported it prayerfully and financially, and have kept in personal touch with it by correspondence, yet there are probably, nearly fifty missionaries of the American Board of the finest evangelistic and spirit-filled characters who have borne the burden—as superintendents over the native evangelists, selecting them, directing their efforts, seeing that they received their compensation, kept the accounts, made out reports, etc. And there are the native evangelists, hundreds of them, who having found the Jesus way of life, having prepared themselves as best they could to witness for their Saviour, and teach and preach His blessed Gospel, to their own people, and are putting their lives into that service—with little thought of money compensation other than just enough to feed and clothe them in a most simple way.

Can you visualize that group? Missionaries and evangelists—all with one spirit, working for that one great objective, the winning of souls to Jesus Christ It is written, "The fruit of the righteous is a tree of life, and he that winneth souls is wise." "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." The result of their faith and obedience, consecration and labors in God's service, enables me to present to you, surrounding them, many larger groups numbering thousands out of different kindreds and tongues, peoples and nations, who, because of their preaching, teaching, and witnessing for Christ, have, through repentance and witnessing in Christ by the Grace of God come into that know-

(Continued on page 9.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

SPIRITUAL HILLTOPS.

Here is regret, and shall I say pity also, for any and all who could not, or did not, attend the Silver Anniversary of the Women's Missionary Convention at the Christian Church in Suffolk, May 13th. It was an event and an experience that can never pass out of the lives of those who were privileged to attend. From the beginning of the program at 2:30 till its end at 10:00 P. M., it was a feast to the soul, a joy to the heart, and a spiritual uplift. Count on the good women always to show us how to have a program, whose object it is to reveal life and boundless love of our Lord. Somehow the heart of a woman is the soil and source of the very best and holiest that our Lord has to reveal to the world. If one wishes to experience to the full beauty, the bounty and the blessings of a real spiritual uplift, one needs to attend a Convention of women held for missionary promotion and inspiration, that in such a Convention they themselves may give fresh expression of their love for their Lord and a fresh revelation of what their Lord means to them.

I know others will write in detail of this Anniversary and these lines are only to bear witness that here, indeed, was a hilltop experience in the Christian pilgrimage of those who were present.

Possibly the high note of the Convention was given voice through the appealing and inspiring address of Miss Ruth I. Seabury, Promotional Secretary of our American Board of Commissioners of Foreign Missions, 14 Beacon St., Boston. In this address Miss Seabury related much of her experience in a recent trip around the world, during which she met and mingled with our missionaries on the foreign field. From these missionaries she brought us a message that none who heard it can ever forget. "They," declared Miss Seabury, "are teaching us the great need, a more intimate knowledge, and the deeper experience of God, and the power of His Son, Jesus Christ to save souls and redeem society. We, in America, are so absorbed in things and so interested in trifles, that we are forgetting God and drifting away from Him and from life, the abundant life, given only through Him as revealed in His Son, the world's sufficient Saviour. We have sent out missionaries to save others. It really seems now that the deepest religious experiences in the world are being enjoyed by those in China, India, Japan and Africa, who have been given the Bible and who have learned of Christ as Saviour and Redeemer. It appears that those whom we sought to reach will have to reach us that we may attain to something of the blessedness and benefits and the glories of Christian living and sharing, which they, themselves have and reveal. Miss Seabury told of visiting, only a few days ago, the greatest woman and the noblest soul she had ever met in all her travels and her experiences. This woman went out as a missionary to Japan in the early years of her life and sought not an easy place, but the most filthy, most needy, the poorest slums in a great city of Japan. And in those slums she gave her life to the service of her Lord, so devotedly and so humbly, that the whole city and the whole province was attracted by her work. Then when retiring at the age of 80, too feeble to work any longer, she was constrained to return to her native land, but as she left the Governor of the Province begged the honor of furnishing his carriage of State and with his wife the privilege of taking her through the streets that the whole population might turn out, as they did in tens of thousands, to give her flowers and their tears as they sought only, hundreds of them, to touch her hand, or to see for the last time her face, and to express the gratitude of their souls for her, who had showed so many how to live. On this ride to the place of her departure, just before parting, the Governer's lady said, "I have one request for a gift. Just one more gift. You have given us your life, now just one more gift." "What is that gift?," Miss Adams, the missionary inquired. And then leaning close to her, the first lady of the land said, "Please give me your Bible. I want the Book that has taught you what you have revealed to us."

And so her last gift in departing was her Bible.

In all her travels with the millions of people, with the good and the great, both in our country and others whom she has met, Miss Seabury rates this returned missionary, who past 80 years old breathed her last and went home to her Lord just a few days ago. We little realize what the real ambassadors of Christ, who have denied all that to reveal to others the life of Him who gave Himself to bring to the world the abundant life, are doing abroad to build the Kingdom of Heaven here on earth. How any preachers of the Gospel anywhere, or any man, or woman, who pretends to be a Christian can lift his, or her voice against what these saints are doing, or be indifferent to their sacrifices and achievements is more than this writer can understand. Such conduct on the part of anyone, preacher or layman, grows out of pure, pitiable ignorance of what is taking place in the world, and what the Gospel can do and is doing for millions who need individual salvation, and a social order that must be permeated and penetrated by the power and life of our Lord and His Christ.

J. O. ATKINSON.

MISSIONARY OFFERING.

WEEK ENDING MAY 15, 1937.

Sunday Schools.

Ramseur, N. C.	$	3.11
Big Oak, Eagle Springs, N. C.		3.35
Wakefield, Va.		1.46
Mayland, Broadway, Va.		1.00
Newport News, Va.		31.64
Grace's Chapel, Sanford, N. C.		2.66
Antioch, Harrisonburg, Va.		2.68
Palm Street, Greensboro, N. C.		6.32
Class No. 2, Mt. Auburn S. S.		1.00
Woods Chapel, New Market, Va.		2.00
	$	55.22

Individuals and Churches.

Bethel, Mebane, N. C.	$	7.65
Mt. Zion, Burlington, N. C.		38.40
Spring Hill, Waverly, Va.		3.35
Pleasant Cross, Asheboro, N. C.		12.00
Brown's Chapel, Spies, N. C.		11.50
Ingram, Va.		4.00
Bethel, Elkton, Va.		1.00
Union (N. C.)		33.27
Leaksville, Luray, Va.		11.86
Lebanon, Semora, N. C.		5.87
Mt. Auburn, Manson, N. C.		9.90
Island Ford, Elkton, Va.		1.46
Mt. Lebanon, Shenandoah, Va.		3.75
Wood's Chapel, New Market, Va.		2.12
	$	146.13
Total for week	$	201.35
Previously acknowledged		14,101.74
Total since Sept. 1, 1936	$	14,303.09

J. O. ATKINSON,
Secretary.

God, the Great Giver, can open the whole universe to our gaze in the narrow space of a single love. *Rabindranath Tagore.*

It's the song ye sing, and the smiles ye wear,
That's a-makin' the sun shine everywhere.—*James Whitcomb Riley.*

CHURCH AND THE LAYMEN.

(Continued from page 7.)

ledge of God and Christ which is eternal life. That new life in Christ which makes them free from the law of sin or death.

Up to January 1, 1937, the Superintendents of Evangelists have reported to me the total of converts through the 26 years, as follows: from China, 27,994; from Africa, 16,170; from India, 9,433; from Japan, 6,000, making a total of 59,597—and I have never seen the face, nor heard the voice, nor clasped the hand of even one of them.

But in addition to the big banner I have mentioned, I have a smaller one, brought by Mr. Pye from his first 680 converts, with their names on it, and a message to me as follows, "You, Sir, have God's heart," Chinese way of saying, "You are a good man, we owe it to you that the grace of God has come to us in Shensi. How can we thank you? We are utterly unable to do so." And I have the comfort of the full assurance that prayers are being made for me daily, in tongues unknown to me by Christians across the seas.

How did I get into this Missionary Evangelistic work? In the brief sketch of my life you will see that the first tiny spark of a new light flashed in my heart when that blessed messenger of Christ bore her witness for Him by word of me. Only one messenger, just once, the paths of our lives seldom crossed, but the Bible reading and prayer brought increasing light until the glorious result flooded my heart and soul on that memorable night in my room over the little shoe store, in Virginia.

I went into this supporting of native evangelists with an unalterable conviction that this personal native evangelism was the greatest need for the adequate carrying of the Gospel message, and of making Christ known to the native people of these countries, where millions of souls have never even heard of Him. I went into this deliberately in obedience to Jesus' command with a will to do His will, and faith and trust in the promise of His presence and power. "Whosoever shall call upon the name of the Lord shall be saved." But how shall they call on, or believe, in Him of Whom they have never even heard? A question every Christian must answer out of his own personal responsibility to God.

As the significance of this evangelistic missionary work, each one who knows of it will draw his own conclusion. When we consider the value Jesus puts on the soul of man, of greater worth than the possession of all the world, creating joy in the presence of the angels of God, when converted, there are no words in any language to adequately express the full significance and importance of this soul-saving service.

Out of my experience, one significance of this service, since I knew of the failure of over 40 per cent of our churches in the United States to win even one new member on confession in the year 1934, has been growing on me, that the personal witnessing for Christ by word to individuals is one of the greatest needs of our churches today. I mean, groups of earnest Christians in a simple fellowship, organization, who will take up this vital Christ-witnessing service.

I have had experience in unofficial service in all work of the churches for many years. I offer no criticism of any part, we are always trying to improve them, and yet with all, we seem to be slipping. We need this additional witnessing group in every church, those church members who believe that the main work of the church is to win souls to Christ, and that Jesus spoke the truth when He said He came to seek and to save the lost.

The pastor should be the leader. Illustration—Pastor and nine members seated in a group, who have met with the purpose of putting this service into action, going out in couples. This seems to be the best way, so let's couple up—Who will go with whom? Now select five men who are not Christians, that most of the group are acquainted with. Now what couple will see this man? and this man? When the couple will see him and where, and all other details each couple may decide. Mostly, I think visits are made in the evening. Some groups meet at a simple supper, a certain evening each week, and all go out from that meeting to make visits. Some groups go out Sunday afternoons. Size of church, locality, and personality must largely mould the working plan of each group. It's God's work, carried on under the inspiration of the Holy Spirit, by personal witnesses for Christ, by word to individuals. Nothing spectacular about it. Just fellow Christians witnessing, quietly and prayerfully, of their experiences and knowledge of Christ to those who, having souls of infinite worth, are exchanging them for the worthless and sinful attractions of the world, the flesh and the devil, representative of those of whom it is written, "If the Gospel is hid, it is hid to them that are lost, in whom the God of this world has blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine unto them." Having, by the grace of God, through faith, accepted Jesus Christ, as our Lord and Saviour, our main fight now is for the salvation of others who are not saved.

We have between five and six thousand pastors, and around nine hundred thousand members, or about 150 members to one minister. Is there any good reason why a minister should get the idea he is the only one, who can lead a soul to Christ, and for that reason not try to train the church members to do that work also? And why should church members get the same idea, and think it is the minister's job, only, and shirk their own personal responsibility? Every true disciple of Christ is His witness. Look at our average church picture, Sunday school teachers, mostly women, present at prayer meeting, with Y. P. S. C. E. mostly girls. Where are the men and older boys? This group of personal witnesses we are talking about can find them, and will, if properly conducted. I haven't a doubt but an average of nine laymen to one minister could be grouped in each of our churches, in which case there would be 6,000 personal witnesses for Christ by word to individuals, working for the upbuilding of God's Kingdom on earth, instead of possibly one or two thousand ministers now working along that line, occasionally.

Of the hundreds of native evangelists I have supported abroad, I doubt if there are even ten ordained preachers. The personal appeal from one who cares, to the individual, has more potency to move the human heart than the most brilliant theological sermons by silver-tongued orators. Therein lies some of the potential power of the personal witnessing group.

When the man out of whom Jesus cast the devils that ran the herd of swine into the sea asked Jesus to let them go with Him, Jesus said, "No," and told him to go home and tell what great things God had done for him. When one tells what God has done for him to a fellow being, out of a heart felt interest and prayerful desire to win him for Christ, he joins a group of "Personal Witnesses for Christ by word to individuals."

"Were there not ten cleansed?" But one returned to give thanks. We were all infested with leprosy of sin, Jesus cleansed and redeemed us. He can do the same for all others who are thus afflicted. He is the only one that can cure them, but they don't know it. We know from our exper-

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

FLORIDA SUMMER CONFERENCE.

For the first time in several years, the Florida young people's conference is to be held at Camp Immokalee. This "camp" consists of a group of cabins on the shore of a lake in north central Florida—right out in the "wilds" away from civilization!

This conference will open with registration on Saturday afternoon, June 19th. The total cost will be ten dollars.

The Dean of the conference will be Rev. V. B. Chicoine of Winter Park; the Registrar, Miss Pattie Lee Coghill. Rev. Raymond Dudley from India will be the guest missionary this year.

One innovation will be special courses for an older group, and an effort is being made to have leaders from that age group present. The Rev. Everett Lesher of Jacksonville, will have charge of this older group.

TRY THIS TRUE-FALSE TEST.

1. A Christian always considers the influence his acts may have on other people.
2. It is better for a Christian to be too careful rather than too careless.
3. A Christian should not consider the type of show he attends.
4. A Christian is primarily a person of "don'ts."
5. It is right for a Christian student to study on Sunday.
6. A Christian should not have friends who are non-Christian.
7. To be a Christian affects everything a person thinks, feels, says, or does.
8. The Christian life is more a Sunday affair than a week-day affair.
9. It is no more Christian to attend a church service than to do a day's work in the Christian spirit.
10. Jesus said that a Christian is sure to have a good time in this world.
11. The Christian must be doing something useful in this world.
12. Feeling sorry and then going right on doing wrong isn't repentance.
13. The Christian is free to do what he knows to be right.
14. Faith is not to be found in every real Christian.
15. The main thing about Christianity is knowing the Bible.
16. The Christian is the healthiest person in the community.
17. The Christian is the happiest person in the community.
18. The Christian life is a lot of opinions to be believed.
19. Christianity is a way of living.
20. After studying standards for a Christian, my friends will not recognize me as one.

(The above were used in a Presbyterian College group's meetings.)

A FRANK APPRAISAL.

A tall Chinese lad rose in oral composition class at Fukien Christian University, Foochow, China. Again it was near Christmas. He addressed his teacher, Miss Eunice T. Thomas and classmates. "It is too near Christmas to speak of anything else," he said slowly. "But no one who is not a Christian is qualified to talk about it. I am not a Christian. I have never come in contact with Christianity before coming to Fukien Christian University. I am much impressed with the importance of religion and I hope I may soon learn to be a Christian." Such was the sincerity of the speaker, backed up by regular attendance at voluntary chapel, that his fellow students listened to this unusual speech "without batting an eye," according to Miss Thomas.

WHAT DID JESUS MEAN BY "GOING THE SECOND MILE?"

Meditation—

Gladness in Service—Psa. 95:2; Eph. 6:7; Psa. 147:7.
Encouragement in Service—II Chron. 35:2.
Consecration in Service—I Chron. 25:9.

No doubt Jesus' words are misunderstood by many today. "If a man compel thee to go with him one mile, go with him two." Suppose we think of this statement in this light. To do Christian service, a person must always do more than is expected. At least there must be a willingness to go the limit of our strength.

Jesus made some remarkable statements about one's attitude to others. "Forgive, not seven times, but seven times seventy." "Love your enemies." "Pray for them that despitefully use you." These are merely sign posts on the second mile of the way.

Prof. William James in giving his maxims for habit formation says: "Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test."

BECAUSE OF SOME GOOD ACT.

"Let me today do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

"Let me tonight look back across the span
'Twixt dawn and dark, and to my conscience say,
'Because of some good act to beast or man—
The world is better that I loved today.'"

To think about—

1. Can a Christian justify his good deeds by simply limiting them in number and time?
2. Is there any schedule for doing good?
3. Is it Christ's plan to aid another for the purpose of reaping a conscious reward?
4. What are some of the ways in which we can help the world?

Suggested hymns—

"Help Somebody Today."
"Ready to Go, Ready to Stay."
"Open My Eyes."

S. E. M.

WHITHER THE CHURCH?

(Continued from page 6.)

It is the opportunity of the Woman's Missionary Society to take the eyes of the church off contentions and dissatisfactions and put them on the great task that challenged the heart of Christ and with which he challenges us today—to carry the Gospel wherever men are found. In His strength and by His grace we may; with oneness of fellowship, oneness of purpose, and oneness of service, we can and will send out His light to the ends of the earth.

May grace, strength and vision be given to the President, Mrs. John G. Truitt, of our Woman's Missionary Society, and may we, all of us, be given grace to follow the leadership of the Spirit wherever that Spirit may lead. L. E. SMITH.

If you count the sunny and the cloudy days of the whole year, you will find that the sunshine predominates.—*Ovid—"Tristum."*

If you live according to nature, you will never be poor, if according to the world's caprice, you will never be rich.—*Seneca.*

Sunday School

By Rev. H. S. Hardcastle

THE WEAKNESS OF ESAU.

Lesson VIII—May 23, 1937.

Golden Text: *Every man that striveth in the games, exerciseth self-control in all things.*—I Cor. 9:25.

Lesson: Genesis 25:19,34; 26:34,35; 27:1-46.

There was a tragedy in the home of Isaac and Rebekah—there were no children to bless the home. And then what was worse, there were no sons, which was a tragedy in the life of an earnest Hebrew father and mother. Thus it was that Isaac asked God to bless his home with children. In answer to his prayer, his wife conceived and bore him, not one, but two sons. Even before they were born, they dramatized the struggle which later took place between the nations of which these two sons were the leaders—they struggled together within her. And when they were born, Jacob, the younger, had hold of the heel of Esau the older—a grim prophecy of the grasping and supplanting nature of Jacob. The boys were totally unlike in appearance and in temperament. Esau was red and hairy, a cunning hunter, and a man of the field, Jacob was a plain man, dwelling in tents. In one passage of scripture he is referred to as a "smooth man," and he was just that. Perhaps "oily" would be a better word In modern slang, he was "a slick baby."

There was tragedy in the home after the children came, for Isaac loved Esau and Rebekah loved Jacob. Alas for that family in which there is favoritism! A household divided against itself shall fall. It is not difficult to account for the later friction and open break in the home of this family when one understands the divided loyalties and the short-sided favoritism in the early days. Out of such a home of jealousy and intrigue and deceit there could come only friction and factions and fights.

The story of how Esau sold his birthright for a mess of pottage is familiar to the average reader of the Bible. It is the story of a man who lived for the pleasures of sense, who thought only of the immediate present who did not learn the meaning of discipline, who did not guard against the moment of weakness, who was determined to gratify the senses even at the expense of the soul. There is significance in the fact that it was while he was utterly weary that he made his sorry bargain. Many a tragedy has been written in the life of those who were at a low point of physical well-being. One must guard carefully against the temptations that come in the time of weakness and weariness.

In fairness to Esau, although not to condone his weakness, it must be said that Jacob appears in a very ugly light. He took advantage of his brother's weakness, he drove a sharp bargain because he knew he could do it, he catered to the powerful appeal of the senses. Both of these men have their types in our modern world, in those who live for the flesh, and in those who exploit the weakness of their fellowmen. Many a man today sells his birthright for a mess of pottage. And when a man is guilty of doing exactly what Jacob did, in that he traffics in the things which appeal to the worst in human life, and takes advantage of men and women who cannot help themselves.

Another index to Esau's character is to be found in his marriage to the daughters of the Hittites. It was not only a mixed marriage, it was the union of a man who was supposed to know the true God with those who worshipped heathen gods. It is a dangerous thing to flaunt religious idealism in the face. Men and women ought to have great ideals and religious beliefs in common. Community of interests and of ideals is a very vital factor in happy marriages.

Sin, when it hath run its course, brings its curse. And in what might have been a happy, wholesome home life, there appear ugly shadows on the picture. The biblical writer recounts with disarming simplicity and frankness the closing scene in the tragedy in this home. And again, Rebekah and Jacob appear in an ugly light.

Isaac, the father, was an old man. Furthermore he was blind. And with that craving for some particular tidbit which is characteristic at times of all of us, he asked Esau to kill some venison and to prepare it in savoury form for him. Rebekah overheard the conversation and immediately her crafty mind set about to steal the blessing for her favored son. Calling him to her she unfolded her subtle scheme. Jacob was to prepare two kids from the flock which she was to prepare in such a way that the old man would think it was venison. When Jacob remonstrated on the grounds that he might be caught in this deceit, his unscrupulous mother quickly told him that she would fix that all right—he was to put on one of Esau's garments which she had at hand, and he was to wrap the skins of the animals around his hands and upon the smooth of his neck, so that he would smell and feel like Esau. Jacob was not deterred by any moral scrupples, and when he made sure that there was no danger of being discovered he readily acquiesced in the clever, but conscienceless scheme. With brazen effrontery he carries out his part, presenting the savoury dish, lying glibly to his blind and credulous father, and stealing the blessing. He goes from his father's presence with his father's irrevocable blessing upon him.

Later Esau comes in with his savoury dish, only to find that his brother had come before him and had supplanted him. In agony of spirit he beseeches his father to give him forthwith a blessing. His aged father cannot revoke the blessing which he has already given Jacob, but he does speak a blessing upon his beloved son, giving him promise of a fertile land, but warning him that his life would be one of warfare, and indeed of partial bondage, until a day in the far future when, following rebellion he should shake the yoke of the descendants of Jacob off his neck.

If all this seems unjust and unfair, let it be said that is the law of life. Esau had sown to the flesh and of the flesh had he reaped. Like many a sinner he wanted to eat his cake and have it. He wanted two irreconcilable things—the red pottage and the birthright. He wanted to live a life of folly in youth and then expected to find as much in manhood and mature years as if he had lived a careful and God-fearing youth. Esau had irrevocably lost that which now he would have given all he had to possess. In this he was like perhaps half of all the men who pass through the world.

"Whatsoever things were written aforetime were written for our instruction." Take heed unto thyself. Watch and pray that ye enter not into temptation.

Ethical sense is awareness of beauty, economy, fitness, and proportion in conduct. Ethical discrimination, a sense of obligation, and disciplined willpower make character. Keen ethical sense requires intelligence and experience. Lacking these, conduct must rest on codes, presumably formulated by those with greater ethical sense for guidance of those with less. In ethics, as in every field, genius sets standards which become authority to those who recognize excellence, even where they cannot create it.—*Antioch News.*

Doing what can't be done is the glory of living.—*Armstrong.*

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

A Readiness That Gets Results.

"Here am I, send me."—Isa. 6:8.

This readiness of Isaiah to do what the Lord wanted him to do was characteristic of his life and was the center of his greatness He was endowed with a message of humanity that has rung throughout the centuries, inspiring and strengthening the nations.

Readiness always reaps. It reaps the confidence of those who would impose responsibility. It reaps the advantage of action first and on the "ground floor." It reaps an enlarged influence. It reaps satisfaction. It reaps progress. It gets results.

Not only does this readiness reap results in the life that now is, but also does it reap mental and spiritual power and the riches of eternal life. The opposite of readiness is procrastination. A ready soul has never been acquired by waiting. Now is the time, now is the day of salvation.

Prayer—O Lord, our God, we humble ourselves before Thee to make our wills thine own. In Christ's name we ask it. *Amen.*

TUESDAY.

Praying Till Heard.

"Go thy way, thy faith hath made thee whole."—Mk. 10:52.

Blind Bartimaeus is one of those inspiring examples in the incidents of our Lord during His sojourn on earth, that represents persistent pleading at the throne of grace until prayer is answered. He was sure that Christ could give Him light, therefore he persisted in his plea, and he got the answer. The man who went to his neighbor at midnight to beg a piece of bread was sure of his need and also sure that his neighbors could help him. Therefore he persisted till his neighbor arose from his bed and ministered to him.

However, the lesson of this text is not that of persistency. Jesus specified that it was faith that brought the answer. If he had had no faith, he might have been praying till now, still there would be no answer. The great Healer is powerless to help except through the medium of faith.

Prayer—O Lord, we humble before Thee and confess that we are poor specimens of faith. We are so weak that we can hardly discover our faith of times. Increase our faith and save us, we pray. *Amen.*

WEDNESDAY.

The Living Dead.

"I know thy works, that thou hast a name that thou livest, and thou art dead."—Rev. 3:1.

How well we know that it is possible to have a reputation on earth which receives the applause of men and at the same time have a very poor reputation in heaven. Men may call us good, charitable and religious, but what avails it if God sees that we are proud, selfish, ambitious and mean spirited?

Prayer—O Lord, God, Great Judge of the Universe, help us to cultivate in our lives spiritual values that record with the angels of heaven, and help us to strive to avoid being dead to God. *Amen.*

THURSDAY.

To Whom Do We Appeal?

"I appeal unto Caesar."—Acts 25.

Paul's enemies were bent on killing him even as they had killed Jesus, and the judge's dicision before this court was serious to him. His only remaining recourse was to appeal to Caesar, and this he did.

But we must not forget that Paul stood constantly before the King of Kings before whom he had already been heard favorably. It was this decision of heaven's court he would bring to Caesar and thus leave no earthly court without the trace of Jesus on it. This he did and though ultimately led outside of the city gate and beheaded, he left behind the light of Christ that shone on to a more perfect day, and shines still as your hope, and my hope, and the hope of the world.

In all of our experiences and in whatever earthly foes may assail us, and though earth's courts combine against us, let us never forget to make our appeal to Him.

Prayer—O God, it is easy for us to depend upon ourselves. It is so easy, when all goes well, to forget Thee. God forbid. We humble ourselves before Thee and pray for unfailing wisdom to meet every emergency and stand every test before the great judge of earth and heaven. *Amen.*

FRIDAY.

Faithful to the Church Call.

"And when they shall blow them, (the horns) all the congregation shall gather themselves unto thee at the door of the tent of meeting."—Numbers 16:10.

It was the church call of the Israelites. The silver trumpets were sounded, and the people gathered for worship.

We do not have the silver trumpets today, but we have the church bells and chimes. And we always feel that the church that has not one or the other of these is lacking a little something in the ring of the church day and the church hour that finds its response in the hearts of the parish life. As we listen to the chimes every Sunday morning announcing "come to church," to the people of our fair city, we feel that it is a sweet summons of God over vale and hill that seeks echo in countless hearts. And then as we wend our way to the church entrance and approach the altar of worship, there we lay aside our heavy cares, there we feel the spirit of the Comforter, there, in thought and prayer, we soar to the realms of the blessed. The summons has brought us into the presence of a reality and from Him we gather strength and courage to bear the toils of the day's work.

Prayer—We bless Thee, our heavenly Father, for the house of God, and all that it means to us. We pray to Thee for the power ever to be loyal and faithful. *Amen.*

SATURDAY.

Steady Sowing.

"In the morning sow thy seed, and in the evening withold not thy hand; for Thou knowest not which shall prosper, whether this or that, or whether both shall be alike good."—Ecclesiastes 11:1-8.

A farmer's work is at haphazard. He can never be sure of a good crop. Rains may fail or floods may come. It may be too hot or it may be too cold. There are grasshoppers and locusts to eat up his harvests, and innumerable insect pests to destroy his handiwork.

So the farmer's only course is to diversify his crops and put an abundance of seed in the ground at the different times for sowing. Then one or the other planting will be quite certain to prove successful.

Nor is it otherwise with our spiritual seed-sowing. Our life-conditions vary and our tempers vary. Sometimes a single Bible verse or a sentence of prayer will bring us greater blessing than many chapters or long petitions. But the steady sowing counts in the end.

Prayer—Grant us, then, persistance and fidelity in our religion. May we ever wait upon Thee, O God. May we be constantly faithful in tending the soil of our soul. For the Saviour's sake. *Amen.*

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

HE GAVE THANKS.

By JOHN G. TRUITT, D. D.

"And he took the seven loaves and fishes, and gave thanks."—Matt. 11:20.

I.

It would not have been enough in this materialistic age. In fact it was not enough in that day to feed the five thousand but, with God's help it was enough. But the point I wish to emphasize in our today's meditation is *Jesus took what he had and gave thanks.* We are too prone to think we haven't enough to be thankful for. We have had so much we do not know when to be satisfied. We are missing one of the greatest blessings of life by not cultivating the grace of gratitude. From the child in the nursery in the home to the man in the stock markets of the world there is not enough. Of course there are exceptions, many of them, and those exceptions help to sweeten life and save our day from crass materialism.

Although there were thousands gathered about Jesus, and all away from home and near nightfall, although he had been busy speaking to them and teaching them all day; although he had been meeting them and answering their questions; giving out of his strength and the energy of both mind and body; although at the close of the day his disciples come to him with the demand of the crowd for bread and meat, Jesus is patient, and thankful. His poise is perfect. He did not begin to upbraid them for their lack of foresight, nor for troubling him with such material matters. He simply began, through his helpers, to collect the food in preparation to disburse it to all. A miserably scant supply was collected—"seven loaves and a few small fishes." But, mark you, he took what there was, much or little, and gave thanks! And there was enough! When do we give thanks? When there is bounty? When there are pleasing gifts, or good prosperity? We should. But gratitude should become a constant factor in our lives, whether there be much, or little.

II.

It was mighty fine to have the cooperation of great crowds, to feel the power of their faith and understanding, so that men could be forgiven of their sins, bodies could be healed of their diseases, and minds could be set right again. In many places Jesus found his work pleasant, in our earthly way of speaking of pleasure, and there was some sympathetic understanding. But another day dawns. He cannot always have the sun shining. Chorazin mocked his manifestations of the Father, exalted Capernaum laughed him out of their city. He had done enough mighty works within their gates to have saved even wicked Sodom until this day! He went out empty-handed. You or I would have been terribly discouraged. It would not have been our day for thanksgiving. But Jesus said, "I thank Thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

To me that is simply inspiring. It is divine. It is like Jesus. It is so different from Elijah, under his juniper tree. There is no pouting at God. There is no complaining. No show of any sign of nervously saying, "I might as well give up." But the contrary exactly. It is a prayer of thanksgiving! Even pagans are thankful for prosperity. Christians should never be swept from their mooring even in adversity. It is easy to say. It is divine to do. God give us strength to catch the grateful spirit of our Lord Jesus.

III.

"Our Lord Jesus the same night in which he was betrayed, took bread, and when he had given thanks, he brake it." He broke it with the full understanding of what it signified. He broke it with the full knowledge of his betrayal even at that hour by a member of his own group. In that empty hour he gave thanks! "And he took the cup and gave thanks." It is easy enough to give thanks when the sack is full, but the Kingdom of God moves forward at the behest of those who, like Jesus, can give glory and praise and thanksgiving to God when the sack is empty. Such is not foolhardiness. It is faith that reaches across the passing moment, faith that God loves his own, faith that his promises will be verified, yea, faith that God is a Father, and that he will not forsake his own. Underlying most of our emptiness is either our own hand, or God's. If we are submitted to God's will, he will guide our own hands as well as his own, and eventually we shall learn how to thank him in hours of adversity as well as prosperity.

IV.

Sometimes God's blessings are immediate, as in the case of Jesus standing almost empty-handed before the milling multitudes with the proposition to give them food. It took a faith which can not be conjured up by pious talk, not public profession alone; but rather a faith that came as a close walk with God, to look up and say: "Father, we are grateful for Thy bounties, food enough to feed all these thousands, and to spare." But Jesus had that faith. And Jesus gave the thanks.

Sometimes there is no remedying the matter in sight, as it was in the case of the retreating congregations of Capernaum and Chorazin, for as long as Jesus lived they never came back. It took a deep, abiding, faith to thank the Father in that hour. And even more so when he held the broken bread—grain ground, mangled, fired—and knowing that it signified his own broken body and then give thanks. Or to take the cup—crushed grapes put through the cruel press—and to give thanks. He could, humanly speaking, say his life was a failure. It had ended in most tragic manner. Slain between society's greatest sinners, and himself slain as a malefactor. What good could come of it? What providence could transform this tragedy into triumph of the ages? God could! Jesus knew that! He gave thanks.

Our lesson then, as we gather about this communion table in memory of Jesus, is to learn to be thankful. Life will have its sorrows, its disappointments, but as sure as the sun rises and sets, it will hold ultimate triumph for all who love God and do his will. There is simply no blocking that. And so: "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful . . . And whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him . . . Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

You have not fulfilled every duty unless you have fulfilled that of being pleasant.—*Charles Buxton.*

So many goods, so many creeds,
So many paths that wind and wind;
When just the art of being kind
Is all the sad world needs.
—*Ella Wheeler Wilcox.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

"I will and bequeath to the Christian Orphanage, Elon College, N. C., the sum of ———Dollars for its uses and purposes." The writer wonders how many of the friends of the Christian Orphanage have put a clause in their will reading something like the above?

If God in His loving kindness has been good to you and blessed you with plenty and to spare while here on earth, and as you are going to leave it here when you take your departure to the next place of abode, do you know of any better cause you could leave it to than to help little helpless children who are helpless.

If you have not put a clause in your will to this effect or if you have overlooked it, it would be real good of you to add it before it is too late.

Or if you want to designate it for a special purpose you can do that.

We have five bright girls and one boy graduating from high school on May 19th. What a blessing it would be to them if we had money to lend to them to further their education, and let them pay it back after they finished school and get a position. If we had ample funds we could do lots of things—we could give more children a home, we could help these six graduates further their education so they could do greater things in life, and be able to be of greater service to humanity.

CHAS. D. JOHNSTON,
Sup't.

REPORT FOR MAY 20, 1937.

Amount brought forward.....		$6,491.79
Sunday School Monthly Offering.		
N. C. & Va. Conference:		
Monticello	$ 3.16	
Greensboro, Palm Street	5.00	
Ingram	4.00	
Happy Home	3.31	
Burlington, A. D. Moore, Thanksgiving Pledge .	15.00	
Durham	25.30	
		55.77
Eastern N. C. Conference:		
WenWentworth	$ 11.51	
Piney Plains	9.50	
		21.01
Western N. C. Conference:		
Hank's Chapel	$ 3.18	
Ramseur	8.85	
		12.03
Eastern Va. Conference:		
Cypress Chapel	$ 5.39	
Wakefield	2.27	
		7.66
Valley Va. Central Conference:		
Antioch		3.76
Ala. Conference:		
Bethany		1.00
Geo. & Ala. Conference:		
Vanceville		1.00
Special Offerings.		
Ladies Aid & Priscilla Service League, Albemarle Church	$ 5.00	
County of Montgomery, for support of McQueen Children, Apr., 1936 to Mar., 1937 ...	110.00	
Mr. May, support of children	5.00	
		120.00
Endowments.		
Lawrence S. Holt		150.00
Total for week		$ 372.23
Grand total		$ 6,864.02

FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

HE IS ABLE.

"In that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2: 9-18.

Herein is the reason for Christ's temptations and trials; this is why our Lord was allowed to suffer; this is the reason for His submission to the outrages of wicked men: He did all this and bore all this that He might place Himself close by the side of all who suffer; all who are tempted and tried.

He is able! Glorious certainty! What confidence it gives weak mortals, tossed by doubts, assailed by the insidious craft of the devil, beaten about by the the tempests of worldly ambition, worldly failures, worldly fears!

We are not able, not one of us able. Conquest is far from us. Firmness and certainty are beyond our reach. Wavering and instability are our portion. But He is our unfailing strength, and there is no uncertainty with our Christ.

Prayer—Be our ability, dear Lord. We rest in Thee, O Rock of our salvation. *Amen.*

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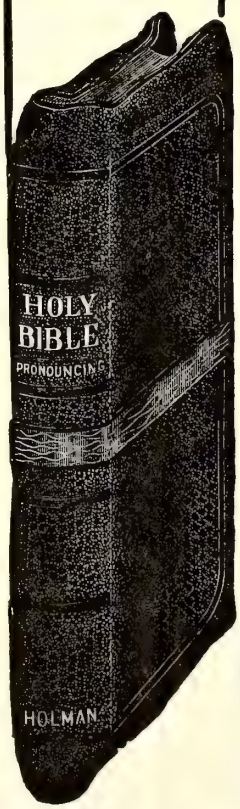

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Christ's message to the churches.

UNTO the angel of the church of [a]Ĕph'ē-sŭs write; These things saith [b]he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
[a] Acts 19. 1;
[b] ch. 1. 16;
[c] Ps. 1. 6.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Marriages

ALLEN - REYNOLDS

Mrs. Nancy Skeen Allen
announces the marriage of her daughter
Nannie Belle
to
Mr. Monte Lee Reynolds
on Wednesday, the twenty-eighth of April
One Thousand, Nine Hundred
and Thirty-seven
Troy, North Carolina

Mrs. Reynolds is the youngest daughter of Mrs. Nancy Skeen Allen and the late John H. Allen. Mr. Reynolds is the son of Mr. John M. Reynolds and the late Otelia Allen Reynolds. The ceremony was performed by Dr. J. L. Stokes, II.

In Memoriam

HUFFMAN.

Miss Camilla Roxie Huffman, daughter of Mr. and Mrs. V. T. Huffman, of New Market, Va., was born February 22, 1921, near Timberville, Va. She died May 3, 1937, making her age sixteen years, two months, eleven days. Besides her parents, she is survived by one sister, Mrs. Cora Huffman.

Until her parents moved out of the community, she was a faithful member of the Concord Church near Timberville. For the last three years she was confined to her bed with a severe illness. Although sick, she was patient, kind, and joyful. She seemed to have reckoned her sufferings not worthy to be compared with the glory of God.

Rev. D. R. Coulter assisted the writer at Concord.

W. J. ANDES.

DAUGHTREY.

Whereas, God in His infinite wisdom has removed from our midst our beloved teacher and friend, William Edney Daughtrey, and

Whereas, as a teacher in the Intermediate Department he served capably and had the respect and affectionate cooperation of his pupils and fellow workers, and

Whereas, as a man he was upright, modest, unselfish, obliging, kindhearted and true;

Therefore, be it resolved by the Intermediate Department of the Suffolk Church,

1. That in Mr. Daughtrey's untimely death this Department has lost an efficient, conscientious and loyal teacher, and the community a useful citizen who, by his uniform geniality and courtesy, won and retained the friendship of his fellow citizens.

2. That we extend our sympathy to his family in their great sorrow and commend them unto God, who alone can console them in their time of trouble and give them comfort and courage.

3. That this resolution be spread upon the records of this Department, a copy sent to the family and a copy be sent to "The Christian Sun" for publication.

GLADYS H. YATES, Supt.
MARGARET JONES, Sec'y.

JOHNSON.

Mr. Julius C. Johnson, aged 85 years, two months, and 29 days, after a short illness, passed away April 13, 1937, at his late residence in Isle of Wight County. He was a son the late Jessie B. and Mrs. Mary Cotton Johnson.

Mr. Johnson was united in marriage to Miss Georgianna Rhodes on April 23, 1873. He is survived by two sons: Dr. I. W. Johnson of Suffolk, Va., Professor O. W. Johnson of Elon College, N. C., and one daughter, Miss Essie C. Johnson, of Carrsville, Va.; four grandchildren: Ryland E. Johnson, Greensboro, N. C., David Rhodes Johnson, Burlington, N. C., and Misses Virginia and Sarah Johnson, Elon College, N. C.

In early manhood, Mr. Johnson professed faith in Christ and united with Antioch Christian Church. He was one of the committe which selected the site and founded Mt. Carmel Christian Church, to which he transferred his membership and served with distinction as deacon, Sunday school Superintendent, Choir Director, and Sunday school teacher. He gave up his office as teacher in the Sunday school in June, 1936, when he was in his eighty-fourth year. He was noted for his honesty and integrity of character. He was a man of deep religious convictions and unfailing loyalty to his church.

Services were conducted by the writer, Drs. N. G. Newman, Elwood W. Jones, J. G. Truitt, and the Rev. Elisha Bradshaw. J. F. Morgan and O. D. Poythress sang a duet, "The Beautiful Land." Interment was in Mt. Carmel Cemetery. May the Holy Comforter abide with those who mourn.

H. E. CRUTCHFIELD.

THE CHURCH AND LAYMEN.

(Continued from page 9.)

ience with Him. Are we telling them of Him? About our experience with Him? Are we?

"Because of our new birthright in Jesus Christ, may we not also say God has not given unto us a spirit of fear, but of power, and of love, and a sound mind." That we may live and serve within this great mystery of godliness, with the absolute assurance that Jesus, the central figure, is with us in our warfare "against principalities and powers, spiritual wickedness in high places, and the prince of this world's darkness." However, as this warfare is mostly for our own protection, spiritual growth, and overcoming power, may we not feel that Jesus' presence with power is more intimately with us as we follow Him more closely in His missionary work of seeking and saving the lost, as we personally bear witness to others individually of our experience and knowledge of Him, and what He means to us, as Lord and Saviour. It is written that "He that converteth a sinner from error of his ways shall save a soul from death."

Can you and I save a soul from death? Yes, a living soul of infinite value to its possessor, and precious in the sight of God. Personal witnesses have been the means of turning sinners from the error of their ways, through the centuries.

What has been done is a "tale that is told." The records of the yesterday's are irrevocably closed. Today is ours, and the tomorrow's until the "Sunset and evening star and that last clear call." Prompt and decisive action is needed now. "Time and tide wait for no man." As we meditate on the great things God has done and is doing for us, let us select some relative, friend, or acquaintance, who has missed the "Way, the Truth and the Life" in Jesus, and earnestly and prayerfully go and tell them what great things Jesus is doing for us, and wants to do for them. "Herein is my Father Glorified, that ye bear much fruit, so shall be my disciples."

CHAS. H. BATES.

"What helped you over the obstacles of life?" was asked a successful man. "The other obstacles," he replied.

"The world is looking for the man who can do something, not for the man who can "explain" why he didn't do it."

True Tolerance

There is unfortunately, a kind of easy-going spineless indifference, bereft of any positive conviction, which sometimes passes as tolerance, but which is worse even than intolerance. An absence of clear-cut opinions or irresoluteness in standing for what one believes to be the truth is an even greater evil of our day than lack of tolerance.

But true tolerance is an utterly different thing from this. What it involves is no complacent shilly-shallying about my views of the truth, but a recognition of the other man's right to do his own thinking as I do mine, to reach his own conclusion, and then to hold his own honest convictions as frankly as I hold mine. It means that I have so much confidence in the truth that I can trust it to win its way without any other compulsion than that of its own intrinsic worth. I shall reason with the man who differs from me and seek to persuade him by showing him why I believe as I do—but try to coerce him never.

True tolerance means *earnestness of conviction combined with respect for the conviction of others.* It is, as Phillips Brooks once pointed out, a fusion of love of truth with love of men. Strong love of truth without love of one's fellows makes the bigot. It is this which has lighted the fires of persecution in every age. Love of one's fellows, on the other hand, without devotion to the truth makes the sloppy sentimentalist. The blending of the two makes the ardent and, at the same time, tolerant spirit.—*Samuel McCrea Cavert, in old issue of The Herald of Gospel Liberty.*

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

ELON COLLEGE, N. C.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, MAY 27, 1937. 3X BER 21.

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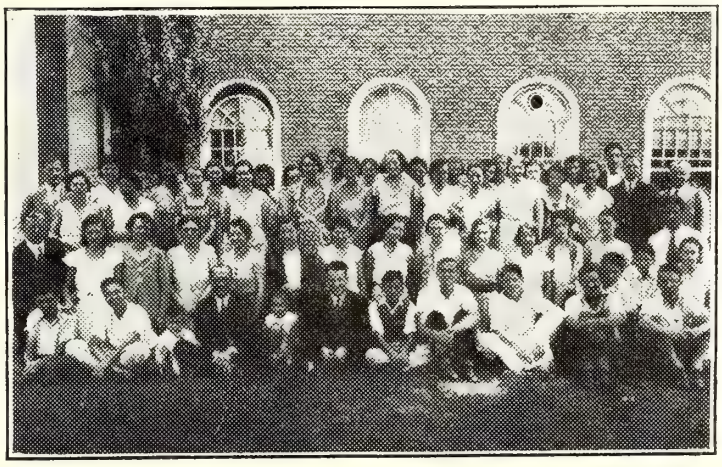
Leadership Training School Number



ELON SUMMER SCHOOL OF LEADERSHIP TRAINING.

This picture of a Leadership Training School at Elon College, N. C., is representative of the hundreds of such schools and conferences held each summer all over our country. Young people and their leaders meet to study, play, and pray together. For many of them it is the first experience on a college campus or in a church-conducted camp. It is a new and thrilling experience.

Elon is this week offering the blessing of our Church to its 47th graduating class of fine young people who will go out into the world to be a blessing. To this same campus will come in June another group of young people and adults who will seek to learn how they, also, may help to build a Christian world.

You are invited to join with those who seek the "better way" in our summer schools and conferences.

LET THERE BE LIGHT

PERSONALS

News from the Churches

Dr. and Mrs. W. D. Harward have moved from Dendron, Virginia, and are now making their permanent home in Wakefield, Virginia.

Information concerning the Summer Conferences in the Southeast is given with the hope that some who had not planned to do so will see what good may be accomplished by attending and be among those present. The Church is working at the task of educating its leaders.

The Christian Sun extends sincere sympathy to Dr. Edwin C. Gillette, whose only brother, Frank Gillette, died at Granby, Connecticut, on Tuesday, May 11th, and was buried on Thursday following. Dr. Gillette is the efficient and much-beloved Superintendent of the Southeast, as well as the associate editor of The Christian Sun.

Rev. J. L. Neese and his good people in Reidsville, N. C., are rejoicing about the fine meeting recently closed in which there were 137 conversions and rededications, and 41 new members added to the church. The church was filled and the new auditorium was needed to seat the crowds that attended. A trio from Greensboro led the singing and the pastor did the preaching.

PLEASE NOTE that with May the special offer for new subscriptions to The Christian Sun will cease. All reports should be mailed not later than June 1st in order to be counted. After June 1st the price for both new and renewal subscriptions will be $2.00 per year. The Business Manager and all connected with the paper appreciated greatly the fine cooperation of so many who have shared in this campaign. A report will be made in the paper as soon as possible.

Pastors of the North Carolina and Virginia Conference have been requested to send the name of a cooperative young person, who will act as key-worker for the Youth Fellowship, to the new president, Mr. Walter Cooper, 110 Ruffin St., Burlington, N. C. It will be a fine thing for all pastors in the Southeast to check up on this matter and see if the Fellowship officials in their conference have the name of such a person from every church. This will be a real help to the young people.

NEWS OF EASTERN VIRGINIA.

The First Congregational Christian Church of Newport News has installed a Hearing Aid System which renders perfect service to those hard of hearing.

Rev. J. E. McCauley, of Richmond, was with Rev. T. N. Lowe in a meeting at Hopewell the week following the second Sunday. The meeting was continued the following week under the care of the pastor.

Rev. H. E. Crutchfield, pastor of the Windsor field, reports special acts of kindness to himself and family from all the churches. He is also delighted with increased attendance at the services and interest in the work.

Rev. H. C. Hilliard had his suit case stolen while en route from his recent Florida trip. "It is an ill wind that blows nobody good." He smiles and is happy in a new suit of clothes, thanks to the kindness of his good people.

Dr. I. W. Johnson reports largely attended and interesting memorial services at Oakland and Liberty Spring Sunday, 16th. Dr. Johnson spoke at Oakland at 11:00 A. M., and Rev. R. L. House at Liberty Spring at 3:00 P. M.

Barretts Church, Southampton County, Virginia, will have a "home coming day" on the fifth Sunday. The pastor, Rev. B. H. Watkins, will speak at the morning service and Dr. N. G. Newman, pastor forty-five years ago, will speak in the afternoon.

The Committee on arrangements for the Leadership Training School to be held in Suffolk in October met on the 17th, inst., and outlined the work. Courses were decided upon and teachers selected. More definite announcements will be made later by the dean, Rev. Carl R. Key.

The Christian, Methodist and Baptist Churches of Waverly will conduct a union revival service beginning the first Sunday in June and closing the second Sunday night. The preaching will be done by the following pastors: Rev. T. Fred Wright, Christian Church; Rev. A. B. Harrell, Baptist; and Rev. L. C. Vaughan, Methodist.

Rev. J. S. Johnson, formerly of Niagara, N. C., now of Dendron, Virginia, was received into the fellowship of the Eastern Virginia Ministers Association at the regular meeting, Monday, the 17th. Mr. Johnson is now in charge of the Dendron field. He is a graduate of Davidson College and has had ten years of experience in the ministry.

At the meeting of the Eastern Virginia Ministers Association Monday, the 16th, the following officers were elected for the ensuing year: Rev. J. F. Morgan, president; Rev. J. H. Dollar, vice-president; Rev. T. F. Wright, secretary; and Rev. Joe E. French, treasurer. Arrangements were made to hold the annual picnic for the ministers and their families at the City Park, Norfolk, Monday following the second Sunday in June.

N. G. Newman,
Reporter.

ALAMANCE CHURCHES TO MEET.

The twelve churches in Alamance County, North Carolina, will meet for their second quarterly fellowship get-together at Long's Chapel Church, near Haw River, at 2 o'clock, Sunday afternoon, May 30, 1937. The call is for pastors, deacons, Sunday school superintendents, members of missionary societies, young people and all interested in the growth of the Church. The theme is: "Evangelism in the Local Church."

Ten-minute addresses are to be made on: "The Pastor's Part in the Evangelism of the Local Church," "The Laymen's Part in the Evangelism of the Local Church," and "The Sunday School Teacher's Part in the Evangelism of the Local Church." This is to be followed by a discussion. The business session will be held at 3:30 and the closing devotional will be at 4:15.

Churches in this group are Burlington, Elon College, Berea, Bethlehem, Carolina, Haw River, Hopedale, Long's Capel, Union, Shallow Ford, Graham and Providence. Rev. Millard Stevens, pastor of Providence and Union Churches, is president.

CONFERENCE SCHOLARSHIP.

Priscilla Webster of St. Petersburg, will have her way paid to the Florida Summer Conference this year. She wrote the prize-winning book report on "Twelve Negro Americans" and thus is to receive this award. Mr. and Mrs. Robert Williams of Lake Worth gave this scholarship in memory of Rev. W. Knighton Bloom, who was Superintendent of the Southeast for the Congregational Church, preceding Dr. Gillette. What a fitting way to honor the memory of a religious leader like Dr. Bloom.

CHRISTIAN LIFE CONFERENCE OF NORTH ALABAMA.

Oak Grove Congregational Church, Route 1, Trinity, Alabama,
JUNE 12-13, 1937.

Theme:
"The Christian Use of Talents."

Saturday.

11:00 Service—"The Christian Use of Time."
12:00 Dinner at the church.
Registration—Get acquainted.
2:00 Business session:
Welcome by Oak Grove representative.
Response by Mrs. Grace P. Fleming.
2:30 Worship Service conducted by Steele Delegation.
2:45 Message—"The Christian's Use of His Body"—Miss Mattie Masterson.
Discussion—Boys led by Coach Comer, Girls led by Miss Masterson.
4:30 Recreation—Games—Stunts by all delegations.
Picnic Supper.
6: Vesper Service by Mt. Grove delegation—"The Christian Use of Natural Resources."
7:30 Worship Service by Mt. Moriah delegation.
Dramatization by Caddo young people.
Message—"The Christian Use of Talents"—Rev. M. L. Thrasher.

Sunday.

6:00 Sunrise service conducted by Mr. Eslie Adams.
6:30 Breakfast out-of-doors.
10:00 Worship service conducted by Oak Grove Sunday School.
Children's Day Program.
10:30 Classes—Discussion for young people, "Christian Use of Money"—Dr. F. P. Ensminger.
11:00 Worship service conducted by Fairview delegation.
Sermon—Rev. C. W. Smith.
12:00 Dinner at the Church.
1:30 Singing—Each delegation leads three songs.
2:30 Business session:
Reports of committees; Election of officers.
Worship Service conducted by Community Church.
Message—"The Christian Use of Influence"—Rev. C. T. Lunsford.

Registration fee—10c.

Notify Mr. Vell Bayne, Trinity, Route 1.

How many will be in your delegation? What time will you arrive? Will you need to be met?

CHRISTIAN LIFE CONFERENCE.

Thorsby Institute, Thorsby, Alabama,
APRIL 16-18, 1937.

Theme:
"Seeing God Through the Windows of Life."

Friday, April 16.

3:30 Registration at Helen E. Jenkins Hall.
7:30 Recreation and Stunts—Thorsby Sophomores in charge.
8:30 Devotional Service conducted by Mountain Springs Group.
Welcome by Conference Chairman; Richard Peterson.
Message—"The Window of Love"—Dr. Roscoe Stinetorf.
Play—"The Unknown Soldier Speaks"—Thorsby Young People.

Saturday, April 17.

9:30 Devotional Service conducted by Rev. M. I. McLeod.
Business Session.
10:00 Address—"The Window of Work in the Church"—Rev. Chester Quarels.
10:00 Discussion—Choose one:
Work with Young People—Leader, Rev. Chester Quarels.
World Peace—Leader, Dr. Roscoe Stinetorf.
11:15 Recreation.
11:30 Message—"The Window of Grace"—Rev. Dewey Robinson.
12:30 Dinner at the Dining Hall.
Toast Mistress—Mrs. Linnie Bell Cleckler.
3:00 Worship Service conducted by Montevallo delegation.
Message—"The Window of Life Work"—Dr. Hallie Farmer.
4:00 Picnic and Recreation.
5:45 Vesper Service conducted by Junior Class.
"Seeing God Through Nature"—Rev. J. M. Truitt.
7:30 Thorsby Insitute Chrous and Glee Club.
Message—"The Window of Personal Responsibility"—Sec'y. James Hardwick and University of Alabama Students.

Sunday, April 18.

6:00 Sunrise Service conducted by Thorsby Freshmen.
"Seeing God Through Beauty"—Dr. F. P. Ensminger.
Breakfast out-of-doors.
9:35 Church School.
Worship Service conducted by Piedmont College.
Young People's Class—Teacher, Rev. C. Lisle Percy.
11:00 Church Service conducted by Southern Union College.
Sermon—Rev. George Penn.
12:00 Dinner at homes of hosts.
2: 30 Song Service—Each delegation responsible for three numbers.
Message—"The Window of Prayer"—Dean A. R. VanCleave.
Discussion—Leader, Rev. Lawrence Stanley.
7:30 Candle Lighting Service conducted by the Senior Class.

CHRISTIAN LIFE SUMMER CONFERENCE.

Glynn Haven Estates, St. Simon Island, Georgia,
JUNE 8-15, 1937.

For the Youth of the Congregational Christian Churches of South Georgia.

A week of fellowship of Christian Youth and their leaders:
A quest for the Good, the True, and the Beautiful in life;
A well rounded program of worship, study, sharing, and play from which the Heavenly Father will make life more abundant.

OFFICIALS AND FACULTY:

Dean, Rev. Wm. T. Scott; Business Manager, Rev. W. Carl Parker; Registrar, Miss Pattie Lee Coghill; Nurse, Mrs. E. P. Wildes; Dietitian, Mrs. W. Cary Parker; Counselor for Boys, Rev. Frederick Held; Leader of Vespers, Rev. H. B. Mowbray; Missionary Visitor, Dr. Raymond A. Dudley; Evening Programs, Dr. James R. Clinton; S. S. S. Workers, Miss Dorothea Percy, J. C. Brooks, and B. F. Eddleman.

THE DAILY ROUND:

6:00 Reville.
6:30 Morning Watch.
7:00 Breakfast.
7:30 Clean Rooms—Kitchen Duty.
8:30 "The Meaning of the Church"—Mr. Scott, Dr. Clinton.
"The Appreciation and Use of the Bible"—Mr. Mowbray.
9:20 "The Young People's Society"—Miss Coghill.
"Personal Religious Living"—Mrs. Burman.
10:10 Recreation—Mr. Held.
10:40 "World Friendship"—Dr. Dudley of India.
11:25 Morning Worship in charge of young people.
12:15 Dinner.
12:45 Kitchen Duty.
1:30 Quiet Hour.
2:30 Recreation—In charge of Mr. Held.
6:00 Supper.
7:15 Vespers—Mr. Mowbray.
8:00 Evening Programs—Dr. Clinton.
10:00 Taps and Good Night.

COST:

The cost is $5.00, which may be paid in cash and food. Each delegate should bring at least $1.00 in cash, but may help pay the remaining $4.00 by bringing food.

WHAT TO BRING:

Bible, notebook, pencil and your lunch and supper for the first day. Towels, soap, pillars, sheets, quilt or blanket. Clothing—enough to stay clean, but not dressy; bathing suit or overalls. Musical instrument you play. A happy disposition, an earnest heart, and a real desire to know Truth, love Beauty, and do good.

GENERAL ANNOUNCEMENTS:

You should see your pastor at once and arrange to go. Each church has a limited number. Early registration should be made and sent to Miss Pattie Lee Coghill. Transportation for Friendship Parish is in charge of Rev. W. Carl Parker. Plan to arrive between noon and three P. M. Tuesday. From Waycross come to Brunswick and to St. Simon Island. At the bridge on the Island inquire for Dan Cowart's Camp. Visitors welcome on Sunday and dinner will be served to them for 25c per plate.

Sunday morning services at 11 o'clock.

TRANSPORTATION NOTICE!

Bus leaving Pearson at 9 A. M.; Waycross (Ed Aycock's) 10 A. M. Young people from Rev. W. C. Carpenter's parish should communicate with him.

EDITORIAL STAFF

F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
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George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

TRAINING CHURCH LEADERS.

In these days of rapidly increasing learning it is not necessary to argue that church leaders must be trained. Learning is all about us. By travel, radio and movies even the illiterate are becoming educated. Leaders of thought today must think because others are thinking. They must be skilled artists in the work they are to do. Only so can they be leaders of progress. Otherwise they will be "blind leaders of the blind." What we need to know is, how can these leaders get training?

The answer is simple enough; accept that which is offered. The International Council of Religious Education is the cooperative work of more than forty Protestant denominations, with a program of leadership training that covers North America and reaches from the best skilled people to the humblest leaders in the smallest churches. With week-day education in many public schools during the winter and summer training schools, camps and conferences this educational work goes on as cooperative and denominational programs.

Our denomination is sharing largely in this training of leaders. We are part of the International Council and also promote our own program. Our training schools, conferences and camps are within reach of the leaders of all our people. Some of them are for a day or two only, but others lengthen out into weeks. Our Church is making a desperate attempt to train its leaders for today and tomorrow. The success of this program depends quite largely on the number and quality of the people who seek this training. This responsibility rests on the local churches. If pastors and local leaders will attend themselves and see that prospective leaders attend, there is a chance for this training to transform our churches and for our future to be assured.

In this issue we are giving much information concerning our schools, conferences and camps in the Southeast. Other such training groups are scattered from Maine to California and from Canada to Mexico. The summer months begin a busy season among the young people and leaders in our churches. It is a time for study and friendships, for renewal and for spiritual insight that will give one courage to carry on through the years to come. Out of these schools, conferences and camps will go a stream of purifying and ennobled lives consecrated to the task of building the Kingdom of God on earth. It is not too much to ask, therefore, that pastors and local leaders busy them selves about attending and getting others to attend these summer conferences. "The Christian Sun" makes this a sincere appeal, for it believes that our present and future leaders need the help, the training and the inspiration which can come only from this type of leadership training.

CONGRATULATIONS TO GRADUATES.

High schools and colleges are giving their graduates diplomas these days and sending them out with blessings and good wishes of those who have taught them and those who have loved them. Fortunate, indeed, are these youthful Americans who have both the training and the blessing of high schools or college. They are ready for further training, unless necessity demands an immediate plunge into the struggle for a living, in which case the preparation will be more difficult, but none the less certain.

The world is waiting for the gift which these young people can make. It is greatly in need of the courage, hope, faith, and consecrated service which youth can give in abundance. It is a weary world into which you come. You can give it new vigor. It is a perplexed world. You can give it clearer thoughts. It is a nervous world, dying from heart failure. You can give it faith, courage, and rest. It is a sinful world filled with doubt and despair. You can bring hope, purity, cleansing. Your young life can put a new throb in the pulse-beat of humanity.

You can, if you will. If you have learned the fine art of living well, of living happily, of living at your best. If you have been preparing only to make a living, rather than to live a wholesome, happy life, then your contribution to the world into which you go will be on the wrong side of the ledger. Thousands have broken under the strain of making a living, but millions are eager to be taught to live happily.

Congratulations on being permitted to step out on the stage of life just as the curtain rises on its greatest progress. Your initial bow will test the quality of your soul. The direction in which you travel will determine your destiny. The language you speak will bring success or failure to that part of the play in which you take a leading role. The attitude of your mind and loyalties of your soul will determine your worth to the world. Your Church Paper joins with your friends in wishing you well as you pass from where you are to what you want to become.

CONGRATULATIONS, DR. HARDCASTLE.

This week Mother Elon called home one of her beloved sons and bestowed upon him the honor of Doctor of Divinity. The recipient of this degree was Rev. Howard S. Hardcastle, pastor of the Christian Temple, Norfolk, Virginia. "Christian Sun" readers will know him as the writer of the Sunday School Notes.

Dr. Hardcastle received his Bachelor of Arts degree from Elon, and the degree of Bachelor of Divinity from Yale University. For ten years he was pastor of the Suffolk, Virginia, Christian Church. While there he led the church in building a modern religious education plant, perhaps the best we have in the south. For four years he has been doing constructive work in Norfolk and is becoming one of the leaders of the city.

Congratulations, Dr. Hardcastle! "The Christian Sun" is sure that you will wear this honor with distinction and give your Alma Mater just cause to be proud of you in the future as she has been in the past.

ELON LEADERSHIP TRAINING SCHOOL.

Elon College, N. C.,

JUNE 21-26, 1937.

The officers for this school are: General Chairman, Rev. F. C. Lester; Dean, Rev. W. E. Wisseman; Registrar, Miss Irene Cotten, Dendron, Virginia; Hostess, Mrs. Grace E. Stewart; Chaplain, Dr. James R. Clinton; Director of Recreation, Miss Dorothy Truitt.

The courses and teachers are as follows:

Second Series—

112 b "The Christian Message for Our Present-Day World"—Rev. Carl H. Voss.

124 b "Jesus and His Teachings"—Rev. H. S. Hardcastle.

143 b "Education for Missions and World Friendship"—Rev. Raymond A. Dudley of India.

317 b "Youth and Worship"—Dr. Erwin L. Shaver.

First Series—

132 a "Christian Stewardship"—Dr. J. H. Lightbourne.

241 a "Teaching Primary Children"—Teacher to be Announced.

251 a "Teaching Juniors"—Mrs. Joe E. French.

313 a "Planning a Young Peoople's Society Program"—Dr. J. G. Truitt.

"Bible Study—Thessalonians"—Rev. J. Lee Johnson.

"The Preacher's Treasure Hunt in the Psalms"—Dr. James R. Clinton.

"Studies in the Christian Manifesto"—Dr. James R. Clinton.

Ministers may take, also, the courses given by Revs. Voss and Hardcastle.

The cost will be $8.50 and a book. Early registration will be appreciated. Send your name, address, and preferred room-mate, if any, to the Registrar, Miss Irene Cotten, Dendron, Virginia.

TRAINING MISSIONARY LEADERS.

Grandview, Tennessee,

JUNE 22-29, 1937.

Leadership Training School for Kentucky, Tennessee, Alabama, and West Florida.

"I Will Lift Up My Eyes Unto the Hills."

Camp Grandview, situated on Walden's Ridge, three miles west of Spring City, the railway point, and sixty miles north of Chattanooga, U. S. Highway 27, is well named. Through the freshness of the mountain top and the scenic daily ride to the foot of the ridge where the cool waters of the mountain stream invite swimmers, nature brings her rich gifts to all.

"How Good and How Pleasant it is for Brethren to Dwell Together in Unity."

Here you find fellowship with Christian people. Living, working, playing, studying, and worshipping together; sharing thoughts and experiences, learning from one another; we try to approach the ideal of those early Christians who ". . . were of one heart and soul."

"Study to Show Thyself Approved Unto God, a Workman that Needeth not to be Ashamed, Rightly Dividing the World of Truth!"

Christian workers realize their need for new and better methods of carrying on the program of their church, and of practicing the principles for which it stands in the community. Capable leaders of helpful classes will do much to give new confidence and zest for the tasks confronting pastors, women's groups, and the young people of our churches.

"Oh Come, Let Us Worship and Bow Down; Let Us Kneel Before the Lord, Our Maker!"

We invite you to join us in this week of seeking together for a closer walk with God and a clearer vision of His will for us.

CAMP FACTS.

The Camp opens Tuesday afternoon, June 22, with supper the first meal. It closes Tuesday morning, June 29, with breakfast the last meal.

The fee is $4.50 in cash, or the equivalent in food: canned goods, meat, dairy products, syrup, meal, flour, fruit, etc. All share in the work of the camp: kitchen and clean-up duty, etc. No labor is hired. Each camper must bring his bedding, sheets, or quilts, pillow and case, folding cot (if possible), towels, napkins, eating utensils (paper plates preferred), Bible, note book, pencils, pen. Suggested equipment: flash light, tennis racket, musical instruments, bathing suit, camp clothing, camera. Remember! Grandview is a "camp."

OFFICERS.

Dean, Rev. A. W. Hurst; Chaplain, Rev. J. O. Petrie; Hostess, Mrs. A. L. DeJarnette; Host, Rev. J. W. Davenport; Musical Director, Mr. Albert Schroer; Pianist, Mildred Randall; Band Director, Miss Christine Johnson; Recreation, Miss Marguerite Davidson; Assembly Directors, Mr. Malcolm White, Mr. Albert Schroer; Registrar and Treasurer, Rev. F. P. Ensminger; Assistant, Rev. Ruth Sergeant; Chief Cook, Rev. Abram Nightingale; Directors of Work (girls), Miss Elizabeth McNamara, (boys) Rev. Milo J. Sweet; Counsellors of girls, Mrs. A. R. VanCleave, Chairman, Miss Campbell, Mrs. Petrie, Mrs. Penn, Miss Sergeant; Counsellors of boys, Rev. A. R. VanCleave, Chairman, Revs. DeJarnette, Carl Dollar, Keith, Nightingale, Penn, Schroer, and Pless.

WEEK DAY SCHEDULE.

6:30 Rise.
7:00 Breakfast.
8:15 Chapel Conducted by Chaplain, Rev. J. C. Petrie.
9:00 Choice of three classes:
1. Vacation Church School Methods and Materials, Miss Annie Campbell.
2. Personal Religious Living—Rev. W. A. Keith.
3. The Program of My Church—Rev. M. J. Sweet.

9:50 Choice of four classes:
1. Youth and the Bible—Rev. A. W. Hurst.
2. Youth at Worship—Miss Pattie Lee Coghill.
3. Scouting—Rev. L. L. Stanley.
4. The Program of My Church (Continued.)

10:35 Directed recreation.
10:55 Choice of three classes:
1. Young People's Materials and Methods—Miss Pattie Lee Coghill.
2. The Missionary Program of the Church—Miss Mary R. Carver.
3. Missionary Dramatics—Rev. and Mrs. George Penn.

11:45 Choice of three classes:
1. Mecca and Beyond—Miss Katherine O. Fletcher, of Turkey.
2. Missions and World Peace—Rev. E. E. White.
3. How to teach in the Church School —Rev. A. R. VanCleave.

12:30 Dinner.
1:30 Rest.
2:15 Interested Groups.
1. Nature Study—Rev. R. B. Larkin, Rev. L. L. Stanley.
2. Choir—Mr. Albert Schroer.
3. Band—Miss Christine Johnson.
4. Handcrafts—Mr. Malcom White, Miss Annie Campbell.
5. First Aid—Mrs. A. L. DeJarnette, James H. Pless.
6. News Sheet—Mrs. F. P. Ensminger.

3:15 Recreation.
4:00 Swimming.
5:45 Dinner.
6:30 Vespers-Messages by various leaders and visitors.
8:00 Assembly: Special recreational programs.
9:00 Council Meetings in dormitories.
10:00 Taps.

NOTICE: Please notify Rev. F. P. Ensminger, 1416 North 23rd St., Birmingham, if you intend to register. Helpful transportation arrangements may be made through him.

O Master from the mountain side
Make haste to heal these hearts of pain;
Among these restless throngs abide,
I tread the city's streets again.
—*Mason North.*

CONTRIBUTIONS

SUFFOLK LETTER.

There appeared in the issue of THE SUN, dated May 13th, an article entitled "The Share-Cropper in Georgia," by Miss Emily Dexter. It was stated that this article was intended to be used by the Woman's Societies. This article attempts to set forth certain conditions existing among the "share-croppers" in Georgia—and intimates that similar conditions are general wherever farming is done by the "share-cropping" method.

Here is the definition of "share-cropping" as stated in said paper: "In return for what the landlord furnished them, they raised the crop "on shares," and the owner usually contrived to get the entire crop. The system is called "share-cropping." In parenthesis this statement is made: "(We are not referring, when the term 'share-cropper' is used, to one who is a fairly independent tenant on someone else's farm, but to one who is quite without resources of his own)" "The thing that leads to man's being a 'share-cropper'—is his very poverty."

In the first place it is not the purpose of this writer to question the statistical statements made in this article. It is presumed that Miss Dexter is well informed about the general conditions among the farmers of Georgia. But she has given us only a part of the facts. If this matter is to be studied carefully she should tell us something about the financial, social and educational conditions existing among the landowners of this great state. She intimates that landowners are unscrupulous and dishonest. Is this intimation fair and just? Do landlords "usually contrive to get the entire crop?" If this is true, why not approach this problem from the standpoint of the landlord? If the landlord is the only offender why not deal directly with him? Is it not possible that tenants should bear a part of the blame for this condition?

Frankly it is the opinion of this writer that such an article has no place in a church paper. And this type of pamphlet has no religious value for a Woman's Society, especially a Missionary Society. It breathes the air of class prejudice. It has the spirit of hatred and bitterness. It states half-truths and draws hasty and unwarranted conclusions. It is steeped in the present day effort to create a spirit of war against the owners of property and a maudlin sympathy for the working class. It counsels renters "to organize as a class and try to get fair treatment from the landlords." And the writer of that article would use the churches as a medium of carrying out this purpose.

Now it is against the use of the church that protest should be made. The church includes every class in its program of service and salvation. God forbid that the church should be called upon to choose between the rich and the poor, the landlord or the tenant. In the church "the rich and the poor meet together, the Lord is the maker of them all." The church has a great field of service. But it should discriminate between fair and impartial attitudes in contrast with hatred and prejudice. There are scores of clubs and other forms of organizations created to study social and economic problems, which might well take such a study under consideration, where it is needed. But do not take this type of investigation into our churches. If the church is left free from such class bitterness and remains loyal to the standards of spiritual life set up by Jesus Christ it will be in a position to render efficient service by religious and moral uplift. The church should be broad in its program, sincere in its approach to any problem and fair in its dealings with every class. The landlord and tenant, the rich and poor, the capitalist and the laborer, the landowner and the "share-cropper"—all these, and all others, should know that the church offers salvation to all, without bias and without prejudice. The church cannot undertake to run every thing, and it cannot correct all the evils of human society by any legal processes. Its hope lies in the process of regeneration, and that is a slow method, but it is the way for the church.

I. W. JOHNSON.

LOOK AROUND.

Shakespeare refers to human beings as "creatures that look before and after." Thomas Carlyle, commenting on Shakespeare's observation, suggested that being such creatures, it is "the more surprising that we do not look around a little, and see what is passing under our very eyes."

If Carlyle's observation was in point when he made it, how much more is it in point today. Although the man of today lives longer and faster and observes more than the man of yesterday did, the man of today probably observes less proportionately of what there is to observe, than the typical man in any period of history.

Take for example the world of crime. How much does the man of average intelligence today, know about what is going on in that realm? If you were to test it out you would probably be amazed at the ignorance upon a question which necessity has such important relations to the whole realm of human welfare, as does that of crime.

How many of your friends and acquaintances would know, for instance, that the criminals operating in the nation today are such desperate characters, that during the years 1934, 1935 and 1936, more than 1,200 such desperadoes had to be shot down by government officers because they resisted arrest?

How many would even guess that a major felony is committed every 20 seconds in the United States and a murder every 45 minutes; that there are 3,500,000 persons making up the underworld of crime, and that 800,000 of these are boys and girls; that according to the present average there are 200,000 persons now living, who before they die will murder 300,000 persons; and that there is a larger jail population in the nation than at any time since the nation was created?

J. Edgar Hoover, Director of the Bureau of Investigation of the United States Department of Justice, refers to the last three years as the "most terrible period of criminal history in the life of America."

Is it merely a coincidence or is it a matter of serious significance that the three years referred to, happen to be the same three years in which the United States consumption of legal beer increased about 700 per cent, that of distilled liquors 1,500 per cent, and that of vinous liquors 2,500 per cent?

EARNEST H. CHERRINGTON,
in American Issue.

We never seem to know what anything means until we have lost it. The full signficance of these words, property, ease, health—the wealth of meaning that lies in epithets, parent, child, friend, we never know until they are taken away; till in place of the bright, visible being, comes the awful and desolate shadow where nothing is—where we stretch out our hands in vain, and strain our eyes upon dark and dismal vacuity.

—O. Dewey.

1937 YOUNG PEOPLE'S PROGRAMS.

Miss Marguerite Davison, of Thorsby, Alabama, is the efficient leader of leadership training schools and week-end conferences for Alabama, West Florida, Tennessee, and Kentucky.

The following week-end "Christian Life Conferences" have already been held and were well attended and interesting: The Conference for Tennessee was held at Union Church, Chattanooga, February 27-29; the conference for East Alabama was held at the Southern Union College, Wadley, March 12-14; the one for South Alabama was held at Indian Creek Church, Route 3, Brantley, April 27-28. Dr. and Mrs. Ernest M. Halliday, of New York were participants. Conference for Central Alabama was held at Thorsby, April 16-18. Southern Union, Piedmont, and University of Alabama speakers had parts on the program.

The Christian Life Conferences yet to come have the following dates: The conference for North Alabama is to be held at Oak Grove Church, Route 1, Trinity, June 12-18; conference for West Florida is to be held at New Effort, Route 3, Bonifay, July 30-August 1. Dr. James R. Clinton is one of the leaders. Conference for Kentucky will be held at Stearns, October 22-24; date and place for the conference for Tennessee is to be decided at the Grandview Conference in June.

The three Leadership Training Schools come in June, July and August. The regional Leadership Training Schools for older people and S. S. S. workers, particularly, will be held at Grandview on Walton's Ridge, near Spring City, Tennessee, June 22-29. The Leadership Training School for Alabama meets at the Southern Union College, Wadley, June 12-18. An outdoor Leadership Training School, sheltered by three log cabins is to be held on August 2-8 on a farm in Southeast Alabama, near Skipperville, and is called "Sealacon."

The program of the Leadership Training School to be held at Wadley, Alabama, includes addresses by Rev. Raymond A. Dudley, American Board Missionary, Tirumangalam, India; courses by President Ross Ensminger, Dean and Mrs. A. R. Ensminger of Southern Union, Rev. George Penn and Superintendent and Mrs. F. P. Ensminger. Mrs. I. Alva Hart is Dean of Women. Rev. I. Alva Hart will be in charge of Morning Watch Services. The S. S. S. workers will lead at Vespers. Miss Mildred Nichols is in charge of recreation.

F. P. ENSMINGER.

PORTSMOUTH OBSERVES SILVER ANNIVERSARY.

The Woman's Missionary Society of First Christian Church, Portsmouth, Va., observed the Silver Anniversary with a special program on Wednesday evening, May 5th. Mrs. C. F. Rudd is president of the local society and presided. The pastor, Rev. Robert Lee House, told of the life of Dr. W. W. Staley, in whose memory the offering was made. Mrs. J. F. Brothers gave a sketch of the history of the local society. Miss Caroline Gort read Dr. Atkinson's paper on "Twenty-five Years of Growth and Service." The Junior Missionary Society, under the direction of Mrs. R. F. Edwards, sang. Miss Edna Fanney sang "It Must Be Told." The offering and lighting of the candles was in charge of Mrs. R. L. House. Men, women, young people, Willing Workers and ten cradle roll members have their signature in the book of remembrances. The offering was very gratifying. At a social hour following the devotional service refreshments were served and the birthday cake enjoyed.

CAROLINE GORT,
Reporter.

HAVE YOU READ?

"The Science of Leadership"—E. L. Shaver, $1.00. A Work Book.

"Leadership" A Program Unit. Four discussions. 15c.

"Understanding Ourselves" Harrison Elliott 15c. (Discussion outline.)

"Group Discussion in Religious Education" Harrison Elliot 15c.

"BUSH AGLOW."

A book that every member of the Congregational-Christian Church should own.

The life story of Dwight L. Moody, a layman of the Congregational Church, and a peer among the religious leaders of his day, is of special interest to the laity as well as the clergy of the Congregational-Christian Fellowship. The most recent volume written in connection with the centennial of Mr. Moody's birth, portraying the life of this great evangelist leader is entitled "Bush Aglow," and was written by Dr. Richard Ellsworth Day, and published by "The Judson Press" of Philadelphia, selling for $2.00 a copy. It can be secured from almost any book store.

Dr. Day has in this volume made one of the greatest contributions in this generation to the proper understanding of the religious life of the past generation. The splendidly written and finely bound volume reads like a thrilling romance of a man in love with God and with the souls of men. The volume is filled with valuable illustrations for pulpit or church-school work.

I have read numerous biographies of Dwight L. Moody, but this unique and authoritative volume, written by so able a writer as Dr. Day, who spent months in research work and in personal contacts with people who knew Mr. Moody personally, is to my mind the best of them all.

I heartily commend it to laymen and clergymen alike.

ROY C. HELFENSTEIN.

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A BRIEF HISTORY OF MISSIONS IN THE CHRISTIAN CHURCH.

The first meeting of the General Convention of the Christian Church was held in 1808 at Portsmouth, N. H.

In 1847 the Southern Christian Association was organized at Good Hope, Granville County, N. C., being the first general meeting of the Southern Church, and the delegates from the South attended the General Convention until 1854, when the Southern Church withdrew from the General Convention and was not reunited until 1890, or some say 1894, when the plans of uniting were fully completed. Therefore, it is necessary to discuss Missions in the North and South seperately, which, so far as I know, nobody has even done.

In 1908 the late Rev. J. G. Bishop, D. D., Mission Treasurer of the American Christian Convention, wrote for the Centennial of Religious Journalism (Dr. J. P. Barrett) a six page article on "The Origin and Growth of Our Missionary Interests," to which I am largely indebted for facts about our Mission work outside of the South. For nearly one hundred years our ministers were nearly all home missionaries, without any appointment by any Mission Board or Society. Conferences were organized in the early part of the 19th century (Eastern Virginia in 1818) but there was little missionary work done in the general or organized form until nearly the close of the 19th century. We learn from this article that while "The Ohio Christian Home Missionary Society" was organized in 1844 and the Home and Foreign Missionary Society of New England in November, 1845, and later a more general Missionary Organization was effected, called "American Christian Church Extension Society," with a Secretary at its head, practically nothing was done by this General Society until 1878, when the American Christian Convention elected Rev. J. P. Watson, Missionary Secretary, and he inaugurated "Children's Missions" by receiving dime contributions and from 1878 to 1886, raised $17,034.34 for Home Mission Work. In 1886 the American Christian Convention created a "Missionary and Church Extension Department" with a Mission Board of five persons: J. P. Watson, N. Summerbelle, D. D., J. G. Bishop, N. A. Devore, and W. R. Warbinton. The same convention authorized the Mission Board to commence Foreign Mission work in Japan, although the total Foreign Mission fund was $1,281.69, a good part of which amount came from the South, which has always sent its entire foreign missions fund to the Mission Board of the American Christian Convention. On January, 1887, Rev. D. F. Jones and wife, from North Carolina, the Christians' first foreign missionaries, sailed for Japan. While there are records of scattered Woman's Missionary Societies in Michigan as early as 1850, whose work was limited to their own Conference or State; in July, 1885, the first Woman's Missionary Society was organized by Mrs. Ellen G. Gustin, a Conference Foreign Missionary Secretary at Westfield, Mass. In 1886 the American Christian Convention elected the Woman's Board for Foreign Missions and in 1890 a Woman's Board for Home Missions was organized by the women of the Convention and made auxiliary to the Home Mission Department of the Convention.

Allowing full credit for all that was done in the way of missionary work by attempts at organization of Societies or boards and the organization of many churches by evangelists and local ministers, there was nothing of any consequence done for Home Missions within the bounds of the Southern Convention or the former bounds of the American Convention until 1876. Spring Hill Church, Sussex County, Virginia, of which Rev. J. P. Barrett, D. D., was pastor, took the lead in Home Mission work and requested the Eastern Virginia Conference to request the Convention to make Home Missions the centennial effort of the denomination. The Convention was timid as usual about Home Missions as a Convention project, but Mission work was started immediately in the Conferences. From this effort originated in Eastern Virginia and other Conferences the taking of 10 year bonds for Home Missions on which 6% interest was paid annually, but the principal was never to be paid. This was followed by the apportionment system in the Conferences, with the addition of other calls from time to time, but the Convention committee on Home Missions did not raise any funds until after the 1904 Convention. Thus Home Mission work was begun constructively in the South before Dr. J. P. Watson, Mission Secretary of the A. C. C. began "Child Missions" by dime collections. Foreign Missions also began first in the South. The first time the subject was ever considered publicly by us as a people was at Poplar Branch Church of the North Carolina and Virginia Conference in November, 1883. In 1884, the North Carolina and Virginia Conference authorized raising funds for Foreign Missions, appointed committee on Foreign Missions, requesting them to "correspond with the Secretary of Missions in the Christian Church North, with the view of uniting our efforts and sending out one or two Missionaries as soon as possible."

In 1886 the Southern Convention, at the request of the North Carolina and Virginia Conference, appointed Foreign Mission Board: Revs. P. T. Klapp, W. G. Clements, W. T. Herndon, and layman A. Moring and J. W. White (father of one of the Missionaries of the Congregational and Christian Churches). This quickened the interest in Foreign Missions which was developed by individuals, churches, and other conferences which included a Foreign Mission column in the church letter, so that receipts from all sources for Foreign Missions from 1882 to 1886 was $452.40 and from 1886 to 1889, $627.40. The interest grew, until in 1901 Memorial Temple of Norfolk (Rev. J. P. Barrett, D. D., pastor) became the great Foreign Mission Church of the denomination, raised $1,303.67, and through the Mission Board of the A. C. C. sent Rev. and Mrs. D. P. Barrett, two of its members, as missionaries to Porto Rico, the second Foreign Missionary field of the Christian Church.

With Foreign Missions and Elon College established as Convention projects, in 1891 the Convention organized the Christian Missionary Association with fees of ten dollars for individuals, Sunday Schools, Societies and Churches, but this was never considered by the brotherhood as a general call for Home Missions. This association accomplished good results, but failed in its purpose and later became Conference Associations which have done splendid work.

The Convention of 1904, held at Berea, Nansemond County, Virginia, finally adopted Convention Missions on motion of Dr. J. W. Harrell, same having been recommended by the Home Mission Committee, consisting of Rev. J. W. Holt, J. L. Foster, and J. E. West, and rejected by the Convention after one half day's discussion.

So far as mission work in the Southern Convention is concerned, the

Convention of 1904 was one of the most memorable in all our history.

In 1906 the Home Mission Committee became a Board and was incorporated September 28, 1912, with the following incorporators: J. O. Atkinson, J. W. Holt, K. B. Johnson, H. W. Elder, and J. E. West. The charter was amended on April 30, 1918 so as to include both Home and Foreign Missions under the name of Mission Board of the Southern Christian Convention, Incorporated. In 1904 and 1906, Rev. J. W. Holt was Chairman. In 1908 J. E. West was made Chairman and has continued as such to date. In 1909 Dr. J. O. Atkinson was elected Secretary, without salary, and was elected by the Convention as Mission Field Secretary with salary from September 1, 1917, thirteen years after the Berea Convention of 1904, and has continued in these offices till now.

In September, 1917, the Board authorized Dr. Atkinson to raise $100,000 for missions in five-year subscriptions, one-half to Home, and one-half to Foreign Missions, in which campaign he received one $5,000 cash subscriptions. This campaign was later merged into the Men and Millions Campaign in 1919, in which all enterprises of the Church shared. Since the 1904 Convention the Mission Board has raised over one-half million dollars and the Woman's Board from 1912 to date has raised $195,850.

While the women of the Southern Convention date their permanent organization in 1912, it seems that the Eastern Virginia and some other Conferences authorized Conference organizations in 1911. 1912 will always be a memorable year in the history of Missions, but this does not mean that the women of the South had not been missionary before that time.

In the eighties Missionary Societies were formed in many local churches in which women took the lead, although men and children were members. These societies studied and taught missions, raised money for missions, and were important factors in the development of the local church. Antioch, Eastern Virginia Conference, had such a society in 1888 and Suffolk organized one in 1889.

The Mission Board feels very grateful for the cooperation of the Woman's Board from its organization. At the Southern Convention in April, 1914, upon the recommendation of the Home Mission Board (now Mission Board) Mrs. C. H. Rowland, first President of the Woman's Board, was elected a member of the Mission Board and succeeding presidents have become members for various periods. Our present board is composed of ten members, which include Mrs. J. G. Truitt, Mrs. W. R. Sellars and Mrs. F. W. Boshart.

J. E. West.

MISSIONARY OFFERING.

WEEK ENDING MAY 22, 1937.

Sunday Schools.		
First, Portsmouth, Va.	$	4.36
New Hope, Harrisonburg, Va.		4.44
Berea (Nans.), Driver, Va.		3.35
Liberty (Vance), Henderson, N. C.		7.41
Cary, N. C.		1.02
Franklin, Va.		5.00
Pleasant Hill, Liberty, N. C.		4.84
Union Ridge, Burlington, N. C.		4.00
Durham, N. C.		8.28
Pleasant Grove, News Ferry, Va.		4.23
Apple's Chapel, Gibsonville N. C.		4.47
Flint Hill, Biscoe, N. C.		.22
	$	51.62
Individuals and Churches.		
Rocky Ford, Fancy Gap, Va.	$	1.00
Rosemont, Norfolk, Va.		27.05
Mt. Carmel, Walters, Va.		14.60
A Friend		22.00
	$	64.65
Specials.		
Burlington S. S., Burlington, N. C.	$	28.52
Total for week	$	144.79
Previously acknowledged		14,303.09
Total since Sept. 1, 1936	$	14,447.88

J. O. Atkinson,
Secretary.

TRAINING FOR MISSIONARY LEADERS.

A wonderful opportunity is afforded every Missionary leader in a course offered at the Elon Leadership training School June 21-26. "Education for World Friendship" will be taught by Rev. Raymond Dudley, Missionary to India. Similar courses will be offered in the other training schools.

You, who are presidents or superintendents of Missionary Societies and Missionary Chairmen of Young People or Christian Endeavor Societies, do you need help in getting your group interested in Missions, interested in the study classes? Do you want to know how to make your programs more attractive and effective? Do you want to know how to get your young people to contribute to Missions? Then plan now to attend the Elon Leadership Training School and take this course under Rev. Raymond Dudley.

Or, perhaps the young people of some churches are doing nothing about Missions because of the lack of a leader. Pastors, why not see that someone goes to Elon and takes the course offered? The pastor of the Dendron circuit, Rev. J. H. Johnson, has already arranged to take a carload of young people to Elon, at least one from each of his churches. He has also helped to arrange it so that these churches will pay one-half of the expenses of these young people. If every pastor in the Southern Convention would do this, the Kingdom's work through our church would go forward in a mighty way next year.

The cost will be $8.50 and a book, which will probably cost less than a dollar. Young People, send in your registration blank to me at Dendron, Virginia, before June 10, and join with me in preparing for Missionary leadership.

Irene Cotten,
Sup't. of Missions,
Southeast Pilgrim Fellowship.

WORD OF THANKS.

I cannot let this opportunity pass without giving an expression of thanks to each one who had any part, in any place, and in any way for the success of the Twenty-fifth Anniversary service so recently held here in Suffolk. I am so happy that everyone did their part in their home communities weeks and months leading up to the celebration, and that each one did their part on May 13th. I cannot thank you all personally for what you have done, but that only makes me feel the more indebted to you.

Just as soon as full tabulation can be made we shall publish in The Christian Sun complete reports of the meeting. At present it is known that $1,973.87 has been received in the offering, and that others are yet to be heard from. More than 450 attended the afternoon session; 400 were served at the Supper session, including those who prepared and served the supper; and more than 600 attended the evening session. I was so happy to see the fine representation from each of the Conferences.

Mrs. John G. Truitt.

In the Chinese Catholic Directory for 1937 statistics show three million Catholics in China. The signifiicant thing is that during the year 1936 when Protestant missions were frantically slashing their staff and budget our sister church increased 115,336 members and added 243 priests (new recruits) with 88 of them Chinese. Several Chinese bishops were created and educational institutions, hospitals and dispensaries augmented. The Catholic Church is taking an increased interest in social work in China.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

MISSIONARY ACTION.

From "Chrsitian Youth in Missionary Action," published by the Department of World Fellowship, Boston, we read: "The program of the Pilgrim Fellowship includes World Service. It could not be true to its purpose without this concern for others. Its statement of purpose includes the aim 'to secure equal rights and opportunities for all classes and races as equally the children of God.' It declares its readiness to work for a united church 'definitely promoting the program of Jesus' and of course the program of Jesus is world-wide. The Pilgrim Fellowship has a sense of common concern for others. It believes in world fellowship. It is engaged in missionary action."

With the above in mind and at heart, Missionary leaders of the Southeast Pilgrim Fellowship met in conference with Mrs. W. E. Wisseman in Suffolk on Thursday, May 13. The following goals were discussed and adopted by this group of leaders.

1. That an effort be made to have at least one young person in each church trained for Missionary leadership, this to be accomplished by getting one young person from each church to take a Missionary course at the Leadership Training Schools this summer, or in the schools to be held this fall.

2. That each Conference Fellowship that does not already have one be requested to elect a Superintendent of Missions to work with the Southeast Pilgrim Fellowship Superintendent.

3. That the Conference Superintendents of Missions meet with the Southeast Pilgrim Fellowship Superintendent at the Elon Leadership Training School in June to make plans for the carrying out of these goals.

4. That the executive committee of each Conference Fellowship be requested to have some special Missionary feature at the meetings of the Fellowship and that the Superintendents of Missions assist in arranging for this item of the program.

5. That a survey be made of the Missionary education and giving of the young people of the Southeast.

6. That World Service Programs published by the Department of World Fellowship, Boston, be furnished the young people of every church in the Southeast.

7. That the Missionary leaders of the Fellowship assist local groups wherever needed in study classes. (The leaders hope to work out a plan by which teachers can be furnished a study group of young people from five or six churches who will come together for an afternoon and evening.)

8. That the young people of every church contribute to Missions next year.

IRENE COTTEN,
Sup't. of Missions,
Southeast Pilgrim Fellowship.

GEORGIA SUMMER CONFERENCE.

The young people's summer conference for north and also Middle Georgia will be held at Camp Viola, near LaGrange, July 3-10. It is hoped that many churches will send delegates—the number from each church is limited so that the representation will be from as widespread an area as possible.

Rev. Wiley Scott, of Atlanta, will serve as Dean. Rev. Raymond Dudley, of India, will be the guest missionary. Rev. Alan T. Jones, Braselton will be the Business Manager.

To give you an idea of the way in which the cost is being taken care of, we quote Mr. Jones: "You may print that the cost for the Conference—$5.00 per delegate (except for the $1.50 cash which each delegate will be required to bring) may be paid either in cash or in home grown produce, for which the Conference will give retail prices. Such produce as the following is desired: fresh eggs, fryers, fresh butter, canned fruit and vegatables, jellies, fruit juice, fruits and vegatables, including Irish potatoes, string beans, roasting ears, tomatoes, etc. We would like each delegate bringing produce to bring as great a variety as possible, and to bring at least $1.50 worth of his produce in eggs and frying size chickens."

LEADERSHIP.

(From Pilgrim Fellowship Flashes.)

"A true leader knows where he is going, knows how to get there, and how to get others to go with him."

* * *

"His unique work as a leader was in organizing vast enterprises that in them other men could express their highest possible capacities. He did not give others orders. He rather provide them with opportunities."

* * *

"Material for leadership we have in abundance. The day when we should bend every energy to develop it is here. The first sketch on the great highway of leadership by which we may hope to achieve success is so plain that no individual or organization should fail to discover it. It is made up of three qualities without which leadership is impossible—some knowledge and hunger for more, an abandon of self-effacing consecration to the purpose, and a real passion for the goal." (Margaret Slattery.)

"No wonder you young people are restless. You are "Raring to go"—but where? To Build a New World"

(Continued on page 11.)

WHAT DID JESUS MEAN BY "SAVING YOUR LIFE BY LOSING IT?"

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 6, 1937.

Scripture—Matt. 16:24-28; John 12:24-26.

God expects man to glorify Him and to lift up to the Christ. Jesus taught that the humble life is the one that shall be exalted, and "he that exalteth himself shall be abased."

There is one outstanding principle involved in the Christian life and that is the seeking of God's kingdom and His righteousness. The lower life of earthly relationships and activities must be submerged for the higher and spiritual. These interests may be desirable and enjoyable, but he who clings to these and makes them supreme is in danger of losing the higher.

Self must be forgotten and all selfish desires banished if one is to find the life which is spiritual. The life must be surrendered completely to Christ for service. The conditions of Jesus for entering into Life are faith in Himself as the one Meditator and the following of Him in a life of obedience.

It is not the number of years one lives that count, it is the manner in which one lives. How true the addage: "It is better to wear out than to rust out." Very often we hear church members say, "I will teach the Sunday school class if you cannot get any one else." We should not try to shirk a Christian duty.

For discussion—

1. Are we justified in risking our lives for fame, wealth, or power?

2. How early in life can we begin to live useful lives?

3. In what ways do we err in presenting our bodies a "living sacrifiice" for Christ?

4. If we should lead a full surrendered life, do we have promise of any source of power?

Suggested Hymns—

"More Like the Master."

"Take My Life and Let It Be."

"Give of Your Best to the Master."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

THE REMAKING OF JACOB.

Golden Text: *Be not fashioned according to this world; but be ye transformed by the renewing of your mind.*—Romans 12:2.

Lesson: Genesis 28:1-33:20.

God doesn't always have the best of material to work with. Take for instance this fellow Jacob. He was a shrewd, scheming, unscrupulous self-sufficient fellow. Perhaps the best adjective to describe him would be "oily." He was a "slick bird" as we would say in the modern slang. Not very promising material to say the least. But God is patient and persuasive, and He works in mysterious ways his wonders to perform. By a long process, and by vital experiences he made Jacob over again. Jacob became Israel, the father of the twelve tribes, and the connecting link between Abraham and Isaac and the chosen people through whom, in Christ, all the nations of the earth are blessed. Let no man wait for perfection until he gives himself to God or puts himself at God's disposal. God can make all things new.

Jacob at Bethel.

Things did not go so well with Jacob after he stole Essau's birthright, and Jacob and his mother thought that "a change of climate" would do Jacob good. Accordingly on a mere pretext she sends her beloved son away from home, until Essau should forget his grievance and allow his wrath to cool.

Man's extremity is often God's opportunity. Alone, weary, humbled, Jacob gathered a few stones together for a pillow and lay down to sleep. And perchance he dreamed—he dreamed that he saw a ladder reaching from earth to heaven and up and down that ladder there passed angels, and at the head of the ladder there was the Lord himself. It was the God of his father and his grandfather. And this God renewed with Jacob the covenant that he had made with his father and grandfather, and promised to bring to pass without fail, all that he had promised these men. Awakening with a start, Jacob realized that although he had gone beyond the borders of the family estate, he had not gone beyond the boundaries of God's love and purpose. Quickly converting the stones which had been his pillow, into an altar, he then and there made a covenant with God and promised him that if God would be with him and protect him, he would worship him and pay him tithes. The bargaining spirit is still active, but Jacob was making some growth in grace. Like many a man, too, he had found in a stony experience a new revelation of God's mercy and grace. The stones at Bethel had a significance. Every time Jacob saw them he would be reminded of his vow. It is good for a man to have some visible evidence of the vows he has made to man and to God. It is good, too, for a man to set aside the separated portion, as a means of sanctifying the whole. One of the most vital factors in the change that took place in Jacob's life was the fact that he became a tither. Setting aside his means made it easier later to give himself.

Jacob at Jabbock.

Time marches on! Jacob had been places and seen things. He had spent twenty years in Haran and life had been good to him. But it would seem that he had not grown much in grace. Indeed, like so many who have become materially prosperous, he seems to have become poorer in spirit. But God was not done with him yet. An experience awaited him that would reveal to him poverty of his own inner life, and the resources of God, and that would exert a transforming influence upon him. It all came about in a seemingly indirect way, but God was in it all.

Leaving Laban—by stealth it needs to be noticed—Jacob and his wives and children and flocks started back to his native land. When Laban discovered the flight he quickly started out after the party and eventually overtook Jacob. But at Mizpah at covenant was made between the two men and Jacob went on his way. But it was a case of out of the frying pan into the fire, for no sooner had he got rid of Laban from whom he had expected violence, than he got word that Esau, his aggrieved brother, was coming to meet him. And Esau had done some prospering too. In fact he had an armed band of four hundred men and it looked as if he meant business. Things did not look so good for Jacob.

Still exercising the shrewdness which was characteristic of him he sent large presents on ahead to Esau. He would try bribery and flattery. Furthermore, he divided his flocks and followers into several groups, sending them out in the order of least nearness to him. Finally, he sent even his wives and his children across the brook Jabbock, and as the account reads, "and Jacob was left alone." Perhaps it was his feeling of utter loneliness, his realization that everything that he had, and nothing that he had was of any avail under the circumstances, in any event he felt that he had come at last to face his past, and is always the case he had to face it alone. There wresteled with him, even until the breaking of the day, an opponent, an unnamed opponent. It was a struggle to the bitter end. The dormant good in this shrewd, selfish man became dominant. He refused to let his opponent go until he had wrung from him a blessing. His persistance won him the victory, even if at great cost—he limped because of a wound inflicted by his opponent. But he came out of that experience a new man. No more was he Jacob; he was henceforth Israel. As a "Prince" he had power with God and with man, because he had prevailed. His change of name was a symbol of his change of character and conduct. Because he had seen God face to face, he had new insight and foresight, new peace and patience, new calmness and courage. He did not have to depend any longer upon subterfuges, natural craft, and clever resourcefulness. He had new power because he had new weapons. Old things had passed away, all things had become new.

A word needs to be said in behalf of Esau. Like so many men of primitive passions and appetities, he had his good qualities. And this rough and ready son of the desert would shame many a more cultured son of our modern culture in his readiness to forgive a wrong. There is something tremendously appealing in Esau's magnanimous spirit in forgiving Jacob, and in taking the initiative. There is so much good in the worst of us, and so much bad in the best of us, that it does not behoove any of us to talk about the rest of us.

LEADERSHIP.

(Continued from page 10.)

—but how? We cannot tell you just where and how, but we can assure you of two things. We have faith in the continued leadership of Jesus for the day of hard transition as well as for the day of easy stability. We have faith, also, in you, that in your generation God will find a new expression of His will and His love for mankind. You will not fail us!" (Dr. E. L. Shaver, Sec'y. of Dept. of Leadership Education.)

If there is any person to whom you feel a dislike, that is the person of whom you ought never to speak.—*Richard Cecil.*

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

THE FIRST LESSON OF THE RESURRECTION.

"We were buried therefore with him through baptism unto death; that like as Christ was raised from the dead through the glory of the Father, so we might also walk in newness of life."—Romans 6:4.

This text is the answer to our question. There must be death to sin in the life. There must be acceptance of His kingdom by our union with the risen Lord. We must reorganize our lives upon His plan. This is the most practical, real and blessed thing in the world, as proved by the experience of millions of Christian believers.

Prayer—Dear Father, cleanse Thou our lives by the baptism of Jesus in our lives? Make us new through and through according to the pattern of Him. *Amen.*

TUESDAY.

PROFITABLE UNTO GOD.

"Can a man be profitable unto God?"—Job. 22:2.

The word "profit" is a big word and it reflects what we ordinarily think of as the biggest business in the world. But a recent writer raised the question as to the biggest business in the world. He says that the biggest business in the world is the making of souls. And since Christ asked the question, "What shall it profit a man if he gain the whole world and lose his own soul," we are inclined to believe that that which is profitable unto God is the biggest business in the world, and that is goodness in the human soul. This involves all business enterprises, because when a human soul becomes Christian for time and eternity, business and profits in business have been won.

Prayer—Our Father, we are thankful that Thou dost need us, and we thank Thee that Thou dost need the most unworthy. Make us profitable to Thee and help us to take Christ to sinners and win them to Thee. In His name we ask it. *Amen.*

WEDNESDAY.

THE PLACE OF DILIGENCE IN SALVATION.

"Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life."—Deut. 4:9.

It is believed that most souls are lost by laziness or neglect, just as most business failures are caused by lack of diligence. To succeed in making the something like unto God is a strenuous business. It is constantly by the opposition of evil. It calls for the most constant strivings against evil and for holiness. It requires a ceaseless effort to do the Father's will. The watchword of our Lord Jesus Christ was, "watch and pray."

Unaided, we poor weak mortals cannot keep our souls in such diligence. We fall asleep on the job like the disciples in the garden of Gethsemane. It takes the power of the Holy Spirit. And that power comes to us only by orienting ourselves with Him.

Prayer—O Lord, we realize that we can do nothing without Thee. Quicken our lives, our souls, our purposes and the outgoings of our whole life. Strengthen our intentions and uphold us when we falter. *Amen.*

THURSDAY.

GASHMU SAID IT.

"It is reported among the nations; and Gashmu saith it, that thou and the Jews think to rebel."—Neh. 6:6.

An unholy gossiper was Gashmu. Who he was is not known, but his name has become the epitome for "Madame Gossip," or "Dame Rumor."

We often hear it said "They say," "They think," "They have discovered." That is Gashmu. He is lurking around every corner, creeping into every conversation, damaging human souls, and damaging the history of the world. Do not let him influence you. Run him down. Find out what credence you must give to what he says. Drag him out in the open and let him see himself.

Prayer—O God, grant unto us the most discerning spirit. Forbid that we shall reply upon rumors. Instead, in Christ's name, hold us fast to the realities. *Amen.*

FRIDAY.

BLESSED CONFUSION.

"Fill their faces with confusion, (shame) that they may seek thy name, *O Lord."*

Ordinarily in praying for others we expect one to pray that their faces might be graced with peace. It is unusual to hear one pray that one may be confounded.

But often confusion is a way to peace. The Psalmists pray this way, "that they might seek His name." Any disturbance, calamity or fear, is a rich experience, if it leads to the Lord. For when one finds the Lord, he is released from confusions and he finds a way to transcend fear.

It is great to transform trials into triumphs. Christ gives us the power to do it. Let us walk in His way that we may reach our goal.

Prayer—Our Father, give us the courage to pray for the confusion that might be necessary that we may find Thy face in its fullness. Give us the courage to appreciate distresses that lead us in Thy way. *Amen.*

SATURDAY.

OUR BREATH IN HIS HAND.

"The God in whose hand thy breath is, and whose are all thy ways, hast Thou not glorified."—Dan. 5: 17-24.

Belshazzar had many gods, but he had forgotten the one true God. His gods could not prolong his breath a single hour; but Jehovah had placed breath in his nostrils and maintained him in life. His gods took no account of his manner of life, but Jehovah knew all his acts and his thoughts. Yet he glorified the no-gods and gave no glory to the true God.

Let us be heedful or we shall be Belshazzars. It is very easy to make Gods of clay, gods of wood and stone, of satin and gems, of gold and silver and bank accounts; very easy to forget the one God in whose hand is our breath.

Let our thoughts be of Him continually. Let our breath praise Him continually. Let us glorify Him continually, even as He contiually blesses us.

Prayer—To Thy name. O Lord Christ, be all glory, and in Thee be all our hope, world without end. *Amen.*

SUNDAY.

POWER FROM THE SPIRIT.

"As for me, I am full of power by the spirit of Jehovah, and of judgment, and of might."—Micah 3:5-8.

The false prophets were weak and frail, but Micah felt himself crowded full of power. The false prophets were unwise and foolish, but Micah knew that the true wisdom spoke through him. The false prophets inefficient, incompetent, but Micah was sure of bringing things to pass.

Micah was a great prophet, but what was true of him may be true of every Christian. For Micah's power came from the spirit of Jehovah, and that same Holy Spirit is given to all that ask for Him.

Prayer—May He come to us. May His might be our might, His blessedness our blessedness. Through Jeus Christ, who promised to send Him to live with all His followers forever. *Amen.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

SEEING GOOD DAYS.

By John G. Truitt, D. D.

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good; let him seek peace, and ensue it."—I Peter 3:10-11.

Here we have the sermon of a trained preacher. He was trained under the highest tutelage this old earth has ever known. He sat at the feet of Jesus. His teacher not only taught how to live, but he carried his class with him day and night and showed them how. His method was supremely advanced. In his class the whole of living was a part of the learning process. There was no time under his tutelage when the class was dismissed. There was a lesson between every lesson, a lesson before every lesson, and a lesson after every lesson. Life was a lesson. Peter was trained in that school.

He had been especially prayed for by his teacher; he had been especially honored by his teacher; and he had been especially commissioned to preach by his teacher. He had been taught how, shown how, and commissioned to do it. He had been given the mind, heart, and spirit; the character and the courage; and the lesson itself. His hearer could ask him for nothing better than to do: Tell us about your teacher! And he did that. John Mark followed him about and heard him tell his hearers about his teacher. And John Mark put it on parchment and the world has an unforgettable Gospel.

Now we are looking today at one of Peter's written-out sermons. We cannot imagine Peter taking much time to write out his sermons, and we are glad for the notes that John Mark made from his talks. But Peter did write some, and his writing is like his speaking—direct, brief and comprehensive.

My! what a scheme he has chosen: Loving life and seeing good days! This is up-to-date enough for the most advanced of us. What a perfectly wonderful subject! If he will only tell us how! All of us want to love life. We do already. All of us want to see good days! It is a universal cry. Oh! if I could only see some good days.

Jesus, Peter's teacher, believed in loving life. Jesus came to give life, and to give it abundantly full. The joy Jesus talked about was increasing and eternal. Here this old seaman, with the salt tan still in his magnificent face, and his hands still unused to the finer labors of life, takes a theme the very mention of which is in itself a refreshing thought: Loving life, and seeing good days.

Neither from the teacher nor the pupil can we expect that there is anything shallow meant by the life mentioned, not anything soft about the good days. Life was a real song, and days with a real service must be meant. Nothing less. For when we hear that teacher saying: "Whosoever shall lose his life for my sake shall find it," we cannot think he was talking "soda-water," nor sweetened crackers. We can but believe he is seeing a world in need; a world waiting for courage, and character: and a world that can, and will respond to loving service. And when we see that teacher standing under the very shadow of Calvary, and hear Him talking about the fullness of His joy, we cannot believe He is thinking about "joy-rides," or "just-another-it-won't-matter" frivolities of life.

Neither could Peter have meant anything less than giving oneself in service to the fullest extent of one's capacities; for this old soldier of the cross had come to take life seriously. Visions of the Christ, such as only very few mortals ever had, had been his; and lessons which Jesus himself said had been given Him from the Father had been by him learned. Peter was already moving towards martyrdom—and yet he was talking of loving life and seeing good days. Which simply goes to show that there is something very deep, and abiding about life, which all too few are willing to pay the price to learn. But that life, for those who dare it, is a life full of a deep and abiding joy; and its days are days that are good—satisfying to the soul.

Now Peter is saying, I shall give you a few simple rules for sustaining that supreme love of living, and coming upon such goodness of days. He had seen the truths he would teach in Jesus—both lived and taught, both practiced and preached. And the rules are very simple. We hear people sometimes say the preacher talks above our heads; or of another preacher they say, even a child could understand every word he said. You knew what he was talking about, because he knew what he was talking about. Well, you can surely say that of Peter in what he is now about to say on his theme of loving life and seeing good days. And the things he suggests are something we can all do.

Hold your tongue, avoid evil, do good, seek peace. And then he adds "The eyes of the Lord are over the righteous, and His ears are open unto their prayers." Seems a bit odd to hear Peter saying, "Hold your tongue." He was out-spoken. But he remembers he spoke out too much. His tongue brought him a broken heart, and a Saviour's penetrating look. He could never forget that. What beautiful temples of life tongues have torn down? What friendships they have wrecked, what lives they have hurt, what unspeakable damage they have done. Peter says, "If you will love life, and see good days, hold your tongue." James, the brother of Our Lord, says: "The tongue is a fire, a world of iniquity . . . it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." If you would love life, and see good days, hold your tongue.

Eschew evil. Run from it. Never run toward it. Run from evil as you would run after a lovely life and good days. It seems like some people are just looking for evil. They cannot be satisfied this side of a fuss. If you see evil brewing, take to cover, says Peter, i. e., if you would love life and see good days. If you run into trouble you run into disaster. Now no one could ever think Peter meant to be a coward, and run from duty. Running from duty, and running from trouble are quite two different things. Peter would not advise being afraid of duty. But Peter had learned many lessons, and although he was heading straight toward an untimely end, he was not running out of the way to look for evil. Had he not been taught by the Lord to pray: "Lead us not into temptation, but deliver us from evil?" And you, my friends, will be a great deal happier out of trouble than you will in it. You are commissioned to hazard your lives if necessary, but not to hunt evil.

But Peter is not content with this negative requirement. He goes on to the affirmative side of the question: Do good. A boy about twelve years of age lives near a poor widow, who is so crippled that she can only push herself about her room with a chair before her, and much of the time she is all alone. This boy's mother tells how the boy went daily, of his own accord to do such errands as bring-

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We have more than 225 churches in the Southern Convention. When the Christian Orphanage was established each church and Sunday school was asked and expected to support it. It was expected that to care for a large number of children would cost money—the Church would get no joy out of it if it didn't cost money.

The Orphanage was expected to serve all the Conferences. It has through the years tried to do this and all the Conferences have been represented in our large family. We have taken children from all the Conferences. But the thought I want to get across in this letter is the fact we have nearly one hundred churches that have not sent us a penny this year. Do these churches think we can run the Orphanage without other help? It cannot be done. Or are these churches to make up the amount by the time Conference meets and pay it then?

When the Convention placed the Orphanage in the Conference apportionments, it was expected that the amount apportioned would be raised by Sunday School Monthly Offerings and Special Thanksgiving as heretofore and mailed direct to the Orphanage as it has always been done. We would prefer the continuance of this method as it gives us money to pay our bills at the end of each month which has always been our policy. We are appealing to all the churches not on our list of Monthly Contributors to remember us.

We are swamped with applications from every side. We should take a number of them in and would if we had the funds. The church is appealed to visit the fatherless and the widow in distress. Will it answer the appeal?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 27, 1937.

Amount brought forward		$ 6,864.02
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Union Ridge	$ 6.00	
Berea	6.00	
Pleasant Grove, 1st qr. ..	4.23	
Apple's Chapel, April & May	5.69	
		21.92
Eastern N. C. Conference:		
Liberty, Vance		5.55
Western N. C. Conference:		
Pleasant Ridge		3.50
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Franklin	5.00	
Holy Neck	6.83	
First, Richmond	6.31	
		25.14
Valley Va. Central Conference:		
Newport	$ 2.32	
New Hope, 1st. qr.	4.40	
		6.72
Special Offerings.		
Mr. Stout, support of child	$ 18.00	
Mrs. Dalton, support of children	12.50	
Mr. May, support of children	5.00	
Mrs. Thelma Hines, support of children	10.00	
Mrs. Moore, support of child	20.00	
		65.50
Total for week		$ 128.33
Grand total		$ 6,992.35

SUN'S PULPIT.

(Continued from page 13.)

ing coal and wood, and water for the poor, crippled widow. Peter says, Keep it up my boy, you will love life, and see good days! Do good. A kind heart, a willing spirit, a thinking mind will make it possible for you to find the meaning of, and the way to do good.

Peter has four points to his sermon, and yet it is ten times shorter than mine. His fourth, and final point is: Seek peace. And he adds, "And ensue it." I wondered a bit about "ensue." I knew pursue, but what could he mean by "ensue?" I looked it up. Let peace follow what you do. What a bit of instruction. Seek peace. Strive for it. Look for it. And also let peace follow upon your works, and words, and acts.

This is not a sermon that needs talking about, it only needs doing. Let us, everyone, go out and try doing it: "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers." Amen.

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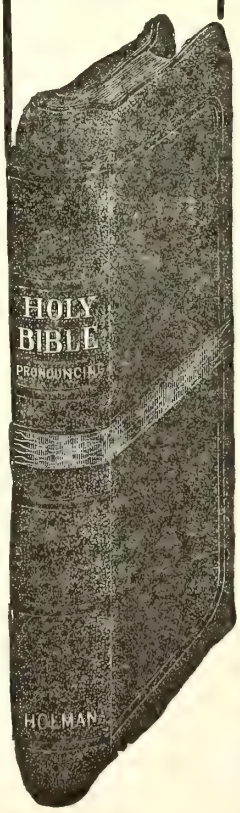

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UNTO the angel of the church of [a] Ĕph'ĕ-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 2;
b ch. 1. 16.
c Pa. 1. 6.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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One Year $2.00
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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

PRICE.

On April 30, at Stuart Circle Hospital, Richmond, Virginia, Mrs. Nolie A. Price passed away quietly into her future life. She underwent a major operation on April 20th from which she contracted pneumonia, thereby causing her death.

In her going the First Congregational Christian Church of Richmond has lost one of its devoted, faithful liberal, and lovable members. Her disposition was of quiet unassuming nature; but her presence was always commanding and inspiring. Her outward smile and inner Christian character inspired those who associated with her to a loyalty and devotion to the higher assets of life.

Mrs. Price was known and loved by a large circle of friends but the two institutions that claimed her major interests were the divinely ordained institutions—the home, and the church. She succeeded in making her home attractive for her family and their friends. It was a delightful place to visit. Her church and all its auxiliaries were dear to her heart and received her support by her prayers, her presence, and her finance. It was a real benediction to her pastor to visit her home. For her faith in her Christ, His word, and her optimism for her church always sent him away with renewed courage to fight harder to carry on the work for Christ.

During her last illness she suffered intensely, but her consciousness remained until a short while before she passed into her heavenly reward. Her testimonies concerning the Word and her faith in her Christ and the future were beautiful. Her body has passed, but her beautiful spirit lives with her friends, her church and her home.

She was preceeded to the land beyond by her husband, Brother J. W. Price, almost three years ago. She leaves a host of friends, many relatives, and four children: Mrs. Claude Woodward, Messers Conrad, Purnell, and Rufus, all of Richmond.

It is the prayer of her pastor that the Lord will comfort her children, relatives and friends.

JOSEPH E. McCAULEY.

LINCOLN.

April 8, 1937, God, in His infinite wisdom called home Mrs. Sallie Stuart Sipe Lincoln, who was a member of the Wakefield Christian Church and charter member of the Missionary Society of our Church. We, the members of the Church and Missionary Society, wish to express our appreciation of her in the following resolutions:

1. That we bow in humble submission to His will, for we know our Heavenly Father doeth all things according to His love and mercy.

2. That in her death we have lost a capable woman, a fine Christian character; one who was always interested in the work of the Kingdom.

3. That we hold in loving remembrance her service and strive to emulate her noble personality.

4. That we extend to her family our heartfelt sympathy and commend them to God, whose grace is sufficient in the hour of trouble.

5. That a copy of these resolutions be sent to the family, a copy be sent to "The Christian Sun" for publication, and a copy be entered on the records of our Church and Society.

J. H. HARRIS,
Mrs. P. HOLMES,
Mrs. W. R. CLARK.

KELLY.

We, the members of The Kelly Bible Class of the Shallow Well Sunday School, wish to pay tribute to the memory of our beloved member, Mrs. I. S. Kelly, who died April 9, 1937.

She was a faithful and genial member, who will be sadly missed from our class.

Therefore be it resolved:

1. We know our Heavenly Father doeth all things well, and even though we cannot understand, we bow in humble submission to His will.

2. We hold in loving remembrance her service, her genial personality and willingness to work for the class.

3. We extend our heartfelt sympathy to her family and loved ones and commend them to Him who is able and willing to uphold and comfort them.

4. That a copy of these resolutions be placed on the records of our class, a copy sent to the family, and a copy sent to "The Christian Sun" for publication.

Respectfully submitted,
Mrs. W. A. THOMAS,
Mrs. L. J. SLOAN,
B. W. THOMAS,
Committe.

LA FOLLETTE.

Almira Johnson La FOLLETTE was born December 7, 1848, and departed this life April 29, 1937—aged 88 years, 4 months, and 22 days.

She had been a member of Timber Ridge Church at High View, West Virginia, since her early girlhood days and was ever loyal and faithful to her church. Her friends bear testimony to her fine Christian character and say that she lived a consistant Christian life.

Burial services were held from the church, Sunday, P. M., May 2nd, and her body interred in the church cemetery.

We believe she has entered into that rest that remains for the people of God.

ROBERT A. WHITTEN,
Pastor.

SMITH.

With a deep feeling of sadness, the Ladies Benevolent and Social Union of the Suffolk Christian Church records the recent passing of Mrs. Otis S. Smith, Sr.

Ever since its organization Mrs. Smith has been a loyal and faithful member, and was interested in every phase of the work.

Her personal charm was interwoven with quiet, yet forceful manner, and a fineness of feeling for her associates.

Her death deprives not only this society, but her church and the entire community of a loyal friend.

Resolved, that we extend to her family our sincerest sympathy, and the hope that our expressed appreciation of her friendship may, in some measure, lighten the burden of their bereavement.

LIZZIE BROTHERS,
Mrs. FRANK BUTLER,
JULIA A. BRINKLEY.

ACROSS THE YEARS.

This is the very significant and suggestive title of a recent book written by Dr. Charles Stedman MacFarland.

The fact that Dr. MacFarland has been an outstanding national and international religious leader for the past thirty years makes this autobiography of unusual interest and value to ministers and to all workers in the field of Religious Education. Here are 350 pages of delightfully rewarding reading, telling in a fine literary style the story of the ambitions and struggles, the visions and disillusionments, the defeats and victories of a great man who as a poor boy on the streets of Boston "Hitched his wagon to a silver star."

Any home would be blessed by having this volume in its library. It is published by the MacMillan Company of New York City, and can be secured from the Acme Book Service, 287 Fourth Ave., New York City, or at any up-to-date book store at $2.50 a copy.

ROY C. HELFENSTEIN.

My business is not to remake myself, but to make the absolute best of what God made.—*Robert Browning.*

IF

If you were busy being kind,
Before you knew it, you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy quite
To criticize your neighbor long,
Because he's busy being wrong.

—*Rebecca Foreman.*

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, JUNE 3, 1937. NUMBER 22.

J. M. DARDEN.

On his seventy-first birthday, May 30, 1937, Mr. J. M. Darden, one of the leading citizens of Suffolk, Virginia, passed to his reward. He was a deacon of Suffolk Christian Church, a member of the Finance committee, and a dependable worker in that church. He was vice-president of a local bank and president of business concerns that reach throughout the South.

Mr. Darden has been a friend to many of our local churches and to the various Boards and Institutions. He gave much time as assistant mission secretary before his health broke down. His greatest love in church work, however, was probably the Elon Christian Orphanage at Elon College, North Carolina. For several years he has been president of the Board of Trustees and on many occasions has made valuable contributions to that institution. A fuller account of his life will appear in a later issue of "The Christian Sun."

PERSONALS

News from the Churches

Monticello Church at Brown Summit, N. C., is holding their revival this week with Rev. F. Erwin Hyde, of Sanford, N. C., doing the preaching. Mr. Hyde is a former pastor of the church, and we feel sure that this week will be a fine one for the church and people.

June 20 will be an important day for the people and friends of Haw River (N. C.) Christian Church. A Memorial window for the late Rev. C. C. Peel, who built the church, is to be dedicated, and along with this is to be the annual home-coming day. All those interested are cordially invited to attend. There will be services morning and night, with dinner served at the church. Rev. E. J. Sanderson is pastor.

Mrs. Vida S. Githens has recently been chosen by the First Congregational Church of St. Petersburg, Florida, to assist the pastor, Rev. John P. Jockensen. Mrs. Githens has served as a missionary in Africa. At present she is in Chicago University taking post graduate work in Religious Education and Young People's work. Her new duties will begin next September. The church bulletin reports the average attendance for the three months of this year as being 2,727, an increase over last year.

Rev. John H. Knight, pastor of the United Congregational-Christian Church, LaGrange, Georgia, in a letter of May 24, reports the following: "We have had a very fine Preaching Mission here for the past 10 days under the direction of Dr. James R. Clinton. Dr. Clinton is a hard worker, and an exceptionally fine preacher, and I feel that we are exceedingly fortunate to have a man of his calibre working here among us in the District of the Southeast. Dr. Clinton was here at the United Church from May 12-23. He has now gone on for a five-day's meeting with the Liberty Church, East Tallassee, Alabama, Rev. J. I. Barker, pastor.

Rev. W. J. Andes, one of our young ministers, presided at an Interdenominational Youth Conference held in Harrisonburg, Virginia, May 21-22, last, at which there were 1,000 people for the first night session. Dr. Roy A. Burkhart was among the list of fine leaders. Rev. Mr. Andes says that he thinks the discussions on "Practicing Our Religion," "Educating for World Peace," "The Problem of Beverage Alcohol," "Creating a Christian Economic Order," "Breaking Down Race Barriers," "Preparation for Home and Marriage," and "The County Youth Council and Its Work" faced vital issues and will prove to he helpful to those who shared in them.

The Church of Wide Fellowship, Southern Pines, N. C., regretfully accepts the resignation of their pastor, Dr. C. Rexford Raymond. In doing this, however, they welcome him to a more abiding relationship with the church as Pastor Emeritus. Dr. Raymond says that he hopes to serve wherever needed without asking for any honorarium except travel expense and entertainment. He wishes to be at the call of the churches of the Southeast for occasional preaching. He has only one engagment at present; namely, at Holland, Virginia, for a preaching mission September 12-19. His duties at Southern Pines will end with his vacation in August, which he expects to spend in western New York. Dr. Raymond and his family will make their home at Southern Pines, N. C.

SEMI-CENTENNIAL CELEBRATION.

Nineteen-hundred-forty will be the half-century mark of the existance and service of Elon College. Preparations are being made for a fitting observance of this historical occasion.

The Board of Trustees in session, Wednesday, May 26th, voted authorizing the appointment of a special committee to arrange for the celebration, also the selection of a historian who would write a complete history of the college and have the same ready by 1940. Certain goals were set, among which were the complete payment of all debts and the increasing of our cash endowment to $500,000. At one time it would seem utterly impossible to attain such goals, but today we are all convinced that it is not only possible to realize these achievements, but that is extremely probable with the cooperation, the sacrifices, and the help of all. There is no question but that every dollar of indebtedness can be paid and our endowment increased to the half-million mark.

This note is given that the church at large may begin to think about this important and coming event in the life of one of its principal institutions. The entire church will be greatly interested in the golden anniversary of the college.

L. E. Smith.

WADLEY SUMMER SCHOOL OF LEADERSHIP TRAINING

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Training We Offer—

The Use and Appreciation of the Bible, Rev. Ross Ensminger, Pres. of Southern Union College;

Worship in the Church, Dr. F. P. Ensminger, Conference Sup't. for Kentucky, Tennessee, Alabama and West Florida;

The Meaning of Church Membership, Miss Eunice Turnham, Teacher in Lannett High School;

Missions in India, Rev. R. A. Dudley, Missionary of the American Board, Titumangalam, India.

Teaching Children in the Small Church, Mrs. R. P. Ensminger, Pres. of Congregational Women of Alabama;

Planning a Young People's Society Program, Mrs. A. R. VanCleave, former young people's director of Christian Churches in the Southeast;

Dramatics for the Church Year, Rev. and Mrs. George Penn, pastor and wife at Lanett Christian Church;

What Shall I do With My Life?, Dean A. R. VanCleave, Southern Union College.

Expenses—Board, room and tuition for week costs $4.00. This may be paid in cash or provisions, such as meat, chickens, dairy products, canned goods, fruit, vegetables, meal, syrup, or whatever can be used in the kitchen.

Equipment Needed—Delegates are expected to bring their own bedding, towels, Bible, notebook, and writing utensils.

Work—Delegates share in the work of the conference.

WHAT A COLLEGE GIRL'S DOLLAR WILL DO.

(According to Roger Babson.)

One dollar, spent for a lunch, lasts five hours.

One dollar, spent for hose lasts five weeks (perhaps).

One dollar, spent for a hat, lasts five months.

One dollar, spent for a car, lasts five years.

One dollar, spent for a building, lasts five generations.

One dollar, spent in the service of God, lasts for eternity.

BLESSINGS OF THE BIBLE.

By Dr. C. Rexford Raymond.

[Note: Address delivered in presenting Bibles to the graduating class of Elon College, May 26, 1937.]

I congratulate you on the Christian education received in this college which will enable you to appreciate this Bible which I am permitted in the name of Elon College to give you.

Because of your education you will not make the Bible a fetish and treat it with superstition; nor, on the other hand, will you dismiss it as a relic of superstition. The Bible is your inheritance. Part of your inheritance is racial. The color of your skin, the quality of your brain, your inborn temperament and capacities—this legacy comes to you from your ancestors. Language, institutions, literature, art, customs, mores—all of these are because of when and where you were born. You drink out of wells that you did not dig. The Bible may be called perhaps your most valuable social inheritance.

You understand that the Bible is not an idol to be worshipped but a record of religious experience to be understood and to be shared. There is no magic in your use of the Bible. Its presence in your home will not be a blessing unless you and yours know how to use it. The Bible has proved its inheritant worth by the way it has blessed folks in spite of their limited knowledge. But the Bible would mean more to you than it does to an untrained mind.

You have learned how to find in the Bible the record of a growing knowledge of God. It shows how the dawn of conscience and the growing sense of what is right and wrong came into the experience of the Hebrews, plainly hinting how the religious experience of the more ancient cultures of Egypt and Babylonia were appropriated and developed by the Israelites. It shows how a long line of Semitic priests and prophets cooperated in developing the worship of the one good God and in revealing what that God demands as right living. It shows how this development of Israel prepared the way for the coming of Jesus, the Word made flesh, our Lord and Redeemer. Supreme in all its record of redemption, it enables us to share in the religious experience of Jesus, which has been called the world's most precious possession.

In thus enabling us to share in the religious experience of the historic Christ, it makes it possible for us to recognize the presence of the living Spirit of Christ in our life today. In short, the Bible may be said to prime the pump for our religious life. Just as one gets water from a well by pouring water into the dry leather valves of an otherwise useless pump so that the pump takes hold and lifts the water to our thirsty lips, so the message of the Bible, poured into our dry and thirsty souls, enables us to find a well of water springing up within us to eternal life. Reading in the Bible the story of the Jesus of history, we are fitted to recognize the message of the Spirit of Christ within our souls today.

The Bible thus fits us to be inspired here and now. The inrush from the wider spiritual world finds us prepared to meet God in the terms of today's needs. Dissatisfied with the world as it ought to be, the Bible shows us how to trust our best institutions and helps us to launch out with Christ to build a better world. Thus using the Bible as our torch and compass, we are enabled to share in the visions and hopes of the saints and sages of the past and to declare our own faith that "The Lord is my Shepard, He restoreth my soul."

FLORIDA SUMMER CONFERENCE.

The Twelfth Session of the Florida Summer Conference will be held June 12-19. The Conference will meet again at "Camp Immokalee," Keystone Heights, Fla., after three years of meeting at Deleon Springs. "Camp Immokalee" was the meeting place of the first Florida Young People's Conference and returning there this year will delight many. A full attendance is expected. Rev. Victor B. Chicoine will serve as Dean; Rev. Everett B. Lesher will have charge of the older group in the form of a leadership training school; Rev. Raymond Dudley of India, will be the guest-missionary; and other leaders will include Mrs. Everett B. Lesher, Miss Pattie Lee Coghill, Mrs. John P. Jockinsen, Mrs. Wm. T. Scott, Mrs. R. E. Newton, Rev. Stewart Austin of the Methodist Board in Florida, and others. Enthusiasm is being manifested in attendance of the older young people this year. This will give the desired opportunity for a high type of leadership training.

NORTH AND MIDDLE GEORGIA Y. P. SUMMER CONFERENCE.

The Summer Conference for the youth of North and Middle Georgia will be held July 3-10, at Camp Viola, Mountville, Ga. (near LaGrange) and a full attendance is expected. This is the first year of this conference and it will be held on a cooperative plan, each young person contributing a part of his expenses on food. The churches have been assigned quotas and each has responded enthusiastically with registrations.

The staff and faculty inclue the following:

Dean, Rev. R. Wiley Scott, Atlanta; Business Manager, Rev. Alan T. Jones, Brazelton; Registrar-Treasurer, Miss Pattie Lee Coghill, Jacksonville; Councellors, Teachers, etc., include Mrs. Alan T. Jones, Rev. H. B. Mowbray, Rev. and Mrs. J. H. Knight, Rev. Frederick Held, Rev. David W. Shepherd, Mrs. David Shepherd, President George Bellingrath, Dr. James R. Clinton, Dr. Raymond Dudley of India, Rev. Wm. T. Scott and others.

Courses will include "Jesus and His Teaching," "The Christian Home," "World Friendship," "Appreciation and Use of the Bible," "Finding My Place in the Church," "Recreation and Folk Games," etc.

SCHEDULE OF SUMMER CONFERENCES AND TRAINING SCHOOLS.

June 8-15—South Georgia Chris-Life Summer Conference, Glynn Haven Estates, St. Simon Island.

June 12-19—Florida Young People's Conference, Camp Immokalee, Keystone Heights.

June 21-26—Elon Leadership Training School, Elon College, North Carolina.

June 22-29—Leadership Training School for Kentucky, Tennessee, Alabama, and West Florida, Grandview, Tennessee.

July 3-10—North and Middle Georgia Young People's Conference, Camp Viola, Mountville, Georgia.

July 11-17—Alabama Leadership Training School, Wadley, Alabama.

July 30-August 1—West Florida Christian Life Conference, New Effort Church, Bonifay, Florida.

August 2-8—Sealacon Leadership Training School, Skipperville, Alabama.

VALLEY VIRGINIA RALLIES.

All young people and their leaders of the Virginia Conference should take note of the Youth Fellowship rally for their district to held as follows:

District A—

At the Mt. Olivet (G) Church on Thursday night, June 10th, at 7:30 o'clock.

District C—

At the Winchester Church on Friday night, June 11th, at 8:00 o'clock.

District B—

At the Concord Church on Saturday night, June 12th, at 8:00 o'clock.

EDITORIAL STAFF

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E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

A DIVIDED CHURCH.

The generations following Jesus have sometimes forgot the necessity of unity. Apparently we do not remember His prayer. We think much of the things we believe and the way we want to do. If the Church group of which we are a part, either locally or otherwise, does not agree with our ideas there are those of us who are willing to divide the body of Christ. We discontinue our allegiance; we stand aloof; we fight for our independence, forgetful of the fact that it is the body of Christ being wounded, that it is the blood of Christ which is being shed afresh.

Today the Church stands face to face with the possibility of absolute success or absolute failure. We can conquer the world, or the world will conquer the Church. The Church can redeem the world through the saving influence of Jesus, or the world will destroy the Church. Leaders on every hand are telling us that it is a choice between Christianity and Communism. Atheists are boldly challenging the hosts of God for a fight to the finish. Pleasure and money blind the eyes of our modern generation so that they are unable to distinguish the weightier matters of the spirit. New methods of communication bind the world together so that people everywhere can hear the leaders speak.

In such a time as this the army of the Lord is all too badly divided into either waring, unfriendly or rival camps. There is no one to accept the challenge of the giant; no authoritative voice rings clear and true with a, "Thus saith the Lord." With a church on every corner in sections of our cities the people go out for pleasure rather than in for worship. There seems to be little of the fire of God that makes living evangels and binds together the hearts of mankind. Oh, there is some, but how much more do we need!

Tragedy of tragedies! There are those churches and church groups who somehow feel that they are better than others and must needs stand alone. They cannot enter into the fellowship of the larger group. They will not abide by majority votes in a democracy. Apparently, they have forgotten how frequently Jesus prayed for the unity of His Church. Sacrifice is a beautiful theory for them but has no place in experience. Cooperation is a lesson they have not learned. The Church must do as they wish or else they will not share in the program at all. The denomination must obey their will or they will not be part of it, even though they may not attend its councils to express their opinion.

This writer has never been known to conform too easily. He believes in independence; he believes that every person should think for himself. But he is aware that there are currents which are deeper than personal desires and independent thinking. No man can stand alone successfully. We are dependent one upon the other. So are churches. No man liveth to himself, and no man can bury himself when he is dead. Cooperation comes at a price, but the price is none too high if it means the unity of spirit in Christian service. With all my heart this appeal goes out to those in local churches and those everywhere who feel that they must be separate and apart from the other followers of God. It is an appeal to remember the prayer of Jesus for the unity of His Church; it is an appeal to consider again whether there is a real principle at stake or whether it is a personal peeve; it is an appeal to face the world that stands ready to turn toward God or to slaughter itself, and remember that only the Church has the message of unity that will bind the world together and make it stand forever. In thought we shall never agree, but in heart we can find fellowship and devoutly worship at the feet of the Master who prayed that the Church might be one even as His own heart was united to the heart of the Father.

A UNITED CHURCH.

When Jesus prayed for his Church the night before he was murdered, the prayer was that the Church be united. He wanted the disciples and those who believed on him through their teachings to be as united as He and the Father were. Three times He prayed the same prayer. There is no language by which he could have made this desire of His heart more evident than to pray for it three times on such an important occasion. He must have meant it.

He never suggested that they think alike, dress alike, or look alike. But in spirit, underneath the outward show and circumstance, they were to be united even as Jesus and His Father were united. It was in this realm of spirit that sufficient strength was to be generated to transform the whole world and make of it the Kingdom of God. There are many things about which He did not talk, and only a few that he discussed just before leaving His disciples, but this matter of understanding, of unity, of cooperation seemed to weigh heavily on His heart. He was doubtless right in thinking that only so could the new Church stand the test of the centuries.

At the upper room communion the disciples did not quite understand what He meant, but as they looked back on it through many experiences and Pentecost the words of the Master became important and they sought dilligently to be united even if it cost them all of their living. Into the common treasury went all their money, and into the service of the Master went all their time and thought. There was no earthly power that could stop their progress. The message went out to the ends of the known earth within a generation. They were invincible. Neither the infuriated Jewish Sanhedrin nor imperial Rome could stop them. Fire from God had welded their hearts together, and they went out as flaming evangels bearing the glad tidings of the Kingdom. Not until they had experienced this unity of soul could they find success.

F. C. L.

CONFLICT IN THE FAR EAST.

By Charles A. Leonard, Sr.

In the struggle of Light and Darkness in Manchukuo (Manchuria) Christ Becomes Triumphant in the Lives of Many.

Having just finished teaching a Bible class last night, I was supposed to go then into the gospel hall and preach, but was met in the church yard by Evangelist Chia, who said: "I'll ask you not to preach tonight, if you don't care. One brother is speaking now, and Mr. Hwang would like to witness when he is through." It is always a joy to see our Manchurian brethren take hold, to realize that earnest believers are willing and sometimes waiting to testify to the saving power of God.

The "Virtue Society" Teaches "Salvation by Works."

Just back from a long trip of six weeks, my desk still loaded with unanswered correspondence, I excused myself from the meeting, hoping to answer some letters before retiring. On the way home I stepped inside the small packed public meeting place of the "Virtue Society," to hear for a few moments what a young woman was preaching, but the head of the Society forced me to the front.

A half dozen women from Virtue Societies in other cities have been here for a month speaking every night. This young woman assured her audience that the Society is not a religious organization, but claimed that "since its teachings include all the important tenets of every religion, the Society is universal in its scope and complete in its teachings." She praised Christianity, but told the two hundred men and women present that adherence to any one religion was not necessary, that all people need is more instruction of the kind that the Virtue Society gives.

Three young women spoke. They bemoaned the increase in cigarettes and opium smokers, the wide use of morphine, so much gambling, the lack of filial piety and other sins, but gave no real remedy for these. It was pathetic to see how far they missed the mark. At the close some of the speakers and others promised to come to the Church to hear a Christian message. A good number followed me down the street, where I preached to them. A characteristic illustration used by one of the speakers was that a man is like a rough stone: he needs only to be polished. It was not hard, however, to lead those who heard us on the street corner to realize that the illustration does not really fit man, for whereas the farther one goes into a stone the better one finds its content, the deeper one goes into the heart of man the more sinful it is found to be. Peter the "rock" was not "true to the core" until he was truly "born again."

During the afternoon an evangelist, Mrs. Leonard and I had been to a detention camp where the Gospel was preached to hundreds of men and women—opium, morphine and other drug fiends, taken in from the streets to be given forcible treatment against the use of drugs. Surely one could find nowhere in all the world a more brokendown, dejected lot of human beings! As we distributed tracts and Gospels among them, it was noticeable that more than fifty per cent could read, while only ten per cent of the people generally are literate. During the last twelve months more than twelve hundred dead bodies of opium, morphine and other drug addicts were gathered up from the streets of Harbin. Their bodies are piled up on carts and carried to the outskirts of the city, where in winter, in piles they await the springtime, when holes are dug and they are buried as so much refuse. Had others not been gathered into pest houses, they too would have died in the same way. Among those who thus threw away their lives and were carried away as so many dead dogs, there were likewise a high per cent of educated people. The most terrible and desperate crimes committed in this city these several past years were either by men supposed to be polished, or by their accomplices. Many of the worst bandit leaders have had the "polish," advocated by speakers of the Virtue Society, who claim that this is enough, but it is hopelessly deficient, as seen on every hand. The Gospel of Christ makes "new creatures," and what fine characters these people do become when born again!

Anything will do, the devil contends, just so trust in the blood of Jesus Christ and the power of His Gospel are left out. But really nothing else will do, for "there is NO OTHER NAME given among men." The opposition to Christianity was great at one time. Now the devil sees he is losing out; so he offers compromises. "Yes, Christ was a good man, but there are others. Christianity is all right, but it means giving up too much and its acceptance is not necessary," he insists. The people generally were never so willing to hear, never so friendly, and never has our work been so encouraging.

Many Saved by the Gospel in Manchuria.

Turning back to the evangelistic meetings at the city church, referred to above, as I pushed my way through the crowded gospel hall to the front door, Christians outside were inviting people into the meetings. A brother from an outstation greeted me with a smile, and under the electric lights of the new church building, told with joy of the progress being made at Chuhehsien, one of the outstations. "Since Pastor Liu came back from his visit home," he said, "the work has gone forward as never before. The enlarged Bible-class room is full three times a week with around thirty people." Then he added with pride: "Another forty-odd were baptized recently, among them some more Koreans."

"But," I asked, "What about your enlarged church house? Is it full?" (I had feared that they could not be able to fill it.) "Why," he said, "it too, is full at nearly every service. On the day the forty-two were baptized the house was packed; and what a gracious service we did have! You know we have been afraid," he continued, "that we would not be able to pay off the money borrowed to enlarge the building; but God has now added this good number, among whom are some excellent people. So contributions have increased. We are advancing in a fine way."

At another of the outstations eighteen were recently baptized. At another twenty-two followed the Lord in Baptism, and at still another twenty. Mr. Koon returned a few days past from Anganghsi, one of the hardest places we have known to get work started, but now there is a revival there where forty-one have just been baptized. Twenty or more will be baptized here in Harbin next Sunday. And so the work goes on. The reports from every one of our twenty outstations bring encouragement. The total number of baptisms last year was more than five hundred. We are hoping and praying for not less than seven hundred this year. It looks as though the Lord is going to give that many, or more. But, of course, much preaching and teaching is required, and there are plenty of difficulties.

God's faithful in the homeland, who are supporting the work out here through the Cooperative Program and with designated gifts, should certainly feel encouraged that He is using their money in such a gratifying way. It encourages us to learn of the movements to increase the number of members to the Hundred Thousand Club for reduction of the debts. When our Foreign Mission Board is free of debt then Southern Baptists will be better able to go forward as they should in this new, growing, and promising part of the world.

Harbin, Manchuria.

CONTRIBUTIONS

SUFFOLK LETTER.

This writer had the privilege of attending the Elon College Commencement, on Wednesday, May 26th. It has been several years since such an opportunity has been accepted. The occasion was of deep interest. Thirty nine years ago, the class of 1898 made their speeches and received their diplomas. It was interesting to compare a commencement of 1898 with a similar occasion of 1937. Our class did not wear caps and gowns. We were too poor to afford such extravagance and display. The graduates were required to deliver orations or essays on Graduation Day. The Salutatorian greeted the visitors and this was regarded as a great honor. The Valedictorian had the farewell message. This was the highest honor accorded any member of the class. For weeks the members of the class worked on these speeches, delivering them in Society Halls, the auditorium, the woods and anywhere else available

Now the graduating class is not expected to take any part in the program. Their names are called when the time arrives to present the diplomas. They wear caps and gowns. College officials are arrayed in beautiful and expensive gowns and other regalia designed to add dignity to the occasion. When honorary degrees are conferred the recipients of these honors are expected to present themselves for the purpose of being bedecked in the regalia representing the designated honor. Dress has displaced the *ad*-dresses—but commencement is a great occasion just the same. Thirty-nine years from this date other changes will be made. There is no fixed program for youth, and styles change with every passing generation.

Thirty-nine years ago the writer had the honor of delivering the valedictory address. Many times since then he has been reminded that such an honor is usually the zenith of intellectual achievement. He has often been told that the student who makes low grades in college excells the valedictorian in after life. Why remind a man of his handicaps? I entered college with a purpose to be valedictorian of my class. Now it has always been a mystery to me why some people take such a delight in telling a fellow that his honors are symbols of portending failure. At least it does give one an explanation whether it satisfies or not.

The personal element adds interest to a Commencement occasion. If one has relatives or friends whose names appear on the program the interest increases. To our party there were not many familar faces in the auditorium or on the campus. We were strangers in a strange land. After the benediction we drove to Burlington for lunch, and returned to Suffolk in the evening, and this journey of 418 miles, including the stay at Elon college, required only fourteen hours and thirty minutes, for the round trip.

After school days are over pupils return to their homes to take their places in life. This writer would appeal to college students to find their places in their local churches when they return home. Compared with the dignity of a college auditorium the little church may seem insignificant, and it may be difficult for the students to adapt themselves to the old order, but they will be enriched by taking an active part in the church where they worshipped in the days of their childhood.

I. W. Johnson.

THE ELON COMMENCEMENT.

The 47th annual commencement of Elon College was held Friday, May 21 to Wednesday, May 26, 1937. The weather was ideal, and the attendance was most gratifying. The program was one of much interest and enthusiasm from beginning to end. The commencement play, "The Importance of Being Earnest," by Oscar Wilde, was given by the Dramatics Department and directed by Miss Floyd Childs, provided an evening of wholesome and helpful entertainment. The performance was well done and well received.

The Baccalaureate sermon was delivered Sunday at 11:30 A. M. by Dr. James H. Lightbourne, pastor of the Burlington Christian Church. The Burlington congregation was invited to attend services at the college chapel. Dr. A. W. Lightbourne, the father of Dr. James H. Lightbourne, delivered the baccalaurate sermon when the writer graduated in 1910. He spoke from the text, "What I know not, teach Thou me." His son, Dr. James H. Lightbourne, used the same text, and it was a coincidence that the son of the writer was a member of this graduating class. The service was largely attended, and Dr. Lightbourne brought to his audience a very helpful message.

Monday was class day exercises which is always an enjoyable occasion. Monday evening the Elon College Conservatory presented "Sing Ye to the Lord" by Johann Sebastian Bach. This service was broadcast over WBIG.

Tuesday was Alumni Day. A goodly number of the alumni assembled at 11 o'clock to hear a message from Rev. George Washington Perry, pastor of Trinity Methodist Church, Durham, North Carolina. Mr. Perry was at the college in 1906. He did not graduate, but during his stay he made a favorable impression upon the faculty and his classmates. His message was enjoyed by all. The college had the privilege of welcoming to the campus members of the classes of 1897, 1907, 1917, and 1927. There were only two members of the class of 1897, Mrs. Stevenson, formerly Miss Clements, the daughter of the late W. G. Clements, and Mr. W. E. MacClenny of Suffolk. Mrs. Stevenson was present and entered enthusiastically into the program. The class of 1907 made an effort to have every member present. There were twelve members of the class, all of whom are still living. Ten were present, Mrs. Ella Brunk Smith, Mrs. Clara Moffitt Howell, Mrs. Flora Thompson Bishop, Mrs. Jennie Godwin Moses, Miss Bertha Isely, Professor Lucius Lincoln, Dr. J. C. Wilkins, Mr. C. E. Pritchette, Mr. Virgil Pritchette, and Mrs. Lenora Frank Summers. Mr. H. M. Loy and Mrs. Alma Newman Young were absent. It was certainly a delight to have this class back on the campus as well as members from the classes of 1897, 1917, and 1927. Following the morning exercises, a picnic luncheon was served on the campus. The business meeting of the Association was held at 2:30. Dr. J. E. Rawls was elected president and Mr. W. G. Stoner, secretary and treasurer. The Association created a new office, that of Executive Secretary of the Association. Mr. George D. Colclough was elected to this position. Reference was made to the golden anniversary of the college be held in 1940. Plans are being laid already for the proper observance of the half-century mark of the existance of the college.

The Garden Party given by President and Mrs. Smith is always an enjoyable occasion. The annual alumni address was delivered by Superintendent Frank Warren of the Durham City Schools. Superintendent Warren gave a very helpful and convincing message on "Effective Education." The annual alumni banquet was a most enjoyable occasion. Hon-

orable C. C. Howell, Attorney, a member of the class of 1908, challenged the classes of 1898, 1918, and 1928 to have 100% attendance at the next annual commencement.

Wednesday, Commencement Day, was of course the climax of the program. The exercises began promptly at 10:15. A great audience had assembled—the greatest the writer has ever seen on Elon College campus. People came from far and near, not only to witness the graduation exercises, but to hear the speaker of the morning. Mr. Thurman Chatham, President of the Chatham Manufacturing Company, of Winston-Salem, introduced the speaker. Dr. Roger Babson delivered the literary address, and a great deliverance it was! The address was constructive, convincing, practical, and most helpful to all present, particularly to the members of the graduating class. Forty-four received the Bachelor of Arts degree, one diploma in piano, one certificate in piano, two diplomas in expression, one junior certificate in expression, seventeen certificates in secretarial practice, and two awards for reading for honors in English. Dr. C. Rexford Raymond, of Southern Pines, on behalf of Elon College, presented Bibles to members of the graduating class. The college had the signal privilege of honoring Rev. H. S. Hardcastle of Norfolk with the degree of Doctor of Divinity and Mr. Roger W. Babson of Babson Park, Massachussets, with honarary degree of Doctor of Laws.

The entire commencement season was most satisfactory and meant much to the college.

L. E. Smith.

A LETTER FROM CONCORD.

Concord is continuing its Christian work, and it has been very successful according to its attendance.

We have been having Sunday school every Sunday morning including the winter for the past few years. This is an improvement over a few years back when we only ran it in the summer on account of bad weather in the winter and the roads were so that the people could not get there. We have an approximate number of fifty on the roll and have been having a favorable attendance for the past year.

Our pastor, Rev. W. J. Andes, gives us a service every fourth Sunday night and an extra sermon on the fifth Sunday morning. He has done a great work in the church. He especially has worked with the young people to get them interested in taking a part in the church work.

We have organized a Young People's Society and they give programs at least one Sunday a month. They with the help from the older people and the children, gave an Easter program and a Mother's Day program this spring and to the large audiences they presented a fine program both times. This summer we hope to give a program more than once a month, in order to give the young people more training and more interest in the work of the church.

We are planning to have a Bible School here at this church this summer, which will be a great help in the Bible study for the children of the community. This has been quite necessary for a long time and we hope to make a succes of it now that we have an opportunity.

The Ladies Aid Society has been doing great work in the church. They meet once every two weeks. For the past year or so they have been piecing and making comforts. This proves to be very satisfactory in selling, and making money. They also have socials in the summer and make money in that way. With what they make they have done, and are still doing anything necessary for the development of the church. They have paid bills, which the church itself could not pay. Besides this, they have made a great improvement in the appearance of the church building. They have painted the building, put new carpet on the floor, decorated the windows and mended the porch and steps. And we are thankful to them for the service they have given.

We hope the church will continue to grow and take more interest in its work, and bring more people from sin in the future than we have in the past.

Louise Smith,
Reporter.

LANETT CHRISTIAN CHURCH.

Three members of Lanett Church, and the pastor, Rev. Geo. W. Penn, attended the Southeast Convention at Jacksonville, Florida—which was a great experience to them. The Convention was very inspiring; the scenery was lovely. The people were so kind-hearted, and gave themselves entirely to making others happy, that it will be long remembered by those who attended.

On Sunday evening, May 9th, there was a vesper service on the church lawn. The delegates gave a report to the church of the Convention.

Early in the year we re-roofed the church building, and at a very early date we will paint the inside and outside walls and do some other much-needed repair.

Our revival begins June 2nd, with Rev. Alan T. Jones, of Brazelton, Ga., conducting. We often think our whole nation needs a revival of real religion and Lanett is included. There has perhaps never been a time that we, in Lanett, were more prosperous; therefore, we do not have time to attend church as we should.

Surely ours is a great Father to be so patient with His children.

Mrs. G. L. Stephens.

GROWTH IN CHRISTIAN SERVICE.

The International Council of Religious Education has recently issued a 38-page pamphlet with the above title and a sub-title, "Suggested Pathways to More Effective Service in the Christian Cause." This might be described as a devotional guide with a very practical trend. It suggests as means of growth in Christian character and experience not only the ordinary methods of worship and private devotion, but the pathways of service in the church, in the community, and throughout the world. It deals with the experiences that one may find at the summer conference and through reading, study, the appreciation of beauty, through right social relation, and in various types of practical service. There are also blank pages on which one may write a plan of work growing out of this study and a record of what actually happened, which adds still more to the practical value of the pamphlet for use individually, or for groups in the young people's society or the summer conference.

The pamphlet has been produced cooperatively by the forty or more denominations participating in the International Council and costs fifteen cents. It may be secured from the Pilgrim Press.

TO SHARE WITH FRIENDS.

During the above mentioned visit, the Generalissimo asked Mr. Shepard to prepare 1,000 copies of selected portions from the Old Testament, and and all of the New Testament, in bound leather books with the picture of Christ in the front and a statement that they were printed especially for the General. These he plans to distribute among his immediate friends. Expressing gratitude for the prayers of Christians during his experience at Sian, Generalissimo Chiang said: "I was deeply conscious of a strong spiritual support for which I extend hearty thanks to all Christians."

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

EVANGELISM IN THE AMERICAN BOARD MISSIONS.

Since 1934 Evangelism has been one of the phases of our work being studied by the Foreign Policy Committee. At its meeting on April 13, 1937, a review of Evangelism in the various mission areas was presented by the Foreign Secretaries. Brief portions of the summaries follows:

India.

The dramatic announcement of Dr. Ambedkar, that he had decided to leave Hinduism and would seek to lead the 50 millions of his fellow outcasts into some other religion, came after a five-year plan of evangelism had gotten well under way in India. The first period had been given to the purifying and deepening of the life of the churches and had been effective. Dr. Ambedkar's challenge and the resulting unrest among the outcasts everywhere intensified this appeal. In the face of this overwhelming need, the Christian community realized afresh its need of repentance and rededication if it was to be prepared to lead millions of depressed people into the richer life that Christ could give them. It is under the sense of pressure of this crisis that the plan of evangelism continues. In many parts of India there are large ingatherings, and these are affecting not only the depressed classes, but the study caste people as well.

The second Bulletin of "The Forward Movement in Evangelism" was published by the National Christian Council in October of 1936. It gives detailed reports from different parts of India. In the Dornakal Diocese alone, 2,457 villages were visited and about 259,000 were reached in the Week of Witness and 304 villages are asking for instruction.

The work is done in different ways. Laymen's training conferences and retreats for all workers are held. Singing bands go from village to village. Pastors go in groups on preaching missions. Gospels and leaflets are widely distributed.

The Bulletin sums up the results as follows:

"What is recorded in these pages is but a small part of the increasing volume of testimony that comes within our ken. It should beget both prayer and praise. The Spirit of God is at work and it is our privilege to be workers together with Him. *These things are clear*:

1. The Church is realizing afresh that the glorious Gospel of the blessed God has been committed to her trust.

2. The lay forces of the Church are coming steadily into action.

3. Evangelism is accepted as the primary concern of every branch of the Christian enterprise. Some of the most striking illustrations of evangelistic effort come from schools and hospitals.

4. The 'Week of Witness,' preceded by serious preparation, has come to stay. It has made cooperation possible and indispensable. It has also been the means under God of restoring many lapsed families to the fellowship of the Church—a most important service.

5. The need of good Christian literature is felt everywhere. Distribution must be expedited.

6. Significant as is the Ambedkar revolt, of even greater significance is the movement among the Bhils, Ezhavas, Balahis and other communities. We must watch with friendly eyes the movings of the group. Systematic instruction of inquiries must be maintained.

7. There is a new spirit of expectancy abroad and a new zest for corporate prayer.

8. There can be but one adequate motive in Evangelism—'the love of Christ constraineth me'—but the methods may be many. For example, Bible Weeks, Book Weeks and Relative Weeks have come hopefully into the scheme of things. So also has Newspaper Evangelism and Evangelism by pictures. Inter-visitation by carefully selected teams has proved a great success. Personal witness is still the most effective method.

9. While spiritual unreadiness is a bar, it is not an insuperable bar to a Forward Movement. In going out to save others the Church also saves herself and finds the grace she needs.

10. The succors of the Gospel must be carried to all who are in need, irrespective of caste, creed or colour. The time is rip for a concerted Christian attack on illiteracy.

11. 'We must not forget the Enemy.' The open door brings with it many adversaries.

12. The Forward Movement is just beginning. The Holy Spirit is leading His people on and as the cooperate with Him the next step becomes clear. In this cooperation they discover afresh their essential unity."

It is needless to say that the missionaries and churches connected with the Marathi, Madura and Ceylon Missions are bearing their full share in this forward movement in Evangelism.

The Phillipines.

"Everywhere in the Phillipines religion constitutes one of the major topics of conversation these days. The press gives liberal space to religious articles and news items. Evangelical forces are engaged in promoting a national religious awakening leading up to the world meeting scheduled for Hangchow, China, in October, 1938."

This quotation is from a special edition of the National Christian Council Bulletin given entirely to the Evangelistic Movement now going on in the Islands.

A Commission on Evangelism has prepared a large poster for the four year program calling for "An Awakened Individual, An Awakened Church, An Awakened Community, An Awakened Nation."

Africa.

In the *East Africa Mission* the work of evangelism has been strengthened through the organization of an association of the churches which previously had worked as units. Delegates from the churches first met in July, 1929, but the organization of the Association was further stimulated by Dr. Goodsell's visit in 1935 when a plan for a five year program was set up. Reports indicate that the Association of Churches is gradually working out this plan. Quarterly meetings of the Association are held. Emphasis is being placed on volunteer lay service. The Bible Training School at Mt. Silinda is being reopened.

The church at Chikore has been torn by a Zionist movement, but through careful leadership the missionaries and loyal Native workers have brought the factions together.

The church at Mt. Salinda has stressed the Week of Prayer, and teams of workers have gone out to visit in the homes.

Evangelistic work has been stressed in the schools. Students from the Mt. Silinda Institute went out on a tour during a vacation and visited 600 kraals, reaching about 15,000 people. It was estimated that there were about 288 conversions and 51 reconsecrations.

Reports from the *South Africa Mission* read much as reports of churches in the United States might read. Where there are strong pastors the work is going forward well. From the central area of the Mission comes the report that there are many devoted pastors who have stressed the visitations of Christian homes. Sev-

enty-five lay preachers work in this area and the pastors and preachers are striving to meet the problems of the young people, to work among the non-Christians on the Reserves and to give leadership to classes of inquirers. Mr. Christofersen, reporting for the large area south of Durban, says that the churches show an increase in membership and in offerings, but that in a number of them difficult problems have arisen because of inadequate leadership of pastors and evangelists. The Umzumbe Church is strong and is doing a far-reaching work in this area. Mr. Abraham reporting for the churches in the large area north of Durban states that there is a more healthful situation among the churches than for several years.

The refresher course given last year for ordained pastors and evangelists at Adams and later in Johannesburg proved most successful and the plan will probably be followed again. From Inanba Seminary there is a vigorous extension work, the students and teachers going out into the neighborhood to conduct Sunday Schools.

From the *West Africa Mission* come the familiar reports of rapidly growing churches. The oldest church, at Bailundo, reports that more than 1,000 have been added this last year to the roll of the class preparing for full church membership. Six hundred and eight were added to the Bailundo Church as full members. The Sachikela station reports also a steady increase in church membership and extension work being carried on in the out-lying area. The Chilesso Church added 392 to full church membership. New territory has been visited and an earnest spirit of evangelism is evident in the whole church. The church in Lobito has no missionary leadership at present, but two able Native leaders are carrying on the work vigorously. The church at Galangue also reports steady progress. The major problem in the West Africa Mission is the training of an adequate native leadership for the rapidly growing Christian community.

MISSIONARY OFFERING.

WEEK ENDING MAY 29, 1937.

Sunday Schools.

Holland, Va.	$ 10.36
Wake Chapel, Fuquay Springs, N. C.	5.91
Ether, N. C.	1.60
Lebanon, Semora, N. C.	1.55
Pleasant Ridge, Guilford College, N. C.	2.50
Needham's Grove, Steeds, N. C.	1.36
Seagrove, N. C.	1.88
Happy Home, Ruffin, N. C.	3.27
Morrisville, N. C.	1.00
Timber Ridge, Gore, Va.	1.87
Pleasant Ridge, Ramseur, N. C.	2.85
First, Greensboro, N. C.	6.99
Shiloh, Ramseur, N. C.	1.00
	$ 42.14

Individuals and Churches.

T. J. Holland, Ambrose, Ga.	$ 5.00
Needham's Grove, Steeds, N. C.	4.54
New Center, Seagrove, N. C.	8.43
Ocean View, Va.	8.00
	$ 25.97
Total for the week	$ 68.11
Previously acknowledged	14,447.88
Total since Sept. 1, 1936	$14,515.99

J. O. Atkinson,
Secretary.

SILVER ANNIVERSARY SERVICE.

(Staley Memorial Fund.)

Women.

Bethel	$ 10.00
Leakesville	13.45
New Hope	4.50
Winchester	10.50
Antioch, East. Va.	15.00
Berea (Nans.)	26.00
Bethlehem	58.00
Christian Temple	84.00
Cypress Chapel	11.00
Damascus	14.00
Dendron	11.00
Elm Avenue	1.00
Eure	10.00
First Christian, Norfolk	28.00
Franklin	39.00
Holland	18.00
Liberty Spring	52.00
Newport News	32.00
Oakland	28.00
First, Portsmouth	19.00
Richmond	10.00
Rosemont	61.00
South Norfolk	12.00
Suffolk	150.00
Waverly	15.00
Windsor	21.45
Wakefield	10.00
Berea, Norfolk	5.00
Holy Neck	41.00
Isle of Wight	19.00
Mt. Carmel	22.00
Burlington	76.20
Elon Community Ch.	26.75
Greensboro	85.00
Hine's Chapel	26.00
Ingram	40.25
Lebanon	6.00
Liberty (Va.)	9.00
New Lebanon	17.00
Palm Street	22.00
Reidsville	23.00
Winston-Salem	5.00
Union (Va.)	20.00
Church of the Wide Fellowship	2.00
Circular, Charleston	2.00
Danville	10.00
Durham	48.65
Hebron	8.00
Pleasant Grove	5.00
Liberty (Vance)	16.55
Lynchburg	18.15
Mt. Auburn	4.00
Monticello	13.00
Piney Plains	4.50
Pleasant Ridge	5.50
Raleigh	36.00
Ramseur	16.00
Park's Cross Roads	12.00
Fuller's Chapel	18.00
Henderson	12.00
Sanford	16.00
Shallow Well	7.50
Union (N. C.)	21.00
Total for Women	$1,482.95

Young People.

Antioch, Va. Val.	$ 13.07
Bethlehem	18.00
Burton's Grove	6.50
Christian Temple	9.50
Cypress Chapel	6.00
Damascus	.25
Dendron	4.00
Eure	6.50
First Christian, Norfolk	1.50
Franklin	13.50
Holland	1.50
Liberty Spring	23.50
Newport News	4.00
New Lebanon	5.00
Oakland	24.00
First, Portsmouth	2.50
Richmond	1.00
Rosemont	11.00
Suffolk	28.50
Windsor	6.50
Holy Neck	14.50
Mt. Carmel	7.00
Greensboro	3.50
Ingram	1.50
Reidsville	13.50
Durham	21.00
Hebron	5.00
Raleigh	4.00
Park's Cross Roads	4.00
Total for Young People	$ 260.32

Juniors.

Berea (Nans.)	$ 11.75
Bethlehem	4.75
Christian Temple	5.00
Cypress Chapel	3.25
Damascus	1.00
Dendron	.35
Eure	3.00
First Christian, Norfolk	.25
Franklin	6.50
Holland	4.00
Liberty Spring	5.00
Oakland	5.00
First, Portsmouth	2.25
Rosemont	3.00
Suffolk	17.00
Windsor	4.25
Holy Neck	8.50
Mt. Carmel	4.80
Greensboro	1.50
Durham	9.75
Raleigh (S. S.)	10.00
Total for Juniors	$ 110.90

Cradle Roll.

Antioch, Va. Val.	$ .40
Berea (Nans.)	1.50
Bethlehem	2.50
Christian Temple	2.00
Cypress Chapel	2.00
Damascus	1.20
Eure	2.00
First Christian, Norfolk	1.30
Franklin	1.00
Holland	1.50
Liberty Spring	3.00
Newport News	1.70
Oakland	4.50
First, Portsmouth	.90
Rosemont	2.80
Suffolk	6.00

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

SPRING CLEANING!

In spring a young man's fancy turns to thoughts of love, but since this is entirely an individual affair, let us allow our thoughts to turn to the business of "spring cleaning" in our society.

We should sweep away the cobwebs of routine sameness, and clean off the dulness and monotony which has been allowed to accumulate through the cold winter months. Each part of our program should be examined carefully and "repaired" or "cleaned" where needed, and those parts now missing should be supplied, so that once again we can present to our members and visitors an attractive and helpful program.

Each of us will find varying degrees of dis-repair and dullness, so each must apply his own remedies, but much can be gained by examining critically these parts:

Pre-Prayer-Service—

Have you allowed the preprayer service to become merely a dull routine? Have you unconsciously stored it away during the winter when the smaller rooms may have been chilled?

Revive your preprayer service! Review its purpose, and ask each endeavorer to concentrate on making it mean to them what it should—a real dedication of the program to God, and for the advancement of His Kingdom!

Singing—

Has your singing become listless and "draggy?"

Get your leader to pep you up a bit! Sing an extra chorus or two, and make your singing a real part of the worship!

Preparation for the Meeting—

Have you allowed your meetings to become routine affairs with no real preparation being made—just a hymn, a prayer, a talk, offering and benediction?

"It is hard to keep them "sparkling" whn the unsettled weather will cause your crowd to vary from five or six to a full group, but get your leaders together and make a very special effort to plan your next four or five meetings so that they may be presented effectively.

Presentation of the Meeting—

Have your leaders fallen into an unconscious habit of half-heartedly presenting their topics?

Do your members concentrate on what is being said or do they merely "sit through" the meetings.

Put vigor into your leading and urge your members to be part of the meetings, not merely spectators.

Offering—

Has the offering become a "collection"—just song book passed around before the benediction?

Make the offering a part of your worship as it should be!

There are many other things which cannot be included in this limited space, but you know the short-comings of your society, so get together and make a chart of those things to

(Continued on page 15.)

PLAYTIME AT THORSBY (ALABAMA) SUMMER CONFERENCE.

In our summer schools, young people and their leaders learn to play together, and by so doing learn the fine art of cooperation and find for themselves renewal. Much of this experience goes back into the local church when the delegates return home.

FINDING ROMANCE AND ADVENTURE IN GOOD READING.

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 13, 1937.

SCRIPTURE—Acts 8:26-35.

Daily Meditation—

Books come from the press by the thousands today. It is no trouble to secure a book, but it certainly requires a little effort in the selection of a good book. Too many of our young people read cheap novels of love and romance when they should be reading something which would broaden their mind and vision.

A good book opens the mind to new truth. Mystery, romance, and adventure are presented through good literature. Then why should we be satisfied with the cheap magazines or story sections of the newspapers. Emerson said, " 'Tis a good reader that makes a good book." Paul sought good books. He begged Timothy to "bring the books, especially the parchments." He was in prison at the time he made this request

We have books of knowledge which meet only the temporary needs of life. These books must be revised to keep pace with the times. There are books of power which lift the soul to new ideals. They never go out of date. Their inspiring thoughts change our lives. The Bible is first of all good books. It fires imagination and recreates life.

Something to do—

1. See that your church school has a library. Supply it with good books.
2. Subscribe to your church paper. Get Christian Endeavor helps. Have some missionary magazine in the library.
3. Be more diligent in your daily study of the Bible.

To think About—

1. What kind of literature do the people of your community read? (Why not make a survey and be sure. Ed.)
2. What is the best guide for selecting good books?
3. What are some of the advantages of reading a book for pleasure?

Suggested Hymns—

"Wonderful Words of Life."
"I Love to Tell the Story."

S. E. M.

The eyes believe themselves; the ears believe other people.

—*Greek Proverb.*

Sunday School

By Rev. H. S. Hardcastle

JOSEPH'S READINESS FOR SERVICE.

Golden Text: *Seest thou a man diligent in his business? He shall stand before kings.*—Proverbs 22: 29.

Lesson: Genesis 37: 39-41.

The career of Joseph reads like a story book. Here was a young man, somewhat pampered by an indulgent old father, and cordially hated by his brothers, sold into slavery in a foreign country, and yet rising to a position second only to the Pharaoh himself, and in a very real sense the saviour of a nation in a great national crisis. Horatio Alger never wrote anything like it. And it is "a true story." We will do well to seek to discover some of the factors or the qualities which made this success possible.

A Young Man Who Believed in Himself.

Joseph believed in himself. Perhaps he was not just as tactful as he might have been, he was perhaps just a little too cocky in his youth, but he had one essential qualification for success then and now—he had confidence in himself, he believed in himself. He had a sense of mission.

"If you think you'll lose you're lost
For out in the world we find,
Success begins with a fellow's will,
It's all in the state of mind.
If you think you're outclassed you are;
You've got to think high to rise,
You've got to be sure of yourself before
You can ever win a prise."

A Young Man Who Dreamed.

"Joseph dreamed a dream." He saw things not only as they were, but as they might become. He had an active imagination and he put it to work. He believed the best was yet to be. He believed ideals were real. He built his castles and then worked to make them come true. Let no man discount the dreamer, the true dreamer. Let every young man and young woman dream dreams, nurture ideals, follow the gleam.

A Young Man Who Made the Most of His Opportunities.

His brothers sold him into slavery. It was enough to discourage and dishearten the young man. Worse still a false accusation resulted in his imprisonment for two years. But Joseph did not whimper or give himself to self-pity. He accepted handicaps as a challenge. He made the most of every opportunity to learn and to serve. He went from strength to strength. Like every other great man by doing the thing next to hand he learned how to do greater things.

A Young Man Who Served.

"And he served them"—this was the characteristic note of Joseph's life. He did not ask how much he was going to get out of a thing. When he saw something that needed to be done, he did it. When he had an opportunity to serve, he served. Nothing was too hard or too humble in the line of duty. And because he was faithful in that which was least, God made him ruler over many things. Service is the way to both greatness and to success.

A Young Man Who Lived by His Highest Convictions.

Joseph had high ideals and he was determined to live by them at whatever cost to himself. When his master's wife tried in one way or another to seduce him, his sense of honor and his loyalty to God stood him in good stead. Because he worshipped the true God he would not sin against Him. How desperately modern young men and young women need the courage of their convictions! As Dr. Roger Babson emphasized in his interesting and inspiring address to the members of the graduating class at Elon last week, the ultimate factors in success are spiritual qualities. There is no substitute for character. In private and in public life, Joseph's integrity of character was the saving element and the secret of his success.

A Young Man Who Had A Sense of Stewardship.

"It is not in me: God shall give Pharaoh an answer of peace." Joseph had confidence in himself as was stated in an earlier section. But Joseph knew that he did not have anything that was not given to him. What he was and what he had he held as a trust from God. And he used it for God. The truly great man is an humble man. The truly great man will hold what he has in stewardship and use it not for selfish ends and purposes, but for the advancement of the Kingdom of God.

A Young Man Who Succeeded.

We do not know how much money Joseph was worth when he died. But we do know that he was rich in character and in a good name which is more to be desired than great riches. He reached a position of eminence, like unto a Prime Minister of today. Undoubtedly he had large means. But Joseph's greatest wealth and greatess heritage to succeeding generations was his success in achieving out of the experiences through which he passed, an integrity of character which even today is a model of young men who aspire to the highest and best.

A Young Man Who Refused to Hold A Grudge.

We shall see in a later lesson Joseph's magnanimity in forgiving those who had wronged him. He was too big a man to hold a grudge. His greatness is nowhere seen to any better advantage than at this point.

A Young Man Who Had Religion.

In the last analysis the secret of Joseph's life was his religious faith. He believed in God, not so much as an intellectual proposition, but as a personal experience. He believed God was his ally in the realm of righteous conduct and humanitarian service. It could be said of him as it was said of John: "There was a man sent from God."

CHILDREN'S DAY MATERIAL.

The following is a list of Children's Day supplies, including Pageants, Playlets, Music, Tableaux, Recitations, etc., which can be secured through the Christian Publishing Association of Dayton, Ohio.

A Child's Quest for Christ—A simple pageant that may be adapted to any Sunday School, using a large or small number of children, either, Primary or older groups. Price 30c each, $3.00 per dozen.

God's Shining Way—A pageant with songs. Thirty to forty can take part. Price 35c each, $3.60 per doz.

Happiness Highway—A pageant for Junior children. Songs, ect. Price 35c each, $3.60 per dozen.

Children of Galilee—A Children's Day dramatization for Beginners, Primary and Juniors. Price 35c each, 12 or more copies 25c each.

Golden June—Songs, Recitations and Exercises. Price 10c each, $1.00 per dozen.

God's Garden—Service for Primarr and Junior Departments. Price 15c each, $1.00 per dozen.

Treasures of Youth—A Pageant. Price 30c each, $3.24 per dozen.

A Daisy Chain—Flower Sunday or Children's Day. Music, exercises and recitations. Price 10c each, $1.00 per dozen.

Songs of Youth—Music and Recitations. Price 10c each, $1.00 per dozen.

There are many other titles. Material will be sent on approval with the privilege to return in five days only.

Send all orders and remittances to The Christian Publishing Association, 219 South Ludlow Street, Dayton, Ohio.

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

Unacceptable Offerings.

"Ye have brought that which was taken by violence. . . . Should I accept this at your hand?"—Mal. 1:13.

The prophet complained that the people in their worship brought sacrifices of the worse sort, the lame, the stunted and the sick. We too would criticise this offering. We wonder if we see it as clearly in our own case? We give to the Lord when we think we can spare, we give that which we can cast off without sacrificing anything. We put off prayers till we are sleepy and mentally unfit to talk to any one, much less the Lord. We look after our needs, as we see them, first. Is this not like bringing the lame, the halt and the sick to the altar?

Nothing but our best is worthy of laying upon God's altar.

Prayer—Dear Heavenly Father, Thou hast given Thy best for us. What have we given Thee? Help us give our best for Jesus' sake. *Amen.*

TUESDAY.

Why the Uncertainties and Fears.

"Why are ye so fearful? How is it that ye have no faith?—Mark 4:40.

It must be remembered that these words are addressed to the disciples who had been with Jesus during all His ministry. If anybody had any faith certainly they should have had, even in the dangerous storm. Jesus was still with them. They could have the faith that we think should have been actually engendered by His physical presence with them. They knew His power.

And yet, are we not just as foolish? Our lives have been crowded with evidences of God's power and His all-comprehensive goodness. Evidences of history pour upon us like an avalanch. What more do we expect? What more can we expect?

"The Lord is a buckler to all that trust in Him." "None that trust in Him shall be desolate." "He shall save them because they trust in him." "Trust in the Lord and do good, and verily thou shalt be fed." Said Job, "Though he slay me, yet will I trust him."

Prayer—O God, help us through Jesus Christ, into a supreme faith. Each day brings its trials and we need Thee. This we ask for Jesus' sake. *Amen.*

WEDNESDAY.

Partners with God.

"Striving according to his working, which worketh in me mightily."—Col. 1:29.

Paul was certain that the world could never be right without Christ. He was certain that man without Christ was nothing and could be nothing. He was certain that the world would never be what God wanted it to be until man joined Christ in the great plan of salvation. He knew most certainly that he himself was nothing without the Master.

Trusting in ourselves, we are trusting on a broken stick. Our wisdom is folly, and all of our strength comes to failure ultimately. But trusting in Him, we are able to do what He wants us to do, and where He abides there is happiness and peace. To do this, we must strive with him according to His working. His aims must be ours and then all things will be ours.

Prayer—O God, make our every action within the compass of thine own desire. *Amen.*

THURSDAY.

A Half-Hearted Effort.

"And he smote twice and stopped . . . (and Elisha said), Thou shouldst have smitten five or six times."—II Kings 13:18-19.

In this act Joash simply displayed one of the greatest weaknesses of human nature—discouragement when we strike and get no results. The philosophy here is, keep on. "If at first you don't succeed, try, try, again."

Like as the arrows were placed in Joash's hands, God places abilities in our hands and commands us to go into His vineyard and work, and whatsoever is right He will give us, yes, good measure, heaped up, pressed down and shaken together, will He give to those that give of themselves to Him. If we will learn this lesson, we will be beating on the ground, so to speak, day and night, till our arrows are broken or worn out and we have nothing else to beat with.

Prayer—Dear Heavenly Father, make us insistent souls. Make Thy everlasting soul to live within us. In His name, we ask it. *Amen.*

FRIDAY.

A King's Decree.

"The writing which is written in the king's name, and sealed with the king's ring, may no man reverse."—Esther 8:8.

The seal and ring of any king is a sufficient authority for any decree. Though this authority be in the hands of a subject, no man in all the realm dares move contrary to it.

We Christians hardly realize the power we have in the name of the King of kings. It is signed with His name, sealed with the blood of His son, and empowered with the Holy Spirit. In His strength, we are called upon to go forth "conquering and to conquer." If we fail, it must be because we have not used heaven's decree.

Prayer—Our Father, make Thy Word and Thy Spirit our bulwark, our strength and our shield. *Amen.*

SATURDAY.

God's Drawings.

"He sent from on high, He took me; He drew me out of many waters."—Psalm 18:16.

The sorrows of death surrounded the psalmist like the murky waters of a stormy sea. He was in a sinking boat. The sea was about to close over his head.

But God was round about him, even as the deadly waters were round about him. God "took" him, as the sea was ready to take him. God drew him out of the waters, as definitely as they sought to draw him down into their horrid depths.

"Many waters" compass us also about for destruction. They are vast, reaching to the ends of the earth. They are deep, reaching to the confines of hell. They are strong, and a man's power is as nothing against them. But ours is the God of the sea as of the land. Can we not trust Him? Can we do less than trust Him wholly?

Prayer—Save us, Christ of the seas, for the deep waters go over our souls. Save us for Thy name's sake. *Amen.*

—*Amos R. Wells.*

SUNDAY.

The Long Warfare.

"He shall bruise thy head, and thou shalt bruise his heel."—Genesis 3:15.

Ah, the age-long conflict between man and the devil! Now one is on top and now the other. Now man bruises the serpent's head, and now the serpent plants his poisonous fangs in the man's heel. There seems no end to the warfare.

Is it an equal warfare in our life? Is it a see-saw between right and

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

PILATE AND THE CROSS.

"And Pilate called together the chief priests and the rulers and the people, and said unto them, Behold, I having examined him before you, found no fault in this man touching those things whereof you accuse him; no, neither yet has Herod . . . . What then shall I do with Jesus?"—Luke 23:13-14; Matt. 27:22.

I. *Pilate called together . . . the People*—And since that day, whether the world itself has wished it or not, it has largely called together to consider Jesus. It was perhaps the first time a ruler had issued a general call to the people to come together for that purpose, but it was not the last time. Whenever the nations of the earth sit in conference, whether they so state it or not, they are considering the very spirit and principles of Jesus. More and more it shall be so, even as the model prayer is answered, *"Thy Kingdom Come."*

Luke tells us who were true: *"The chief priests," "the rulers,"* and *"the people."* What a group! Headed by Pilate, followed closely by the priests, then the rulers, and last, but not least, the people! How differently they thought on almost any subject—Roman and Jew; priest and people; rich and poor; learned and illiterate—and yet on one matter, they had been molded into a common moving passion—namely, the crucifixion of Christ!

How fickle were the hearts of the people! Yesterday they sang his hosannas, today they cry his crucifixion; yesterday they waved palm trees above his head, today they strike him with the staff upon his face; yesterday they strewed the flowers of heaven in his path, today they beat his back with the implements of Rome.

While there are so many in that crowd which was called together there are some we sorely miss. Where is Nicodemus? He is an official in the court—one of the seventy judges upon the bench! Where are Peter, and James and John? The had followed Jesus into the most sacred places. Where *are* they? Where are scores and scores of the members of the church today? Where are they now? Why aren't they here? The people have been called together by the Holy Spirit of God himself to "consider Jesus," why have they not come? The Bride and the Spirit say come; why did they not answer in person? Where are the followers of Jesus? Too early in the morning? They had been with Him the whole night through until now! Some of them asleep at home? Those who were awake could have, and perhaps did, call them before now! The *"people"* had been called by Pilate, how did the Disciples escape the summons?

If I had been in Palestine
A poor disciple I had been;
I had not risked of purse or limb
All to forsake and follow him.

With the glad crowd that sang the psalm,
I too had sung, and strewed the palm;
Then slunk away in dastard shame
When the High Priest denounced His name.

Beside the cross when Mary prayed,
A great way off, I too had stayed;
Not even in that hour had dared,
And for my dying Lord declared.

But listen, my friends, while Jesus stood alone in Pilate's hall, and alone upon the Cross of Calvary, thanks be unto God, he has not had to stand alone since, for in that self-same hour the poor thief on the cross began to head an humble march of humble men which has not ceased unto this very day! When pity and fear began to reduce the mob, more courage began to be begotten in the hearts of men, and women, and even children, than this old world has been able to muster or measure; and everywhere there are those who love him, and would even now die for him.

II. *"I Have Examined Him."*—Pilate, at least, was a judge, and knew and honored the processes of Roman justice. He examined Jesus. Let that be said in his favor. He examined Jesus. He did not cast him aside without consideration. He did not pass him up with a haughty sneer. He did not strut along in his own way in sheer indifference. He examined him. He put his whole mind and soul into the matter of going into and through the case of Jesus. He was not trying to get religion, he was trying to get the truth. For that he humbly asked, and that he found! And when the facts were all before him he said of Jesus, *"I find no fault in him."* Jesus Christ had passed the examination before God and the angels in the Garden of Gethsemane, and now he makes good in a court of common justice before men!

He will make good in your court, if your court makes good! If the court of your conscience will hear all the facts, foot up all the figures, and put common ordinary faith in the truths you yourself find, Jesus will pass par in your court. But how can a man know him if he will not consider him? How can a home be transformed by him into which he is never invited? Pilate asked him what is truth? And when he was through receiving his answer, he said to the whole people, *"Behold the Man."*

If Jesus Christ is a man—
And only a man—I say,
That of all mankind I cleave to him,
And to him will I cleave alway.

If Jesus Christ is a god—
And the only God—I swear,
I will follow him through heaven and hell,
The earth, the sea, the air!

III. *"What Shall I Do With Jesus?"*—Like Judas, Pilate chose the strong, well-nigh invincible crowd. Knowing more of the results than Pilate could at that time know, perhaps it was hard for him to turn down the strength and the courage of Caiaphas and his crew to side with the forsaken, homeless Peasant, who did not even speak for himself. The surface is so much before us it is hard to choose like God! *"God has chosen the weak things of the world . . . and things which are despised, hath God chosen."* Judas did not see much in front of Jesus and the disciples; perhaps Pilate saw far less. Judas chose Caiaphas; Pilate chose Cæsar. With what results? Judas, a suicide in Jerusalem, and Pilate a suicide in Spain. The strength they chose was naught.

What shall I do with Jesus? Ignore him? Maybe! Strike him? Surely, if you wish! Crucify him? It has often been done afresh! Or love him, and serve him? But you say: The church is so weak! And I say: Was Caiaphas strong; or Rome right? The band of disciples was too weak to follow Jesus all the way to the cross, for the Gospels say: *"They all forsook him, and fled,"* but weakness became strength, and the march of those eleven men could not be stopped by the crowd, or the cross. Humanity can never repay them, nor their Christ, for the way they and he suffered until it shall become like them, willing to suffer to the bitter, triumphant end for the sake of the right.

What shall I do with Jesus? Why, step over on his side, of course, however lowly and despised it may seem. I had rather kneel by the side of the dying, than stand by Caiaphas, or even Cæsar himself.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

There is no letter from the Orphanage this week, but its absence speaks most poignantly of the sorrow which the early Sunday morning news of the death of the Chairman of its Board of Trustees brought to Superintendent and children alike. Mr. Johnston was absent from the Orphanage attending the funeral of Mr. Darden on Tuesday in Suffolk, Virginia, and did not return home soon enough to get a letter for his page this week. J. T. K.

REPORT FOR JUNE 3, 1937.

Amount brought forward		$6,992.35
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Mt. Zion	$ .70	
First Church, Greensboro	11.02	
Bethlehem	3.56	
Pleasant Ridge	2.50	
		16.78
Eastern N. C. Conference:		
Moore Union	$ 3.00	
Wake Chapel	7.00	
Henderson	5.00	
		15.00
Western N. C. Conference:		
Smithwood	1.43	
Big Oak	4.00	
Zion	5.20	
Seagrove	1.50	
Grace Chapel	4.35	
Shiloh	2.00	
		18.48
Eastern Va. Conference:		
Oak Grove	$ 1.95	
Berea, Nansemond	5.00	
		6.95
Valley Va. Central Conference:		
Mayland	$ 1.00	
Winchester	4.74	
Lineville	6.94	
		12.68
Ga. &— Ala. Conference:		
Ambrose	$ 5.00	
Rose Hill	7.00	
		12.00
Specials.		
Mr. May, spport of children	5.00	
Men's Bible Class Rosemont Sunday School ..	12.50	
The Fidelity Bank	12.50	
		30.00
Total for week		$ 109.89
Grand total		$7,102.24

CHINA SHARES.

China's sympathy and gift of over $100,000 to U. S. A. flood sufferers shows her desire to be continually a member of "The Family of Nations" and her interest in other peoples' problems and sorrows as well as her own destiny.

"I BRING YOU JOY."

A ninety-page book by this title has recently come to my desk. It was written by Rev. and Mrs. A. L. Kramer and published by them in New York of this year.

It is an interesting little volume dealing with the joy side of religion. Mr. Kramer was a retired business man at 38, who soon became tired of leisure. Philosophy and psycology lured him for a while, but failure to find joy in them, the loss of property, and the prayers of his wife led him to experiment with religion.

The thesis of the book is that God can and will guide those who yield to His will. Surrender of self makes possible the acceptance of the free grace of God that purifies desires, gives direction to conduct, and puts joy into successful living. The only thing a person can do, according to this book, is to desire the will of God to be done, make a complete surrender to that will, and follow the guiding Spirit. Some will not agree with the authors in many statements, but all who read will find a stimulus to surrender life that leads to happiness.

Among the fifteen chapters are these: "On Prayer," "God and Man," "We Proclaim the Gospel," "Goodness and the Problem of Sickness," "Love and Happiness," "Increasing the Area of Our Surrender," and "A Business Man's Search for God."

The price of the book is only 50c and it is well worth the price.

F. C. L.

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph′ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1.
b ch. 1. 16.
c Ps. 1. 6.

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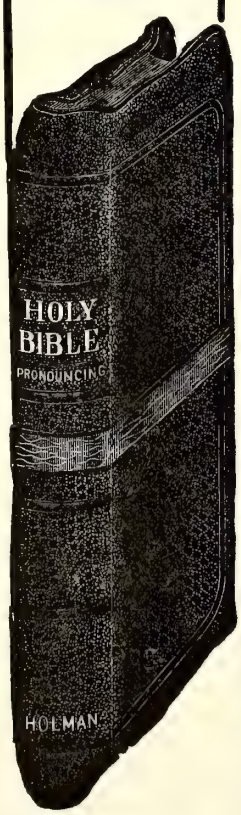

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

ROBBINS.

We, the members of the Randleman Christian Church and Sunday School wish to pay tribute to the memory of S. G. Robbins, who passed away May 7, 1937.

Bro. Robbins was superintendent of our Sunday School for a number of years. He was always on the job and ready to render his service anywhere it was needed. He was loved by all who knew him. Therefore, be it resolved:

1. That we are grateful for what his life has meant to us, for the peaceful, kind, and happy life that seemed to be his.

2. That we realize that God doeth all things well and, while we mourn the loss of one who meant much to his church and community, we bow in humble submission to His divine will.

3. That we extend to his wife and family our deepest sympathy, realizing that they have lost a good, kind, and loving husband and father.

W. G. LAMB,
A. P. GASTER,
ELI FREEMAN.

KLAPP.

Mrs. Ella Suitt Klapp, relict of the late lamented Rev. P. T. Klapp, died at her home at Elon College, North Carolina, Saturday P. M., May 15th, and was buried in the Elon cemetery after a funeral service in Whitley Memorial auditorium, Elon College, Monday, May 17th. Mrs. Klapp was a quiet, retiring, consecrated Christian woman and at the time of her death was 58 years of age. She was a native of Rockingham County, North Carolina, daughter of the late George W. and Sarah Sharp Suitt. She was a member of the New Lebanon Christian Church, Rockingham County.

Mrs. Klapp is survived by a daughter, Miss Ruth Klapp of Elon College; two stepdaughters, Mrs. T. E. Green, Raleigh, North Carolina and Mrs. C. O. Robins, Richmond, Virginia, two stepsons, De Witt Klapp of Richmond, Virginia and Henry Klapp, San Francisco, California. Two sisters, Mrs. W. T. Moore, Reidsville, N. C., Route No. 1, and Mrs. Hardie Shelton, Rockingham County.

The funeral services were conducted by Rev. J. W. Patton of Elon College and Dr. C. H. Rowland, Greensboro, North Carolina. "This is the victory that overcometh the world, even our faith."

J. O. ATKINSON.

FAISON.

Leonidas Beauregard Faison, son of Dempsey and Sarah White Faison, departed this life and went to the reward of the faithful Friday, April 23, 1937, at the age of 75 years.

Brother Faison was a native of Sussex County, Virginia, and a resident of this county all his life. He was a life-long member of the Christian Church, a charter member of Burton's Grove Christian Church, and also a charter member of the Wakefield Christian Church. Brother Faison was a loyal and faithful worker and always had the interest of his church at heart.

He was married to Miss Essie L. West, June 14, 1899, which proved to be a very happy and successful union. Brother and Siste Faison were an inspiration to all who came to know them for their loyalty to the Master's cause and for their Christ-like living. To them were born five children—three sons and two daughters, who survive them. They are: Franklin Faison, of Staunton, Virginia; L. B., and West Faison, of Roselle, New Jersey; and Mrs. Ruby Peeble, of Elizabeth, New Jersey; and Mrs. S. G. Nugent, Richmond, Virginia; one grandson, West Faison, Roselle, New Jersey. He is also survived by the following brothers and sisters: Miss Maud Faison, Mrs. Etta Lane, Mr. F. F. Faison, and Mr. R. L. Faison of Wakefield; Mr. J. J. Faison of Waverly, Virginia.

A devoted husband shall be missed by a loyal companion, a loving father shall no longer counsel and advise his children, brothers and sisters shall miss him, a church which has long been the receipient of his counsel and support shall miss him in the flesh, but shall live on in the hearts of those who knew and loved him, for he labored not in vain and truly his works shall follow him.

We therefore commend to those who mourn his departure the God of his life and the Christ of his love.

The funeral services were conducted from the home in Wakefield by the writer, assisted by Rev. R. H. Humphrie of the Methodist Church and Rev. C. C. Jones of Halifax, Virginia. The interment was in the Wakefield Cemetery.

B. H. WATKINS.

YOUTH FELLOWSHIP.

(Continued from page 10.)

be corrected. Post it on your bulletin briefly the defects and necessary remedies; then check off the list each item board as the "Cleaning List"—State as it is "cleaned." Get your entire group into the spirit of "House Cleaning" and your society will take on a luster of enthusiasm and newness that will be an inspiration to all who attend.

WOODROW J. HALSTEAD,
Prayer-meeting Sup't, Va.
State C. E. Union.

THE FAMILY ALTAR.

(Continued from page 12.)

wrong? Can we never be sure of ourselves, whether we shall please God today or displease Him? Nothing is more unsatisfactory than that.

And it need not be such an unsatisfactory life. On our side may be the only Power that can vanquish the devil and his cohorts. For our Helper we may have the One who will in the end defeat the devil. We have only to ask Him, and He will be our constant and effectual Ally.

Prayer—Make our every day a victory, O Christ. And may we have no thought but of triumph through Thy might. *Amen.*

—*Amos R. Wells.*

MISSIONS.

(Continued from page 9.)

Windsor	.80	
Holy Neck	1.20	
Mt. Carmel	1.20	
Durham	1.60	
Total for Cradle Roll		$ 39.10
Specials		
L. E. Smith	$ 5.00	
Mrs. George Spain	1.00	
J. O. Atkinson	25.00	
J. E. West	1.00	
Charles D. Johnston	5.00	
Miss Olive Gould	1.00	
Mr. & Mrs. Horace W. Phillips	5.00	
L. R. Jones	5.00	
Junior Philathea Class, Suffolk	10.00	
A T. Holland	5.00	
Elon College	12.00	
Men's Bible Class, Park's Cross Roads	9.00	
Total for Specials		$ 84.00
Summary:		
Women's Societies		$1,482.95
Young People		252.32
Juniors		110.90
Cradle Roll		39.10
Specials		90.10
Grand total		$1,977.27

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

What Do You Think?

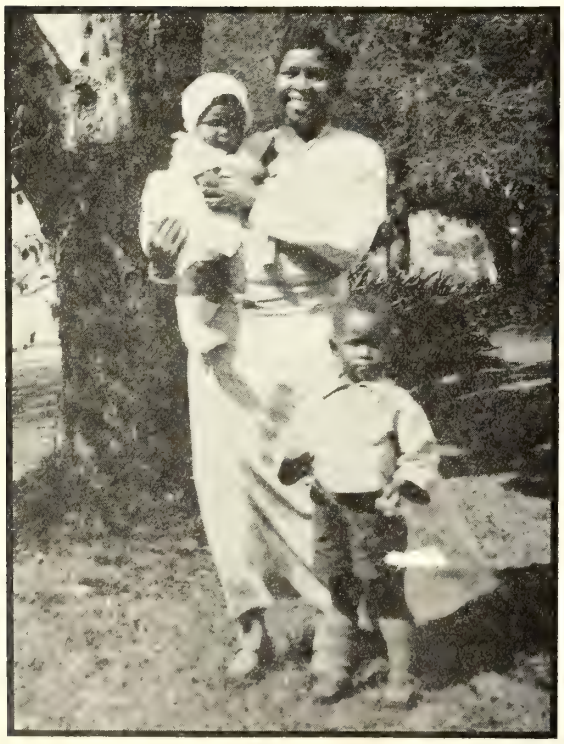
WHY SEND MISSIONARIES TO NON-CHRISTIAN PEOPLE?

Aren't they happy?
Why bother them?

These questions are often asked by Church people who have a right to know the answer. This writer has sometimes wondered himself and has looked for evidences. Christians are not justified in working blindly without some reasonable assurance of what results may be expected.

The two pictures on this page show something of the evidence of Christianity at work. The one above presents the Doctor-Priest from Africa. This person is supposed to understand the gods better than anyone and to present the message of the gods to the people as well as to heal the bodies of the sick. It seems to be fair to say that the witch doctor is the final product of a certain type of religion. It is likewise fair to say that a mother and child may well be illustrative of Christianity at its best.

A NATIVE AFRICAN WITCH DOCTOR.
A Native African Religion at Its Best.
Happy?



A NATIVE AFRICAN CHRISTIAN.
A Product of Christian Missions.
Happy?

WHY THE DIFFERENCE?

Apparently there is a great difference between the inner experience of the persons whose pictures you now see. One face registers fear, doubt and hatred. The other is equally as full of joy, peace and hope. Why the difference in these persons? They both live in the same country with the same surroundings. The one difference is Christianity.

It may not be right to say that happiness is the ultimate goal toward which to strive, but surely the development of those inner characteristics which bring the most wholesome and lasting happiness is worth striving for. This is what Christianity does. It releases the inner springs of love and drives out fear.

When you are asked to make an offering for missions think of the differences it will make in the people who hear the message that you will help to give them by your offering.

HISTORICAL SOCIETY
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, JUNE 10, 1937. NUMBER 23.

Elon College Library 3X

JUNE

And what is so rare as a day in June
Then, if ever come perfect days;
Then heaven tries earth if it be in tune,
And over it softly her warm ear lays;
Whether we look or whether we listen,
We hear life murmur or see it glisten.

Every clod feels a stir of might,
An instinct within that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers.

—*James Russell Lowell.*

LET THERE BE LIGHT

PERSONALS

News from the Churches

Miss Pattie Lee Coghill has been at her home near Henderson, North Carolina, recently because of the illness of her mother who had improved at the last report.

The Virginia Valley S. S. & C. E. Convention is in session Thursday of this week at Mt. Olivet (G) Church. Rev. and Mrs. Joe A. French, of Ocean View (Norfolk, Va.), are among the guest speakers.

In addition to his large pastoral field, Rev. Roy D. Coulter is editing a Daily Short Sermon column which appears in the Northern Virginia Daily.

Our Winson-Salem (N. C.) Church has planned a two-hour Sunday morning service beginning at 10 o'clock. They will begin with class sessions, then a brief worship and then the regular church worship service.

The North Carolina and Virginia S. S. & C. E. Convention is in session Thursday and Friday of this week at the Bethlehem Christian Church, located at Altamahaw, North Carolina, on Route 54, between Reidsville and Burlington. The Pilgrim Fellowship is in charge of the Thursday evening program.

Winston-Salem (N. C.) Church received four new members during the month of May, three by letters of transfer and one on confession. They had Roll Call Day the last Sunday in the month, and of their 73 members 46 answered present in person and three by message. They report a very fine service with several visitors.

The First Christian Church of Portsmouth (Va.) held a series of services last week with the pastor, Rev. R. L. House, speaking on the following topics: "A Pillow or a Pillar?;" "Addition by Subtraction, or the Sin of Being too Busy;" "I am Joseph;" "And Abram was Seventy-five Years Old When He Departed Out of Haran;" "The Keys of the Kingdom, or the Enduring Church."

Regardless of the unfavorable crop conditions in Eastern North Carolina and South Carolina for the past few years, Rev. A. R. Flowers keeps busy at some religious task. He contends that there is more than one way in which a person can render profitable Christian service, and since having had a chance to read some of the many letters that he received from appreciative people, I am sure he is one hundred per cent right.

Virginia Boykin.

The Christian Sun has received the following announcement and extends its congratulations and good wishes to the bride and groom.

The Rev. and Mrs Charles Henry Rowland
announce the marriage of their daughter
Birdie Mary
to
Mr. Martin Thompson Garren
on Saturday, the twenty-ninth of May
nineteen hundred and thirty-seven
Greensboro, North Carolina.

"Meet the Master in the Mountains at Massanetta" is the invitation of the Virginia Christian Endeavor Union to its 43rd Annual State Convention at Massanetta Springs, Virginia, June 17-20, 1937. The convention speakers will include Dr. Daniel A. Poling, Rev. Joseph H. Cudlipp, W. Roy Bregg, Carroll M. Wright, Dr. H. S. Hardcastle, George H. Wilson, George Oliver Taylor, Rev. Harold Cheyney, and Rev. J. E. McCauley.

S. C. E. Warrington, a member of First Christian Church, Norfolk, Virginia, is registrar.

MORGAN REUNION.

On Saturday morning, May 29, 1937, at about 7:30, the writer left his home, 3507 Bainbridge St., Norfolk, Va., with his brother, Silas A. Morgan, and his wife and two daughters, Lucille and Ella May of Newport News, Va., for the old Morgan community in Moore County, North Carolina. We had a lovely trip out of Va. and into our home-state, with a pleasant stop in Raleigh, the State capital, and by the middle of the afternoon, we were in the old home community enjoying the scenes of the days of our childhood.

My brother, Silas and I visited that Saturday afternoon the old mill, known in our day as "The Monroe Mill," but now is known as "Brower's Mill," where I used to carry the wheat and corn to have ground into meal and flour for our family. From the old mill we went to the old home where our parents raised their large family of nine boys and four girls. Here we enjoyed viewing again the old hiding places, and other scenes of our early days. The old barn, the spring, and the sacred spot where our parents, and other members of the family are buried, brought back tender memories of long ago.

But the real purpose of this trip was the annual "Home Coming" of the Morgan family. So after a good night's rest at the home of my brother, Nealie J. Morgan, at Carthage, N. C., we went on Sunday morning, May 30, 1937, to old Tyra M. E. Church. that now stands on the ground of the old school house, where most of the Morgan family first went to school, for our "Home Coming" service. Here we were met by hundreds of our family relatives, and a day of great fellowship was enjoyed. The first hour was spent in meeting and greeting our kin-folks and friends. The next hour was spent in a service of worship in the old church. This writer being the only Morgan preacher of the gathering, was the speaker of the occasion, and brought a simple message on "Keepers of Three Homes." A trio was sung by N. J., S. A., and J. F. Morgan, entitled, "Take Time to Be Holy," and J. F. Morgan sang a solo, "The Land Where the Roses Never Fade."

J. M. Morgan, a cousin of the writer, was chairman of our committee on arrangements, and he and his committee saw that every thing was carried out properly. After the service in the church, the people gathered about the long well-filled table, and enjoyed a most delicious meal, and then visited some more, and in the late afternoon returned again to their various homes, happy over the thought of having met once more such a large number of their relatives and friends.

The committee on arrangements met in the afternoon and voted to continue these annual "Home Coming" services, naming as the date for the meeting the last Sunday in May of each year. The matter of our next year's speaker was left with the chairman of the committee.

At the evening hour of this day of happy fellowship, this writer had the privilege of speaking to a large audience in the Carthage Methodist Church, where he was again blessed with the privilege of meeting many more of his friends of other days.

On behalf of the Home Coming Committee, and all the relatives of the Morgan family, I want to thank every one who helped to make the day success. We are especially grateful for the many friends of the family, who, though not related, have done much to make the Home Coming, not only a success, but a great blessing, as well. May God bless you every one, and may we all have many other such happy days on earth ere our Heavenly Father calls us to that greater home coming on the other shore.

J. F. Morgan.

STEWARDSHIP IN OUR CHURCHES OF THE SOUTHEAST.

The Executive Committee of the General Council of Congregational and Christian Churches has designated this bi-ennium, 1936-38, of our church as a Stewardship Period for special study and emphasis in all the churches of our Congregational-Christian fellowship. It suggests to all churches the importance and value of introducing a stewardship program in a church, say for a period of a month, when stewardship study and instruction shall have right of way in the church program and in all the departments of the church.

If such a program were carried out in all of our churches in the Southeast, there would be a real deepening of the spiritual life. Many of those inactive members would be reenlisted. The financial atmosphere in many churches would become a joy. Benevolence would be properly cared for. Methods of securing church funds would be greatly improved. Try a real honest-to-goodness stewardship program in your church for a month and see what will happen!

Suggestions for Local Church Programs

1. *Preaching*—Series of sermons; pulpit make it plain that Christian stewardship is a basic, spiritual, vital message of which character is the objective; a pinciple on which daily life must be organized in order to be fully Christian.

2. *Study Classes*—Whole church studying stewardship for four or six weeks; classes for all ages and groups young people, adults, women's society, brotherhood, and church officials.

1. *Literature*—Distribute carefully selected literature; with comment from the pulpit and in bulletin.

4. *Church School*—Encourage some one quarter; prepare the teachers to classes to use stewardship text-books teach stewardship.

5. *Special Speakers*—For an occasion; before certain groups; at a supper, five minute talks by interested laymen.

6. *Pageants and Plays*—Dramatize stewardship; readings; recitations; dialogues; playlets; and pageants.

7. *Institutes*—Local church all-day institute; small group of neighboring churches; intensive study with strong leaders; round table discussions; and forums.

8. *Circulating Library*—Several books of recent date interpretation of Christian stewardship; in charge of someone deeply interested who will place and follow up the books; get a book read in every home.

9. *Illustrate*—Charts; mottoes; bulletins.

10. *Church Night Program*—Dinner or buffet supper; stewardship worship service; classes for different ages; assembly period with address, stereopticon, pageant, seminar.

11. *Contests*—Posters; oratorical; reading with assigned material; essays with assigned book and subject.

12. *Fellowship of Stewardship*—Teaching of the principles of stewardship which does not lead to their definite practice is vain; definitely enlist and enroll as many as possible.

Out of such an intensive program for a month—preaching, study classes, reading, etc.—stewardship principles will become clear and a Christian philosophy of acquiring, spending, giving, using, sharing will be developed to the joy of those participating. Begin now for a Fall program in your church.

Write your Commission on Christian Stewardship, or your Conference Leaders.

Archie H. Hook,
Chairman,
Troy, Ohio.
Warren H. Dennison,
Executive Sec'y.

YOUNG PEOPLE AT GRANDVIEW (TENN.) SUMMER CAMP
Will You Join Them This Summer?

GOOD NEWS.

Have you noticed how liquor and cigarette advertising have turned to the fine, pure things of life in the exploitation of their products? Notice the pictures of beautiful flowers, horses and birds, beautiful girls and women, strong stalwart men, athletes, locomotive engineers; and the descriptions of "purity and beauty," "healthy nerves," "nerve control," "grand life in energy," "it's all nectar," "mellow glow," "golden wedding," etc., all used in depicting like qualities to these products and stating their purpose to be the "education of the youth of today" in how to use these things properly.

The good news is, that the Kiwanis Club International (therefore local) has decided to take a stand against such a sacrilege, which desecrates the fine and noble things of life that ought to be reverenced. This organization is memoralizing college and high school men and women of this country to express themselves militantly against this "all wise" stand.

When it can be understood that any business using pictures and quotations of outstanding amateur and professional athletes in every sport, in a nation wide campaign obviously designed to encourage the use of such products by young boys and girls, and without detrimental effect upon athletes wind and physical capacity, and even furthermore stating that the use of these things aid them in their accomplishments, it will then be understood that such uses are a base misrepresentation and a desecration to that which is high and holy.

It is wonderously encouraging to our optimism to believe that there is a move on foot branding such advertising as misrepresentations and contrary to established facts; that it is mercenary and unprincipaled; that the righteous fathers and citizens are being called upon to oppose such a sacrilege and anything designed to encourage the use of these things.

When these advertising interests can be caused to stop using "purity and innocence" in its various forms, in telling of the quality of intoxicants and cigarette smoking, a glorious step forward will have been taken in the truth about things and in Christian usefullness to mankind. Here is hoping.

H. E. Rountree.

There are two worlds: The world that we can measure with line and rule, and the world that we feel with our hearts and imagination.

—*Leigh Hunt.*

EDITORIAL STAFF

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George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

TO THE COUNTRY CHURCHES IN N. C.

This is intended for members of country churches in North Carolina, but if you want to read it, just keep right on to the end. It is addressed to those churches because the writer is a member of one of them. He remembers being a deacon and superintendent in Mt. Bethel, and never misses a chance to go back to the home church. There is a little message he wants to give to these country friends and relatives of his this week.

Make it a habit to read your Church Paper. Sometimes it may not seem like it is worth the reading, but if you keep on reading it week after week you will find it surprising how much you learn about what the big Church of which you are a part is doing. You may often differ from what you read, but just remember that this difference of opinion is one of the fine things about your Church. Do not be afraid to read what your friends say in the Church Paper. It will do you good to read. Reading has given many opportunities that would never have come without it.

Attend not only the local church, but the conventions, conferences, and training schools in your section. It may be difficult to do sometimes, but if you work the crops right it will be possible for you to get away for just about all such meetings. In fact, you will have just as much to eat, and you will live much happier. I know, for I have tried it. If you attend the Elon Summer School of Leadership Training, the Sunday School Convention, and the Annual Conference, and such other meetings as may be scheduled for your section, you will soon know much more about the Church and the religion which you profess than you ever thought you would know. Don't be content just to work and worry, without learning and worshipping.

Take pride in your church. The building is dedicated to God. The ground is the garden of God. The people are the children of God. Never be ashamed of your church. Serve it and sacrifice for it, if that is possible. The first ten dollar gift ever made by this writer was for weatherboarding and roof for his own church. It was a little difficult to give, but that gift opened the way to greater joys and activities. Give to your church like you believe in its worth and it will give back to you untold blessings. And remember that the local membership is only a small part of the larger group in our Church and that our Church is only a small part of the Church Universal that includes all the children of God. It is a big, fine fellowship of which you are a part. And we need that fellowship. Life is too short for it to be lonely. Make friends. Love your neighbors near and far. Learn what they are doing, how they live, what struggles they have to face, and ask God to help you to be brotherly to them. In this way you will find a constantly growing list of friends. One of the richest heritages of my life is a list of friends that reach around the earth and even up into heaven. Be proud of your friends, who are members of the Church.

These suggestions are made in the most friendly fashion, because I like to think that you and I are relatives. Born and reared among the foot-hills of the old North State, we each have something in common. I wanted to write you this letter with the hope that it might help some of you to live a little happier. If you feel inclined, write to me as editor of this paper. It will be appreciated and will help. Thanks.

DIFFERENCES OF OPINION.

In recent issues of "The Christian Sun," including this one, different writers have not agreed on several matters. This is especially true concerning the relative importance of the Ten Commandments as voted by college students, and "Share-Croppers in Georgia. The editor is glad to have people express different points of view. No one has all the truth within his head. Each one must read and when we share one with the other all of us are enriched.

It is told on good authority that Judge John V. Sees, who was moderator of the General Council of Congregational and Christian Church at its last session, sought for years for a church in which he would be free to believe as best he could, a church in which every person had the liberty to think for himself. Finally, he discovered the Christian Church. It was a little church, with a little building and a little program, but one of the fundamental principles of that church states that every individual shall have the liberty of conscience concerning what is right and wrong. It is said that for years Judge Sees insisted in his church and in his conference that every person should have a right to express his own opinion and that nobody could bring charges against one because of his faith. This is a fundamental principle of the Christian Church and of the Congregational Church as well. This principle has cost those who have stood for it much suffering on occasion, and it is a heritage of which we may be justly proud.

Therefore, brethren, debate the issues involved in the Christian program as much as you like. Of course, you will stay away from personalities and personal criticisms and deal with ideas, attitudes, program, or the like. Perhaps in so doing some new idea will dawn upon the Church and progress will be made.

GIVE THEM THEIR WISH.

News reports from Monts, France, say that when Edward, the Duke of Windsor, and Mrs. Wallis Warfield had succeeded in getting both the civil and church ceremonies performed they asked for the privilege of going quietly to the place they had chosen for themselves and to be permitted to live quiet and useful lives without being in the spotlight of publicity. This is a good wish and one they richly deserved to have granted them by a curious world.

Since Edward chose on December 10th of last year to live with the woman he loved, rather than be the king of England, he and his beloved have been mercilessly followed by the gaze of the world. They have had no privacy. The British Government had succeded in doing what it wanted to do. The Church of England has preserved its dignity, and now that the lovers are safely married and have the good wishes of millions around the earth, it is time for the rest of us to attend to our own business and let them find whatever happiness may be in store for those who have defied the rest of the world in search of their personal enjoyment.

J. M. DARDEN.

The facts concerning the life of Mr. J. M. Darden have been told in the daily papers and will probably be told more in detail by other writers in this paper. He was born and reared in Isle of Wight County, Virginia, and made his home in Suffolk, not many miles from his birthplace. By hard work, business ability and good fortune, he was able to accumulate quite a bit of wealth. During recent years he has made real contributions to our Southern Church, not only by his gifts, but also by his service. As assistant secretary of missions and chairman of the Board of Trustees of the Orphanage, he has served in a fine way. Going here and there among the churches he came to know their needs, and many of those churches have succeeded in installing organs, refurnishing their buildings, or erecting new buildings because of the inspiration and contribution which Mr. Darden gave to them. He will be greatly missed in the years that lie ahead.

JOHN D. ROCKEFELLER.

When Mr. Rockefeller passed quietly away just before reaching the century mark, the newspapers were very kind in their criticisms of a man who had been severly criticized by those same newspapers. Mr. Rockefeller was one of our first Americans to build up a large fortune and is said to have possessed perhaps the largest fortune in America. The methods by which he accumulated wealth were criticized severely in the days of his greatest activity, but editors now say that he was a product of his time, rather than the cruel crushing sort of person that he was supposed to have been.

There are those who like to remember that when he started out as a young man he became a tither, that through the years he was a liberal contributor to education, religion, and many types of benevolence, having given away probably half a billion dollars. The people in Ormond, Florida, will long remember gratefully "Neighbor John," and all may profit by following the example of this very rich man who, even when in travel, had time for scripture and a blessing before eating. One excellent recommendation for the character of Mr. Rockefeller is the type of son and grandsons he leaves to carry on now that he is gone.

SHALL IT BE WAR?

The civil war in Spain occasionally threatens to break over the border and include the remainder of the world, certainly Europe. The German and Italian flare-up recently threatened to break the peace of Europe and start the long talked of war. The good judgment of England and France refrain the fiery hands of Hitler and Mussolini for the time being. Americans may be grateful for this service, for it is a protection to us as well as to the people in Europe. We talk neutrality, but if Europe goes to war we are sure to be drawn into it. It is well, therefore, for our state department to work definitely for peace while another part of the government talks neutrality. If we were to spend half as much to sustain peace as we do to prepare for war, the chances are that we would get along better.

Our economic system is now in the midst of a very serious war itself. There has been bloodshed, and unless labor leaders and industrialists can learn cooperation, rather than conflict, the end is not yet. If people could learn that war never wins, whether war is in a family, between neighbors, economic groups or national units, civilization might have a chance to make progress. Until yet, we have not learned it. The capitalist fights for profits, and the laborer fights for his rights.

It is the business of the Church to bring a message of peace to those who are in conflict. It is not the business of the Church to develop hatred, conflict and carnage. It is not time for the Church to sit idly by. These should be busy days for all who know the Lord. It is the business of the Church to introduce the Prince of Peace in the councils of labor unions, industrial boards, and national councils. This is no little job, but it will answer the question "Shall there be war?"

F. C. L.

Misjudged by a fellow missionary, Livingstone gave up his house and garden at Mabotsa, with all the toil and money they had cost him, rather than have a scandal before the heathen, and began in a new place the labor of house and school building, and gathering the people around him. His colleague was so struck with his generosity that he said had he known his intention, he never would have spoken a word against him. Parting with his garden cost him a great pang. "I like a garden," he wrote, "but Paradise will make amends for all our privations here."

"Luck means the hardships and privations which you have not hesitated to endure; the long nights you have devoted to work. Luck means the appointments you have never failed to keep; the trains you have never failed to catch. Every successful man has done the best he could with conditions as he found them, and not waited until next year for better."

Were I to pray for a taste which should stand me in good stead under every variety of circumstances and be a source of happiness and cheerfulness to me during life and a shield against its ills, however, things might go amiss, and the world frown upon me, it would be a taste for reading.—Sir John Herschel.

When one door closes, another opens; but we often look so long and regretfully upon the closed door that we do not see the one which has opened for us. Defeat is nothing but education; it is the first step toward something better.—The Royal Bank Magazine.

CONTRIBUTIONS

SUFFOLK LETTER.

Speaking of a great man, a devoted friend said of him: "He was so human." This description was expressed in a spirit of praise and commendation. But the speaker did not define his standard of human "human." Sometimes it may suggest a lowering of standards and making allowances for human weakness and moral depravity. What does it mean to be "human," in the ordinary use of that word? That is an important question.

Without entering into the theological implications concerning human nature, one might pass over these disputed questions by saying that Jesus Christ embodied the finest revelation of human nature in his life among men on the earth. He represented, in His life and work, the highest and best human ideals and spiritual aspirations. He was a picture of God's idea of a real man—a man with a superb human nature. The man who is "human" will have a touch of the spirit of Jesus Christ. In spite of the doctrine of "total depravity" it is not the normal function of human beings to live in the lowlands of unbelief and sin, when they may look unto the hills where the power of God is available for victorious living.

On the other hand one must study Jesus Christ to know how to deal with erring humanity. Jesus said: "learn of Me, for I am meek and lowly of heart." Jesus gave the world an example of dignity and humility, power and gentleness, judgment and mercy, punishment and kindness. He knew when to speak burning words of warning; He knew the science of human kindness to little children; and He always suited the word to the deed and moved multitudes by His greatness and simplicity. "Never man spake like this man." He was human. Yet He was divine. No person is really human until he touches the source of divine spiritual power.

This is a time when ministers are importuned to lay aside the trappings of the priesthood and dress like laymen. This revolt against the "ministerial attitude" has affected not only the matter of dress, but also the method of preaching. Many people want the minister to preach like a layman. That is to say—there is a demand for a type of preaching that does not make an appeal to the emotions, nor challenge the human will. Of course this demand does not represent the great majority of the people in the churches. But it is there, and it plays a part in moulding public sentiment. People will go to a movie and weep over a sentimental episode, and say it was delightful. But if the minister, under the spell of spiritual enthusiasm, touches the fountain of their tears, they bite their lips or turn the leaves of the hymn book to stifle their emotions, and go back home criticizing the emotional service of the church.

"He was so human." That may be a compliment, or it may be a reflection. It depends upon the definition of the word "human." A man does not understand his "human" characteristics until he finds God. Jesus Christ makes new definitions of life for those who find Him. There is an old saying: "to err is human." That is only a partial truth. To do right is human. To walk with God is human. To be a Christian is human. To hold high standards of faith and conduct is human. To be clean in speech is human. To forgive is human.

I. W. JOHNSON.

A $1,500 LUNCHEON.

Don't get excited. You will not be asked to pay this for a luncheon, nor did anyone else pay such a price, but a movement did begin at a luncheon, held at the writer's home, Commencement day, Wednesday, May 26th, that resulted in more than $1,500 for the college.

Dr. Roger Babson, Mr. Thurmond Chatham, Dr. and Mrs. H. S. Hardcastle, Col. J. E. West, and L. E. Smith, Jr., a member of this year's graduating class were honored guests. After the blessing by Dr. Babson, Dr. Babson remarked that he had read my annual report and asked if it were true that the girls at Elon College slept in double beds. I replied in the affirmative. He said that this was a disgrace and that if $1500 would provide single beds for the girls' dormitories and if we would raise the entire amount by Saturday night of that week, he would give $250. Mr. Thurman Chatham promptly said that he did not want to see New England money go out of North Carolina and that he would give $250. Dr. Babson reminded me that the full amount must be raised by Saturday night. The full amount was raised before Saturday night, and Dr. Babson was so notified.

The following members of the Board of Trustees and friends of the college donated to this fund:

Dr. Roger W. Babson	$ 250.00
Thurmond Chatham	250.00
Dr. and Mrs. H. Shelton Smith	25.00
Dr. W. H. Boone	50.00
K. B. Johnson	50.00
W. B. Truitt	50.00
R. H. Whitehead	100.00
Dr. J. O. Atkinson	50.00
V. R. Holt	25.00
Garland Huffman	5.00
Dr. C. W. McPherson	50.00
Dr. L. E. Smith	100.00
J. H. McEwen	50.00
D. E. Sellars	10.00
Mr. John L. Farmer	25.00
D. R. Fonville	50.00
A. T. Holland	50.00
J. C. McAdams	5.00
C. D. Johnston	10.00
Miss Susie Holland	25.00
Col. E. E. Holland	50.00
L. E. Carlton	100.00
Dr. J. E. Rawls	50.00
Mrs. L. E. Carlton	50.00
J. A. Kimball	50.00
J. M. Darden	175.00

The beds will be purchased and properly installed in the girls' rooms ready for the opening in September. This is a need of long standing, and everyone interested in the college will rejoice that it has been met.

One improvement calls for another. What a fine thing it would be if the rooms in West Dormitory could be redecorated. If there are others who would like to help with such an undertaking, any suggestion or assistance would be greatly appreciated.

Elon College is greatly indebted and profoundly grateful to everyone who has contributed to this worthy cause.

L. E. SMITH.

THE PROBLEM OF ABUNDANCE.

When the creeping paralysis of the depression set in, the first complaint was about the scarcity of money. But most of that which we called money, was not money, but credit based on money values. Values had changed, and being downward, had disturbed credit structures. Little money is needed when credit is plentiful. When credit disappears we resort to the use of money.

What actually happened, then, was first the shrinkage of credit due to inflated values on which credit had been too far extended. Credit, seeing the coming danger, was attempting to get back to a port of safety. This situation in turn, created a greater demand for money; and it was at this point we discovered a shortage of cash in circulation to meet our needs, many of which we had been supplying with credit. Statisticians began to show that we had more money per capita than ever. It was not in cir-

culation, and even had it been, such statements meant little or nothing to the individual who had less or none of the per person money supply. It was at this point we began inquiry as to the whereabouts of our huge amount of money for circulation purposes. Although many banks were not making loans, presumably for the lack of cash assets for that purpose, we discovered that a large per cent of our banks were actually losing money because of interest being paid on cash deposits with few places where this currency could be safely placed for reinvestment.

Thus, our first distress was the need of money. Ironically, this distress came in the midst of an abundance of money. We kept talking about the shortage of money, when in reality we had a money abundance. The machinery for its circulation had ceased to function.

Washington began to pour out public funds to help feed the hungry, while millions of bushels of wheat corn, potatoes, and other food supplies were stored in touching distance of bread lines.

We are now getting far enough away from the picture to see the folly and stupidity of curbing farm production in a time when millions were living off husks. We plowed under growing cotton when a third of the nation was sorely in need of more clothing. We reduced acreage in foodstuffs when the army of the unemployed was half starved.

Our problem then, and our problem now, is not how to create a scarcity, but how to solve the problem of abundance. Our need is not to curb, but to increase, farm production. We must discard the economic theory of over-production. You cannot have over-production in the midst of need. We must place our thought on how to increase consumption, not through waste, but by intelligent usage. We cannot successfully fight volume production, a child of our genius. Our job is to help create a demand; supply will be governed accordingly.

With our great natural resources, inventive genius, personal resourcefulness, ambition to live better, to live happier, and our natural inclination for forwardness of enterprise, our problem is not that of creating and controlling a scarcity, but wisely distributing an abundance.

We can and we will solve the problem. Signs are now in evidence. How rapidly the solution comes and how well the job is done depends upon the wisdom of leaders we continue to choose to complete the task.

C. B. Riddle.

A LETTER TO THE EDITOR.

Dear Sir:

We rejoiced when an article entitled "The Share-Cropper in Georgia," by Miss Emily Dexter, appeared in the May 13th issue of The Christian Sun. It was just the type of article that one might expect from the pen of Miss Dexter, who, as a teacher of Philosophy and Psychology, has learned the art of expressing the truth in clear, accurate, un-impassioned English.

You will understand our surprises, therefore, when we turned the pages of our May 27th issue of The Christian Sun and discovered the Suffolk Letter of Dr. I. W. Johnson criticizing this article.

The fact that Miss Dexter happens to be a member of the present writer's church has no bearing upon the case. This letter is in defense of a principle and not a personality. If we state, by the way, that Miss Dexter is one of the most consecrated Christian personalities we know, we shall only be adding our testimony to the hidden evidence of her own article that this is so.

Dr. Johnson has made sweeping charges which we feel should not go un-challenged. He begins with the statement that "It is not the purpose of this writer to question statistical statements made in this article." A very excellent beginning, but almost immediately he adds, "She has given us only a part of the truth." We are a bit confused by this latter statement. Miss Dexter has confined her article to her subject "The Share-Cropper in Georgia," which has always seemed to us a most admirable trait whether employed by speaker or writer. She has made no attempt to write on the condition of the American farmer in general. That was not her task.

We shall leave the reader to decide whether Miss Dexter's article "has the spirit of hatred and bitterness . . draws hasty and unwarranted conclusion . . . is steeped in the present day effort to create a spirit of war against the owners of property."

The real point at issue, as we see it is: Shall we sit idly by and wait for the "regenerating process" (whatever that may be,) or shall we render the critical judgments of the sensitized Christian conscience upon a world black with sins of man's own making? Shall we mildly fold our hands and leave it all to God, or shall we with the fervor of an Amos and Jesus throw the beacon light of truth upon the wicked places of the earth and pronounce a judgment of doom upon those who defy God and enslave man? Miss Dexter's position is clear on this point. So is Dr. Johnson's, for he says: "This type of pamphlet (Miss Dexter's article) has no religious value for a Woman's Society, especially a Missionary Society." What the latter part of this statement means I do not know, unless it be that missionary societies ought to confine their studies to the heathens of foreign lands. There is some danger in studying our own heathens for we may make some unpleasant discoveries. But the inevitable remark of the foreign student that "I want your Christ but not your Christianity" forced me to conclude long ago that we would do well to give some attention to our own back yard.

I throw myself whole-heartedly on the side of those who believe in Christianity as a leavening process. I am not a devotee of cataclysmic change. But unless the Christian works, as the leaven worketh, I see little hope of "regeneration."

R. Wiley Scott.

Never pick a quarrel even when it is ripe.—*The Commonwealther.*

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First Semester Begins September 16
WRITE FOR CATALOGUE
Helen C. Jenkins, A. B., A. M., *Principal*

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

I FOUND A FRIEND.

Soon after becoming Mission Secretary, beginning September, 1937, I felt impressed to call on Mr. J. M. Darden, Suffolk, Virginia, and share with him my idea and feeling about missions. It turned out to be an event, not only in my life, but in his also. Because of what has transpired since, every detail of the visit and conversation with him come vividly to memory. At the time he was an exceedingly busy man, absorbed in, and organizing, the business ventures that were to mean so much to him, to his future career and to his attitude, to the church and benevolence. Well do I remember his astonishment when in the very busy hour of the day, in the middle of the week, I asked him for a brief interview. On inquiry I told him my errand was to talk with him about missions. "What," exclaime he, "talk of missions in the middle of the week and in business hours?" Giving him an answer in the affirmative, he granted me twenty minutes, dismissing for that long his stenographer and secretary. At the end of fifteen minutes he turned quickly to his check book and began to write. "May I inquire, Mr. Darden, what you are writing?" "I am writing you a check for $100.00 to aid in your work," he replied. "Please don't do that now, as you have not discovered my real motive and the errand on which I have come." "What have you come for?" was his inquiry. "I have come to ask you for a donation of $5,000.00, not for my sake, but to be used in helping to build up the kingdom of our Lord on earth." "That is interesting, and rather astounding," said he, "as it is a most unheard of procedure as far as I am concerned." My twenty minutes were up, but he requested that I spend the night with him, which I did, and before late bed-time, the two of us were together and alone for the evening, he had consented to give his check for $5,000.00, and thus put the kingdom of his Lord in a class with his thinking of the kingdom of his own business. This was the beginning of future magnanimous gifts from this great heart. Some years later he gave me another check for $5,000.00 for missions without my requesting it, and he had begun that career of benevolence and consideration for his church and its institutions which was to make his life memorable amongst us.

Possibly these very intimate events should not be related now and here. And yet, what else is real friendship, if it is not intimate, and to be cherished with joy and delight for an eternity? It would take more than a column of this paper to tell of the marks of personal friendship of this man to the writer, for during the remainder of his life he was the best and most considerate of all good friends. But for his keen insight and diagnosis of my own condition and physical needs, I would doubtless have been in my grave long before he went. He discovered, as even I could not, when I needed hospital treatment, and at his own charges and without solicitation or intimation on my part, sent me to more than one hospital, paying expenses, and insisting that I have the best the hospital could give. At one time he thought that an ocean trip would be helpful and sent me abroad. Landing in London, and being striken, I was taken to a hospital there. The message came by air that the best physicians and nurses would be summoned and when I recovered sufficiently to return, he met me and upon advice of a physician insisted that I go, at his expense, to the mountains of North Carolina, until I was fully recovered. What favor had I ever showed this man to win friendship? None whatever so far as temporal, or physical welfare was concerned. I had only induced him, by the grace of God, to do something for others, to give to missions, to pour out a love offering in gratitude to God for what his Creator had done for him. I am writing intimately. How else can I write, when I think of the blessed fellowship of J. M. Darden. What a great heart. When in Florida and in a Sanitarium for a month or more last winter, he, too, was in Florida more than two hundred miles away from me, under the care of physician and nurse. Out of sheer devotion he drove that distance and we spent a few hours together in delightful fellowship, the last time I was to see his face in the flesh. I do not know how to write of him and in memory of him, except in terms of intimacy, because somehow his great heart went out in the friendship and favors to those who would share with him visions of good things to do. I have no doubt but that there are scores, if not hundreds, today who, like myself, regard this man as one of the best and biggest-hearted friends they ever found. He had a way of making one feel and realize that he was a real friend. He has laid down his life for his friends, for he wrought and labored and toiled that those about him whom he loved should be favored and blessed with his benevolences. "Greater love hath no man than this that a man lay down his own life for his friends." I can say with hundreds of others that J. M. Darden, was a real friend and as I think of his passing away a few days ago, I feel as a certain English writer must have felt, when knowing that the end of his own earthly career was now at hand, closed his last letter to his friend by saying, "Good night. I will see you in the morning."

J. O. A.

MISSIONARY OFFERING.

WEEK ENDING JUNE 5, 1937.

Sunday Schools.

Whistler's Chapel, Mt. Jackson, Va.	$	1.19
First, Portsmouth, Va.		4.53
Suffolk, Va.		25.00
Holy Neck, Holland, Va.		6.36
Mt. Olivet (G), March, Va.		11.44
Wakefield, Va.		2.09
Hines Chapel, McLeansville, N. C.		3.00
Henderson, N. C.		4.32
	$	57.93

Individuals and Churches.

Mt. Bethel, Summerfield, N. C.	$	5.35
Bethel, Harrisonburg, Va.		2.55
Concord, Harrisonburg, Va.		2.85
Berea (Nans), Driver, Va.		10.05
First, Richmond, Va.		47.00
Newport News, Va.		2.00
Union (Surry), Dendron, Va.		8.00
	$	77.80
Total for week	$	135.73
Previously acknowledged		14,515.99
Total since Sept. 1, 1936	$	14,651.72

J. O. ATKINSON,
Secretary.

MISS F. LOUISE ROUNDS.

Back from Sachikela, West Africa, where she has been using three languages regularly—Portuguese, the official tongue, Umbundu—the native speech, and English, Miss F. Louise Rounds of Yuma, Arizona, reached Boston on the S. S. Samaria, April 12 for furlough under the American Board of Commissioners for Foreign Missions. She will remain in Boston for a time.

Life has been intensely interesting, if somewhat complicated by bouts of malaria, and Miss Rounds declares:

"In spite of differences in language, customs, dress and background, deep-down human characteristics make the whole world kin. Joy, sorrow, song, laughter, weeping—these are alike, I found, no matter what tongue is spoken."

The mail man, a native runner, comes to Sachikela, carrying letters, magazines and papers with a gasoline tin on his head. Thus, the American missionaries keep in touch with the outside world. More recently the radio has helped. Trips into the bush by bush-car or hammock are made by Miss Rounds without fear, for the native people feel responsible for her safety.

"I have no fear from the black people there. It is only when we get too close to a certain kind of the white man's civilization that we have occasion to fear," she says.

In the Sachikela Mission Schools where Miss Rounds teaches, the Umbundu boys and girls find their only chance for even an elementary education and often walk a week through the bush from their villages. In a land where soap is a luxury, skin diseases are apt to develop, and so Miss Rounds, ably assisted by an Umbundu nurse, trained in the Mission hospital, conducted an intensive campaign against the "itch" until her students were shining advertisements for any good soap company.

The native Christian Church, in spite of the meagre income of its membership, is standing on its own feet and financing its own local program, reports Miss Rounds. It even tried to help famine sufferers outside its area, although hard put to it to care for its own.

Miss Rounds was born in Costana, Iowa, and educated at the University of Texas, where she lived for several years. She is the daughter of Mr. and Mrs Frederick W. Rounds, of Yuma, Arizona, and sister of Mrs. Dale Smith, of Lincoln, Nebraska.

Miss Rounds first went to Africa in 1927 and has been home on one furlough before this. She is the special representative of the First Congregational Church of Woburn, the Second Congregational Church of Winchester, and a group of Congregational-Christian Churches in Texas and Oklahoma, in the last named state, Tulsa, Medford, Goltry and Carrier.

DOROTHY P. CUSHING.

A REAL MISSIONARY GAVE HER LIFE.

Alice Pettee Adams, New England woman, known and loved throughout Japan as "The Mother of Social Service," and often called "The Jane Addams of Japan," died May 9th, at 618 Center St., Newton, Mass., at the age of 71. Brief memorial services were held in Boston. At her own request a beautiful Japanese flag, the gift of friends in Japan, was buried with her. Word of her death was cabled to Japan and within 24 hours replies came from Hakuaikal Social Center and from the Mayor of Okayama.

Miss Adams, who was born in Jaffrey, New Hampshire, served for 46 years under the American Board of Commissioners for Foreign Missions in the slums of Okayama, Japan, where she founded the Hakuaikai, "Loving-All House," a model Christian social service center which, just prior to her sailing for America to retire last fall (1936), was made by Government action a corporate entity with a board of directors made up of Japanese and foreigners.

Probably no other woman, certainly no American woman, has received so many decorations and formal recognitions from the Japanese Government and people as Miss Adams, whose most recent honor was the Sixth Order of the Sacred Treasure, a decoration usually posthumous.

Shortly after Miss Adams reached America, seriously ill, His Excellency, Governor Taku of Okayama Prefecture and His Honor, Mayor Ishihara of Okayama City, sent special letters of appreciation to the American Board in beautiful lacquered boxes lined with gold leaf, bearing the insignia of the province and the municipality and tied with rich purple cords.

After graduation from Bridgewater Normal School, Miss Adams taught for a time in the Conant, N. H. High School. She became interested in Christian work overseas and decided to give one-tenth of her life, estimated at ten years, to this work. When she reached Japan and saw the condition of the slums of Okkayama, she began a piece of Christian service which did not finish for 46 years.

When Miss Adams left for America last fall she was taken on a triumphal tour through the city in the special automobile of the Governor, accompanied by the Governor's wife. Thousands of school children lined the streets and everywhere people of all classes hailed their American friend. The Okayama newspapers held their presses until her departure, and one put into the space left, simply three words, "She has gone."

The last request for a gift from Miss Adams before she left Japan was from the Governor's wife, "Please, Miss Adams, give me your Bible."

Just before the boat sailed, Miss Adams received a box of satiny wood lined with white velvet in which lay a silver vase, exquisitely engraved, a gift from the Home Department of the Japanese Imperial Government. It stands nine and one-half inches and bears a suitable inscription.

At the time of the famous Japanese artist, Morioka, invented his "sculptographing," busts of several famous Japanese and Americans were made and the three Americans were Ambassador Joseph C. Grew, Col. Charles A. Lindberg and Alice Pettee Adams. A replica of this bust has been presented to the American Board by the Hakuaikai Settlement. Recently, funds were raised by the Japanese people for an additional building at the settlement called Adams-Kan and dedicated to Miss Adams as a permanent memorial of her life work.

The life of sacrifice lived in for Jesus Christ cannot die.

A BOUQUET FROM DR. JIM.

"Such spontaneous good nature and universal courtesy as I have met in America, I never experienced in any other place or at any other time," so declared Dr. James B. McCord, of Durban, South Africa, on the eve of sailing back for his last term of service at McCord Zulu Hospital. "It seems to me there is more Christ-like love in this country than there has ever been, but it expresses itself differently." Dr. and Mrs. McCord have been speaking before Congregational and Christian Churches throughout America. "Some people think that the churches are losing their religion; that our civilized Christian society is going to the dogs. I can't believe it . . . . I see the Church of the next 50 years expressing itself differently but carrying on the work of our Lord as He wanted it carried on. This poor world needs it. *The work of the missionaries has hardly begun as yet.* I have faith to believe that our churches in America are going to recognize their responsibility and opportunity and respond to the needs of the world."

The Woman's Missionary Society of the Dry Run Church held its monthly meeting at the home of Mrs. Stella F. Munch, on Thursday, May 20th. There were sixteen members present and much work was accomplished with the sewing, and plans were discussed for a greater society. Mr. and Mrs. Holt, of New Market, together with the pastor and his wife, were guests. At noon a great luncheon was served to all present by Mrs. Munch. These meetings are always a great inspiration to all who attend. It is hard to understand why so many good people who do not attend these meetings should continue to deny themselves of this great fellowship in so worthy a cause. After lunch a program, well planned, was conducted by the president, W. B. Burke,

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

YOUTH IN ACTION.

The May 1, 1937, issue of Social Action is entitled "Youth in Action." It is a very enlightening and to-the-point analysis of the many problems which youth must face today as it sets out to build a new world.

While many of the questions discussed may at first sight seem too world-wide and deep for us to be able to do anything about them, yet definite suggestions are made for action. And preceding action, we must have facts—which this booklet gives.

The following topics are discussed: The Handicap of Poverty, The Lack of Healthy Play (including the question of "movies"), The Difficulty of Education (are our schools really free to present the truth?), The Dead End of Unemployment, and The Threat of War.

"Youth in Action" not only presents the facts about the above questions and gives definite things we can do about them, but in each case excellent suggestions are made for further reading and discussion materials.

Single copies of "Youth in Action" can be purchased for ten cents by sending to the Council for Social Action, 289 Fourth Ave., New York, N. Y.

FLORIDA YOUNG PEOPLE'S SUMMER CONFERENCE.

Where—

Camp Immokalee, Keystone Heights, Florida.

When—

June 12-19, 1937.

Cost—

Ten Dollars.

Personnel—

Dean, Rev. Victor B. Chicoine; Director of Older Young People, Rev. E. B. Lesher; Registrar, Pattie Lee Coghill; Assistant Registrar, Emily Carelton; Counselor for Girls, Mrs. E. B. Lesher; Counselor for Boys, Rev. Gerald Smith; Nurse, Mrs. R. E. Newton; Pianist and Music Director, Mrs. W. T. Scott; Recreational Director, Rev. Gerald Smith; Vespers Leader, Rev. Stuart Austin; Bugler, Wendell Waters; Conference Sermon, Rev. A. A. Trembert.

Courses—

Appreciation and Use of the Bible—Rev. Stuart Austin.

How We Got Our Bible—Mrs. C. Fred Ward.

The Christian Home—Mrs. Jockinsen.

World Friendship—Rev. Raymond Dudley.

Christian Living Today—Rev. V. B. Chicoine.

What It Means To Be a Christian—Dr. Edwin Clarke.

Recreational Leadership—Rev. E. B. Lesher.

Young People's Work in the Local Church and in the National Pilgrim Fellowship—Pattie Lee Coghill, Emily Carelton.

Teaching in the Church School—Mrs. C. Fred Ward.

Christian Youth in Missionary Action—Mrs. Jockinsen.

Interest Groups—

Personality Development—Mrs. E. B. Lesher.

Books—Charles Gantt.

Cooperatives—Rev. E. B. Lesher.

The group will be divided into three divisions for the courses—the Freshmen and Sophomores in high school will form the first group, Juniors and Seniors in high school will form the second group, and then special courses are offered for the older young people. Each person will take three courses in the morning, while the afternoons will be devoted to interest groups and recreation. Special meetings are planned for each evening.

A PRAYER FOR THOSE GROWING OLD.

O God, our Heavenly Father, whose gift is length of days, help us to make the noblest use of mind and body in our advancing years.

We bless Thee for Thy gifts, and especially for Thy presence and for the love of our friends in heaven and on earth. Grant us new ties of friendship, new opportunities of service, joy in the growth and happiness of children, sympathy with those who bear the burdens of the world, clear thought and quiet faith. Teach us to bear our infirmities with cheerful patience. Keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others.

Let Thy peace rule our spirits through trial of our waning powers. Take from us all fear of death, and all despair, or undue love of life; that with glad hearts at rest in Thee we may await Thy will concerning us, through Jesus Christ our Lord. Amen. —*Author Unknown.*

HOW TRUE TO LIFE ARE THE MOVIES?

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 20, 1937.

SCRIPTURE: Phil. 4:8; John 2:15-17.

There are two extremists who talk about the movies. One of them can see nothing good in any picture; the other holds up all pictures and makes very little effort to find the evil found within the movies. We should give credit to good pictures and not be afraid to discredit the evil found in other pictures.

The Motion Picture Committee of the Federal Council of Churches of Christ in America says: "The most serious defect of current films is that many of them lack meaning and dignity." Only a small per cent of the pictures have a great social urge. It is a business which is inspired by the profit motive. The majority of the movie stars are not concerned about the moral the pictures may have, if it can be shown to the public.

The movie settings are unreal—the residences shown are usually those of the more wealthy. Drinking and sex are high spots in many pictures. In many cases a girl starts out by leading an undesirable life and comes out victorious.

Over 23,000,000 young people under 21 years of age attend the theater once a week. Great impressions are made upon these lives. Read Dr. Forman's book, "Our Movie-Made Children."

We should make an intelligent selection of the pictures we patronize.

To Think About—

1. What about the goals of Hollywood?
2. Can they be accepted as guides for good character and conduct?
3. What will you see at the movie?
4. What is being done through pictures to help make better social conditions?

Hymns—

"It Pays to Serve Jesus."
"I would Be True."
"Anywhere With Jesus."

S. E. M.

Thousands of engineers can design bridges, calculate strains and stresses, and draw up specifications for machines, but the great engineer is the man who can tell whether the bridge or the machine should be built, and when.—*Eugene G. Grace.*

Sunday School

By Rev. H. S. Hardcastle

THE BROTHERLY LOVE OF JUDAH.

Lesson XI—June 13, 1937.

Golden Text: *Let love of the brethren continue.*—Hebrews 13:1.

Lesson: Genesis 42:1-45:15.

Do you want to read an interesting and thrilling "Short Story?" Then read the four chapters that form the background of today's lesson. No comments by others, and no listening to even the best teacher in person, will give the effect which a careful reading of these chapters will give. Especially is this true of Judah's appeal to Joseph, one of the finest things in all literature. By all means turn to your Bible and read Genesis 42:1 to 45:15. Take this scribe's advice on this point and find a rich reward for your reading.

The famine had laid waste the land of Canaan, and things had become desperate. Jacob, therefore, sent his sons, all except Benjamin the "baby boy" to Egypt to buy food. By one of those strange turns of fate, or perhaps it would be better to say, by one of those strange acts of Providence, these men had to deal directly with Joseph, their brother, whom they had sold into slavery twenty years before. In one way or another, a man's past always rises up to meet him, and sooner or later every man comes face to face with the sins of former times. Joseph reognized his brother and dealt rather sternly with them—but from the spirit of love. He kept them in ward three days, accused them of being spies, and finally released them and sold them food only when he had kept Simeon as a hostage. When the brothers started back home, however, they found to their amazement that the money which they had paid for the supplies had been put back into the sacks with the grain. It should have been stated that Simeon was to be kept as prisoner until Benjamin, the youngest son should be produced in person to Joseph. But Jacob would not hear to this. Even though Reuben put up his two sons as security pledging to bring Benjamin back again. Jacob steadfastly refused to give up Benjamin, his beloved son.

But sometimes the emergencies and crises of life make imperious demands upon us. The famine waxed sorer and sorer in the land, and it became absolutely to get more provisions from Egypt. Driven to desperation, and in despair, Jacob finally allowed Benjamin to go with his sons, Judah having pledged himself as security for this beloved son of Jacob's old age. Fearing the worst, and determined to make the best of it, the brothers not only took presents for Joseph, they took also double the money by way of restitution. Thus prepared they went down to Egypt again.

Joseph received them outwardly more cordially this time. He invited them into his home for dinner. Indeed he treated them so well that they "thought there was a catch in it somewhere." When he saw Benjamin he could scarce restrain himself, and he went out and wept for sheer joy. Like many another big man of business, he had a warm heart in him, and wholesome sentiment, and family affection.

Soon after the brothers had started back to Canaan they were overtaken by Joseph's steward who brought the serious charge against them of stealing his master's cup, which seemed to be useful in divination, as well as for drinking purposes. Of course the brothers stoutly denied the charge, and bore witness to their innocency by declaring that the one who had the cup should be put to death. Imagine their surprise and their dismay when the cup was found in the mouth of Benjamin's sack. In despair they returned to the city, and fell humbly before Joseph, begging mercy of him. It is at this point that Judah makes his eloquent and moving plea. In all literature there is nothing more pathetic than this appeal. He recounts in outline the story which is, of course already familiar to Joseph. He depicts vivid language the background of the whole affair. He tells how many years before the youngest and favorite son of his father had become as one dead—It was Judah himself who had suggested twenty years before that they sell Joseph and then report him as dead; how the "baby boy" the pride of his father's heart, had come into the home late in life; of the love which the old man bore the child, and the reluctance with which he had allowed him, against his better judgment to come down to Egypt with them; how he, himself, had declared his life forfeit if Benjamin was not brought back safely; and how the old man would come down to his grave in sorrow if Benjamin did not return. In a climax of impassioned eloquence, he declared that he would do anything rather than go back without the boy.

His appeal would have moved a stranger. No wonder then that it moved Joseph tied to them by blood ties. "Then Joseph could not refrain himself before them, and he unashamedly burst into tears and made himself known to them. He calmed their fears by declaring that he would do them no wrong. And he eased their conscience by assuring them that God had over-ruled their sin and had made it to work together for good by preserving him so that he in turn could preserve them. God had made the wrath of men to praise him. He had over-ruled human ignorance and sin and made it to accomplish his purpose. God's hand had been behind it all. God's purpose had been behind it all. God's love had overcome it all. In short Joseph was saying exactly what Paul was saying hundreds of years later in those immortal words "We know that all things work together for good to those who love God, to the called according to His purpose." It involves the long look, and lots of faith to avow this. But it undergirds life with new strength, and it interfuses life with new meaning to believe it and to act upon it.

It all ended so happily. Joseph "kissed all his brethren," it was an outward symbol of inner reconciliation. It was a big-hearted thing to do. And from the portrait given us in these pages from Genesis we feel that Joseph did this, not because he was rich and independent, but because he had a magnanimous spirit and a great heart. Here, after all, is one of the acid tests of greatness—the willingness to forgive those who have wronged us.

JADE FAIRY.

Jade Fairy is a little slave girl, beaten and starved by rich owners until she could no longer work. She was brought to Taiku Hospital, China, with a tubercular hand. Two fingers had to be amputated. T. B. developed in her spine and for nearly a year she was in bed. But she learned to read, to write, to knit and to sing. Here she was loved. Then 9 year old Peter Li was brought with a T. B. spine and legs paralyzed. Friends at once, the two children worked over puzzles from Massachusetts children. Christmas approached. Now Jade Fairy knew its joys and told the Children's Ward until it seethed with excitement. Maner scenes from America's Five and Ten were cut and set up. The "Itchmites," as the two youngsters with scabies were called, feared they would "get well before Christmas" and the nurses had strong suspicions that salve was scraped off in the night! When Christmas came with its fun, one sad note was there. Peter, who had wanted to see Christmas, had gone away to that land from which Christmas comes,

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

WHEN GOD RISES UP.

"What then shall I do when God Rises up?"—Job. 31:14.

Job saw far enough ahead to know and realize that God is the ultimate, and that it is the height of folly to do anything or take a stand contrary to Him. Jesus said: "I am alpha and omega, the first and the last." He also said, that finally every knee shall bow and every tongue confess Him Lord of all.

This seems to be a lesson hard for humanity to learn. The great majority still live in defiance of His Deity. The throngs pass along as if His eyes were withdrawn. Out of selfishness and personal likes the hands of forces are raised against Him, as if His hand could not crush them at His will.

Blessed is he who has a sense of the majesty of the Most High. God is still speaking. Let all the earth keep silence before Him.

Prayer—"Lord God of Hosts, be with us yet, lest we forget, lest we forget." Be Thou ever present with us as a Guide to our thoughts, as Teacher in our way, and as Saviour from erring ways. In His name we ask it. *Amen.*

TUESDAY.

THE LAST INJUNCTION.

"Finally, my brethren, rejoice in the Lord."—Phil. 3:1.

Philippians has been called an epistle of joy. It was written from a prison cell, and yet it has not the slightest trace of a prison atmosphere. That cell bubbled over with the plan of salvation which Paul preached through his letters to the churches. And, after making that plan plain, and summing up every hardship and privation, first, last and always he bids them not to worry. He makes it plain that the command of Jesus, "Let not your heart be troubled" is as much a command to be obeyed as the ten commandments, and that no poverty or suffering should interfere with a saint's happiness.

And so we must rejoice. Rejoice in Christ's presence. Rejoice in His love, guidance and protection. Rejoice in salvation, the hope of heaven and eternal life.

Prayer—Dear God, our Father, make Thou our souls to sing always. If Paul could, we can. Be Thou in us this fulfilled joy. *Amen.*

WEDNESDAY.

FOLLOWING THE WILL-O'-THE-WISP.

"We did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."—II Peter 1:16.

Fables, falsehood, the superficial the artificial, and all that go to make up the unreal of life are poor leaders. However cunningly devised, plausible or pleasant they may be, their end is like the house built upon sand.

Yet, how vastly true it is that the majority of mankind seems to be running after this sort of thing. And although in Christ we are continually assured of the basal realities and values of the universe, which time nor fate can shake, but only render more substantial and happy; man goes on gleefully pursuing his will-o'-the-wisp bogging down, lost in the wilderness, or collapsing in disaster.

Prayer—O Lord, Allwise God, forbid that we shall be so foolish. Grant unto us Thy wisdom to live right and daily look forward to Thy coming. *Amen.*

THURSDAY.

THE MOST OF US FASHION THEM.

"Ye have bourne the tabernacle of your king and the shrine of your images, the star of your God, which ye made to yourselves."—Amos 5:26.

We have just listened to the coronation of King George VI, of England. We witnessed with our mind's eye the throng in the tabernacle, we saw the King at the shrine and heard him take his vows to Almighty God. We saw them present him with the golden and bejeweled implements of his great office. If it means what was indicated, thanks be to God.

But it easy to create images and tokens and accept them for what they mean, and yet forget the spirit of God. Do not the most of us fashion something of which we are so very proud that we idolize it. God who made us is not to be displaced by anything else.

Prayer—O Lord God Almighty, Thou alone art holy. How trivial are the works of man's hands, however great, compared with the manifold works of Thy Almighty and All-wise Self. *Amen.*

FRIDAY.

TURNING FROM EMPTINESS.

"Turn from these vain things unto a living God."—Acts 14:15.

The consequences of evil, ever before us, are a continual warning of the vanities of life. The Bible fittingly refers to these things as "Emptiness;" empty of meaning, empty of comfort, empty of help, empty of strength, empty of beauty, empty of joy or wisdom, and ultimately useless.

Paul's teaching is clear. Read the entire chapter. He would turn every one not only from sins but from everything that proves itself merely empty and merely fruitless. Lands are given us to occupy and to grow harvest. Life is not a bare stony farm, but it is to be made rich in the fruit of righteousness and happiness.

Prayer—O Thou Living God, help us to turn from the vain things of life, and to live ever with Jesus, Thy Son who is the fullness of all that Thou art and would be to man. *Amen.*

SATURDAY.

WHEN GOD CAN NOT BE PLEASED.

"They that are in the flesh cannot please God."—Romans 8:1-11.

Did not God make the flesh? Is it not the world and all the lovely and interesting things of the world the creation of the Heavenly Father? Why, then can not those that are in the flesh, those that live for these entrancing worldly things—why can not they please God?

Because God is not in the flesh. Because God is a spirit. Because God-pleasers must worship Him in the spirit and in truth, not in the flesh and falsity.

To be in the flesh is to be in uncertainty; to be in God is to be in sureness. To be in the flesh is to be in temporal enjoyment that soon fades and decays; to be God is to be in enduring strength and beauty. And it is these that please the strong and beautiful God whom we adore.

Prayer—Grant that our lives may please Thee, our Father. Then alone can they please ourselves and rejoice those around us. *Amen.*

SUNDAY.

THE COMMAND MOST OFTEN BROKEN.

"Let not your heart be troubled." —John 14:1-11.

Most men worry. And most men excuse themselves for their worry. How can they help it? they ask. Were they not born that way? Can they change their nature?

Yes, they can change their nature. God can change them if we cannot.

So we are not to allow our hearts to be troubled. As we obey any other command of God, we are to obey this command which requires our spirits to be at peace. God is over all, and God is our Father.

Prayer—May we be ashamed, O Christ, not to rest calmly in our trust in Thee. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

WHAT IS SACRIFICE?

By GEORGE SWANN.

"To what purpose is this multitude of your sacrifices to me? I am weary with them."—Isaiah 1:11, 14.

Recently we entertained a missionary who is home on her first furlough after five years' work in India. I asked her a question which I find myself asking whenever the setting is right: "After a week of work and handling the problems of life, suppose you were snugly seated in a church pew; what would you like to hear preached?" I asked.

She thought a moment, moved her position, and I saw lights and shadows go over her face as if a difficult answer was calling to be made.

"Well, I think I would like to hear a sermon on '*Sacrifice.*' Sacrifice is the very heart of our religion, and we do so little of it. We leave the whole matter of sacrifice to Jesus. It seems to me that I would like to know more about sacrifice; to be stirred concerning it," she finally said, and I could sense how vivid was the subject to her as a missionary to poverty and ignorance, while at home her nation possessed great, undedicated wealth.

When the Lord spoke my text through His prophet saying, "To what purpose is this multitude of your sacrifice? I am weary with them," was He speaking ironically; did He refer to what we *Call* sacrifices, and imply that they are mere ghosts of sacrifice; nothing more than shams? It must be that he did, for surely He could not have been weary of real sacrifices, since He Himself instituted such. Do many of us even know what sacrifice is, much less do it? A middle-aged woman said to me once:

"If ever a mother delved and slaved and sacrificed for her daughters, I think that person is myself."

Fortunately, I had known her long enough to observe the trends and motives of her life. Apparently she lives for her two daughters. For their sakes she keeps up with dress styles, and etiquettes, denies herself many things, and keeps her husband broke and in debt. She adores bridge playing, and has cultivated in her daughters a taste for it, and they spend much time in this pleasant time-killer.

The mother of whom I speak is giving up a lot for her daughters, but *What* is she giving up? She is giving up the Bible, the Church, religious training, broad sympathy and world-wide love. By her many polished vices she is is destroying the pristine virtues which God gave to those girls as a birth-gift. Nominally she is a church member, but she is devoting neither herself nor her daughters to any holy cause.

My mother began with God, and measured everything from Him. She did not, as this mother does, send her child to the door to lie to a caller by saying that the mother was not at home. My father drove his stakes at heaven, and outlined all values with reference to righteousness; the Christian virtues were glorified; I was rebuked at the first sign of narrowness or "caste" thinking. Yes, sacrifice means to devote to *Sacred* purposes, and to do so in worthy measure.

Is it not high time mankind was awakening to what sacrifice is? It is the very heart of our religion, yet almost nobody is doing it. Most people have even forgotten its meaning. Glance through the Bible, and see what a large place sacrifice holds. From the first altar reared from Cain and Able to the blood-streams of Calvary, we see it, while it is kept alive now by the symbols of baptism and the emblems of the Lord's Supper. Self-denial, for holy ends, is the first demand of Jesus, without which He said we cannot be His disciples.

Who are sacrificing? Giving up a meal may not be sacrifice, but giving up a meal as a *Holy* example may be sacrifice. Parting with money for vanity is not sacrifice, but giving it for the advancement of righteousness is.

With a perfect physique, finely balanced mind, and high moral fiber; a fine example of American manhood, a young athlete went onto an eastern football field a few weeks ago. Rooters, knowing his skill, cheered. Within less than an hour he was taken from the field a corpse; neck broken in the game. What a pity that a life like this could not have been given to something better than a football game. This is no condemnation of sports, but why is it that millions are ready to lay themselves and their money upon worldly altars, when they are *Not* interested in things confessedly greater? The church's condemnation is not upon sports, but upon the public *Lack* of interest when men's souls are dying.

The moment sacrifice is named,there arises the thought of *Giving Up* something. Here is the mistake, though, of course, "giving up" has come to be a common secondary meaning of the word, yet this loose usage has confused many. We may give up everything, yet devote none of it to a holy purpose. The old mistake which Jesus met in His day still exists; He said to certain people:

Woe unto you blind guides who say, Whosoever shall swear by the *Altar* is not guilty, but whosoever shall swear by the *Gift* that is on the altar, he is guilty. Ye fools and blind, for which is greater, the gift, or the *Altar* which *Sanctifieth* the gift." Thus Jesus settles the matter that the*Altar* upon which we place our gifts and money determine whether it is sacrifice. I know a man who gives $12.50 per year to church, and nothing to missions, yet he spends $100.00 per year for tobacco and cold drinks. I dare almost anyone who reads this to face the fact, dollars and cents, mind you, of where his money goes; I challenge him to write down in opposite columns what God and good get, and what is spent on vanity and flesh. God works 120 days on an acre of corn; the farmer works *Four* twelve-hour days; but what share does God get? In other words, what part is sacrificed? The terrible fact that stands out, that most of *Wealth* and most of human *Powers,* and the *Body* itself are spent in such a way *Problems* are *Created* rather than solved. Will it not be a crucial hour when men meet their dollars and talents at the gates of heaven.

Nothing is sacrificed that is not put to a holy purpose; therefore, what part does God get of the things you spend? I will close with an illustrative story. A. J. Gordon invited his aged father to visit a new home which he (Gordon), had built and furnished. The father was proudly shown from cellar to garret; shown all conveniencies, books and pictures.

"This is a nice home," said the father when they had returned to the drawing room, "but how is one going to tell whether a child of God or a child of the devil lives here; I don't see even a picture on the wall that bespeaks of God."

Gordon said it went home to his heart, and he immediately put in pictures and books and other things that evidenced that it was the home of a Christian. The day of reckoning is coming; will the reader forget this urge, or start *Now.*

—*Christian Evangelist.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Every heart was filled with grief when news spread over the orphanage campus that Mr. J. M. Darden had passed away. He was loved by every child in the orphanage and by all those who have gone out since he became connected with the institution. He was vitally interested in every child here.

It was touching to see the little children run and put their arms around his neck and love him when he came on the campus.

Mr. Darden was one of the best friends the orphanage ever had. He was a friend when we were in need, as well as at all other times.

The writer remembers well when we had a very destructive hail storm in 1918, which destroyed our crops, and left us desolate. Mr. Darden heard about it and came to see for himself. After looking over the farm, he called us all together and led in a very touching prayer. He made a beautiful talk with tears trickling down his cheeks. In his talk he said to the children: "Don't fear, God will provide for you, and you will not suffer." He went back to Virginia and visited churches in his section, making appeals for the orphanage. The churches responded to his call, and a carload of food was shipped to us, freight prepaid.

When the orphanage barn burned in 1929, Mr. Darden took the lead in building a new one and contributed liberally toward its building. When the barn was burned in 1935, he came to our rescue and furnished all the rough lumber from his farm in North Carolina. He was a liberal contributor to the building of the Baby Home and the Johnston Hall.

He visited many churches at Thanksgiving seasons, challenging churches to give and stimulated the giving by leading the way himself.

A number of times, Mr. Darden invited the Singing Class to visit the churches in his section and furnished his cars to convey the children from place to place and made effective appeals in behalf of the orphanage. But of all his gifts, we feel that the gifts of his abiding love and heart full of fatherly sympathy have made the most lasting impressions on the little children here. These gifts will follow them throughout life.

Mr. Darden was elected a member of the Board of Trustees of the Christian Orphanage in May 1920. He met with the board for the first time May 26, 1920. He was elected president of the board October 6, 1928 and was unanimously reelected each year since.

In his death the Christian Orphanage has lost one of its most loyal friends and supporters.

CHAS. D. JOHNSTON,
Sup't.

REPORT FOR JUNE 10, 1937.

Amount brought forward		$ 7,102.24
Sunday School Monthly Offering.		
N. C. & Va. Conference:		
Greensboro, Palm St.	$ 15.00	
Reidsville	7.38	
		22.38
Eastern N. C. Conference:		
Southern Pines		12.15
Western N. C. Conference:		
Union Grove, Apr., May, & June		3.00
Eastern Va. Conference:		
Old Zion	$ 5.00	
Suffolk	25.00	
Eure	7.00	
Congregational - Christian Church, Norfolk	9.00	
First, Portsmouth	3.85	
		49.85
Valley Va. Central Conference:		
Mt. Olivet (G), Feb. through May	$ 12.95	
Whistler's Chapel	.46	
		13.41
Ala. Conference:		
Pisgah		1.03
Special Offerings.		
Mrs. Thelma Hines, support of children	$ 10.00	
Mrs. Pinnix, Burlington, N. C.	10.00	
		20.00
Total for week		$ 121.82
Grand total		$7,224.06

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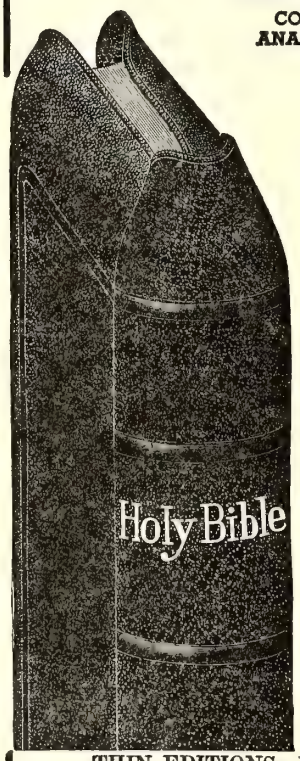
Author of Select Notes on the International Lessons, etc.



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widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, [t]*even* all her living.

A. D. 33.
[t] 1 John 3. 17.
[a] Matt. 24. 1.
[b] Luke 19. 44.
[c] Luke 21. 7.
[p] Deut. 28. 15.

18 And pray ye that your flight be not in the winter.
19 [p] For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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In Memoriam

PIERCE.

When the death angel quietly claimed Samuel W. Pierce on the evening of May 6, 1937, the First Christian Church of Norfolk, Virginia, lost a faithful member, a trustee, and deacon.

Brother Pierce had lived a long time, almost 82 years. But he had done more. He had lived well. He had reared a fine family of children, been a good citizen, and served his Church well for many years.

Now that he is gone, those of us who remain must assume the duties he can no longer perform. We accept the heritage of his good life, and pledge our faithfullness to the church he loved and served.

To the bereaved family the Board of Deacons, speaking for the church, offer sincere sympathy, which means that we take upon our hearts the sorrow of yours, and pray the blesings of the Heavenly Father upon you. Miss Louise Hyde has expressed our thoughts in a little poem which we pass on to you:

Just moved!
Not here any more!
I stood called, today,
And knocked long at the door . . .
Knocked, but all was still;
My friend had moved away
To a large house on the hill.
Just moved!

Not here any more!
The old clay house is empty;
A friend of our's is gone . . . .

On golden streets in Heaven
He has a lovelier home;
The message left is just this word:
"Absent from the body—
At home with the Lord."

In this faith we join with you in the work of the Church, while we wait for the change that will give us all a place in the "house not made with hands, eternal in the heavens." Your courage offers the best that it has, its sympathy, faith, courage, and love.

Signed by the Deacons and Deaconesses:

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THE SOCIAL MANIFESTO OF JESUS.

McNeill Poteat, my colleague in Raleigh, feels that James Russell Lowell was right when the latter said, if the teachings of the Sermon on the Mount were ever illegitimately used, civilization would be blown to bits. Poteat would cross out the word "illegitimately" and include the implication of the Lord's Prayer. He feels that in the Lord's Prayer there lies latent a teriffic discharge of dynamite and if construed as the social manifesto, it indubitably is and if "touched off with the spark of courageous understanding," it would let loose detonations to "rock the structure of the world" and "blow existing world states to bits."

Now there have been books galore on the Lord's Prayer. Even the author's father, Edwin McNeill Poteat, Sr., assayed a foray in an earlier day into this land of controversy. And the social view is no new one, for the late, beloved Walter Rauschenbusch saw it in the light of people's needs. But a gem always reveals fresh facets of imperishable beauty and these Dr. Poteat has perceived. Thus, originality and prophetic insights abound on almost every page of this monograph. It is a book to have and to hold.

The chapters of the book are prefaced by a fine prolouge and closed by an apt epilogue. They deal with the state, government, the vote, law, property, debt, crime, and evil in Jesus's all-sufficing prayer. This is done without affectation or undue effort. The uniqueness of the thesis is equalled only by the power of its defense. Dr. Poteat presents his case ably and eloquently. He succeeds in straining neither his contention nor the reader's credulity.

The best chapter—to choose but one of a host of good chapters—is his essay on property, coming, of course, from the petition: "give us this day our daily bread" Here Poteat ascends the heights, hears indeed the "thunder over Sinai" (the title of his previous book,) and descends again to give an impassioned indictment of modern capitalism. Religion, says he, demands that the philosophy of "our daily bread" provide "for an economic system under which the instruments of production and distribution would be socially (mutually) owned and operated for daily use."

The book is scholarly, but not stuffy, popular, but not pedantic. It is important to laity and clergy alike because of (1) the fearless social note, (2) the clear reasoning in harmony with, but not subjection to, the modern mood, (3) the lucid writing in a contemporary vein, and (4) the limitless resources uncovered in a group of sentences usually taken for granted—the Lord's Prayer. I would recommend this book to minister and layman. It is important. It is excellent writing; and it is evidence that Dr. Poteat, preacher and teacher of renown, has in truth uncovered "unsearchable riches" of legendary lore.

CARL HERMANN VOSS.

LIFE NOTHING—FAITH ALL.

The diary of Generalissimo Chiang Kai-shek during the nerve-raking days of his imprisonment at Sian gives evidence of spiritual battles fought and won, says Rev. George W. Shepard, guest for two weeks of the Generalissimo in his country home, following release. "A man's life may be sacrificed, his person held in bondage, but his faith and spirit can never be restrained. This is due to confidence brought about by faith," declared Chiang in his Easter message to the Eastern Asia Conference of Methodists. "Never before has the Bible been so interesting to me as during my two week's captivity in Sian . . . The greatness and love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness."

THE DOOR IS OPEN.

An appeal "begging the American Board not to make any withdrawal of missionaries from Mindanao at this time," has reached Boston, signed by three Filipino Moderators and the Acting Dean of Silliman Bible School in the Philippines. At the Annual Meeting of the Philippine Mission the return was asked of Rev. and Mrs. James F. McKinley, Dr. and Mrs. Frank C. Laubach, Rev. and Mrs. Walter C. Tong, and Rev. and Mrs. Frank J. Woodward. The Government is developing Mindanao, building roads, exploiting water power, seeking mines. People are pouring into this pioneer area. "Our chance is unparalled in any other area of the Philippines . . . Our's is the open door for the Gospel . . . We are trying our best to train for the ministry as many as we can find who are worthy, but at our present rate we are far from being able to adequately cope with the great opportunity." So wrote in their appeal Senores Bergado, Cinco, Del Carmen and Rodrique.

Weary? Try Worship!

"BE STILL AND KNOW THAT I AM GOD!"

Hearts that wander they know not where
Are full of sorrow and full of care.

Are you weary, Soul? Are you tired, nervous, irritable, discontented, discouraged? Try worship! There is an "inward Voice which ever and again calleth us away from the clamour and dusty strife of this life, into the cool, quiet groves of eternity."

"The **Lord** is in His holy temple; let all the earth keep silence before **Him**." "Be **still**, and know."

"It is the **quiet** pool that catches reflections." It is the quiet soul that mirrors in its depths the image of Jehovah. It is the **still** soul that fathoms the deep, powerful unfailing reservoir of the Eternal God. Into the **still** soul flows the great deeps of Eternity—all the limitless resources of the "unsearchable riches of Jesus Christ," riches of strength, riches of peace, riches of poise, riches of power, riches of grace. And it is the "still" soul who, from such an experience, returns to life's toil refreshed and rejuvinated in body and spirit. Vexations are a little less vexing, problems a little less problematic, care a little less of a strain to him who has in the chapel of his soul been "still" with God—to him who, in the burning glare of the noon hour, has in silence drunk deep from the Fountain of Life.

Silent fellowship with Jesus puts the balance and joy back into life. "God must have deeply loved the silence."

He speaks in silences too lovely
For our dull ears to hear—
We catch the softest whispered echo
From some for-off sphere

And try to ravel out His language
From the "great white silence of the snow,"
From silent, misty stars that "swing
Across the Milky Way," from

"Pearl-and-rose-flushed sunsets
Stretched across Day's canvas,"
From cool, sweet twilights, fair sweet
Faces of childhood, the infinite

Peacefulness of trees, and the
Ever-powerful silent language
Of some lovely soul . . .
In these—and more than these—

Wherever silences are deep and true,
No sound, no strife, no violence,
God speaks His loveliest thoughts to me and you
In deep unbroken silence.

Be still, O Soul of mine, be **still**, and let the Life-giving, strength-renewing God whisper to the spirit. Silent fellowship with Jesus puts the balance and the joy back into life—for "they that wait upon the Lord shall renew their strength; they shall mount up with wings, as eagles; they shall run, and not be weary; and they shall walk and not be faint" . . . "Be still, and know."

Dear Lord and Father of mankind,
Forgive our feverish ways!
Re-clothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence praise.

Drop Thy still dews of quietness
'Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy Peace.

—LOUISE INGLES HYDE.

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The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, JUNE 17, 1937. NUMBER 24.

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Why I Go to Church

I go to church and contribute to the support of a church because I believe in churches. I wouldn't care to live in a city or a state or a nation in which there were no churches and no church-goers.

I would not say that all the good people go to church and that all the bad people stay away from it; but I do say that if my new neighbor has a church affiliation and respects it, the chances are greater that he will be friendly and thoughtful and more considerate of my rights and feelings than would be a non-churchgoer. For the man who assumes that all religion is a mockery and a sham is likely also to assume that all other restraining influences which would interfere with his personal pleasures may be disregarded.

I have been bored in church. I have been annoyed; I have been made angry; I have encountered in church men for whom I had lost all respect; I have heard things uttered in church which have disgusted me; but I have never lost my faith in the purpose of the church, nor in its ministry as a body. Furthermore, on the whole, I believed in the people who support the church.

I am not of the opinion that the church exists to please me. It is here for my guidance and my instruction, for my help and my comfort in times of sorrow. I do not go to church expecting to be pampered or praised. If the minister be worth hearing at all, I fancy he will now and then remind me of my shortcomings.

I go to church because I want my children to go to church. I want them to know something more of this life than business and sport. I know only one institution that will teach them that they are divine.

There is room for a difference of opinion; but the man who stays out of church entirely, good citizen though he may be, is leaving to others the care of the institution which makes his neighborhood a safer place for his children to play in.

I go to church and help to support it, not only because I think I need it or may some day need it, but also because I think the church needs me. If all of us who give money thought our duty ended there, the church would die. It exists not on dollars, but on men and women.

—EDGAR A. GUEST.

PERSONALS

News from the Churches

The young people of Holland, Holy Neck and Bethlehem Christian Churches met at Holland last Sunday evening for the study of the foreign mission book "Consider Africa," which was taught by Miss Lois Rabey.

Rev. and Mrs. Joe A. French report a very happy trip to the Valley of Virginia Sunday School and Christian Endeavor Convention and will doubtless speak for themselves through The Christian Sun in a later issue.

The Shady Grove Christian Church near Troy, North Carolina, will have a Home Coming Day on Sunday, June 27th. The editor acknowledges receipt of an invitation and would be delighted to share the happy occasion with them were it possible to do so.

The Elon Summer School of Leadership Training will open next Monday at 2:30 o'clock and will close at noon Saturday following. This is the last call for pastors, superintendents, teachers, missionary leaders and young people to attend. Prospects appear to be good.

Rev. Carl R. Key, pastor of Holland Christian Church, has recently purchased a stereopticon and motion picture projector which is proving to be a valuable asset to his work. During June and July he is showing the following pictures: June 6—"China's Past and Present;" June 20—"Migrant Neighbors;" July 4—"The Life of Christ;" and July 18—"Africa Joins the World."

The Eastern Virginia ministers held their annual picnic Monday, at the City Park, in Norfolk with Dr. and Mrs. Charles Eldred Shelton as the honor guests. Dr. Shelton closed his active pastorate at First Congregational Church, Portsmouth, Virginia, on June 15th. He is now pastor emeritus, and Dr. Marna Poulson is the pastor. The ministers and their families had a nice outing, a good lunch furnished by the ladies of the Christian Temple, and brought to the close the Ministerial Association activities for this season.

Dear Brother Editor:

I have just reread your editorial in The Sun relative to country churches in North Carolina and it is very interesting to me. It is to be regretted that so many, who should read this and other articles of interest coming out weekly in our Church Paper, will never know anything about them, because they have not yet learned the value of the Church Paper.

As editor of a paper which does not reach relatively many homes in our country churches you know how to sympathize with the ministers of many of our country churches who work hard through the week preparing a sermon which is heard on Sunday by only a few. In either case, those who need the message most, hear it neither in the pulpit nor the press.

How is the Church, then, going to reach those people in the country church communities who are not sufficiently interested to take our Christian Sun, or go to church to hear the Word. Well, something must be done to awaken an interest in the hearts of these people if many of our country churches survive much longer. How shall we reach them?

W. H. Freeman,
Ether, N. C.

(Note: Who will answer this last and very important question? Ed.)

WHAT TO TAKE TO A SUMMER CONFERENCE.

It has been interesting to notice in the announcements of the various Summer Conferences in the Southeast what things have been included under the heading, "What to Bring."

All of them have a list of material things which should be brought to the conference. We can gain quite an insight into the type of conference by merely studying this list, for in some cases certain kinds of recreational materials or types of clothes are desirable. One of the most interesting lists of this kind is that found in the Georgia and Tennessee and Alabama Conferences, where a list of food is given. Thus, much of the cost of the camp may be paid in "eatables" which the delegates bring from their homes.

However, we hope that some of you have noticed the other list of "Things to Bring" to many of the conferences. These things are just as important as the material ones given above, for no conference will be successful without them. They include such things as: a happy disposition, an earnest heart, a desire to know Truth, to love Beauty, and to do Good, a willingness to serve, the spirit of cooperation, and the desire to "give" as well as to "get" while at the conference. We hope that the delegates consider the second list just as important as the first one.

HOME-COMING AND MEMORIAL SERVICES AT LEAKESVILLE CHURCH.

On Sunday, June 6th, a large crowd gathered at Leakesville Christian Church, to participate in the seventh annual service of this nature which this church has held. The lamented Rev. A. W. Andes, being the originator of this kind of service at this church, preached the first memorial sermon on June 1, 1930 and then on the first Sunday in June of each succeeding year until 1936 when, due to failing health, he was not able to be in the service and on June 23rd he passed on to the great beyond to await the final "Great Home-Coming" of the children of God. Last year Rev. W. J. Andes , son of A. W. Andes, stood in his father's place in the pulpit and delivered the memorial sermon, which was well accepted by the large congregation, and then again on June 6th of this year, he delivered another memorial sermon and conducted the services all through the day in a manner which would have been a credit to any minister of long experience. The day's services began with Sunday School at ten o'clock, followed at eleven o'clock with worship service, during which the mixed and male quartettes rendered several impressive selections. The choir sang as a special selection—"Where We'll Never Grow Old," and led the congregation in singing two hymns, the last one just before the benediction, being—"Blest Be the Tie That Binds." The pastor, Rev. Wm. J. Andes, used as his subject for the memorial sermon—"Memory and Its Consequences," which subject he handled in a very impressive and convincing way.

At the noon hour a bountiful dinner was served from the tables on the church lawn, which was also an enjoyable event of the days program.

At two o'clock the congregation, which had been augmented by more visitors, soon filled the house to enjoy an hour and a half of special selections by the choir, congregational singing, selections by the male and mixed quartettes of the church, and by short talks from visitors, one of which was the former pastor of the church, Rev. R. L. Williamson. Many visitors were present from various sections of Virginia, and there were ten from Washington, D. C., two from Pennsylvania, six from Maryland and one from Missouri, and three from Ohio.

All in all we had a great day together.

R. O. Rothgeb,
Church Sec'y.

WHAT KIND OF COLLEGE DO YOU WANT?

It is taken for granted that every progressive and aggressive denomination needs and wants a college—a college owned by the church and operated by the church where its own young people and other young people who may come may receive the advantage of higher education under Christian influences. Certainly our United Church is such a denomination.

The institution of our church is located in North Carolina. This institution is just what the church has made it. It is the product of our own efforts, our own affections, and our own sacrifices. We have made it what it is. If it falls below our standard, no one other than ourselves is responsible. If it, in any way, measures up to our ideals, the world will congratulate us, provided our ideals are high and holy. Certainly in the training of modern youth, training for religious endeavor cannot be omitted. The church college is the only institution today that provides for such training, and at Elon College proper emphasis is placed upon religious instruction and upon spiritual development.

The United Church can have at Elon the kind of institution that it wants. If we want a better institution than we have and are willing to unite our efforts and our contributions to the extent required, we will have the kind of institution that we want. Our church is sufficiently strong in every sense of the word to provide for the use of its young people the kind of institution of higher learning that they ought to have. Too long and too often we have counted our losses and misfortunes in the face of great opportunities rather than counted our blessings and our successes. The most of us receive more than we deserve and too often use unprofitably that which God so graciously lends us. There are always needs in our local churches that call for what we feel that we are able to contribute. It is a strange paradox, however, that if we help to meet the needs of larger interests, our local needs are more easily met. The church that contributes to itself alone finds that its needs are multiplied. The church that has an inclusive vision and contributes to help meet the larger needs of the denomination of which it is a part, in an unexplainable way finds its local needs decreasing and more easily met. Why, I cannot say, nor do I know how it is that the man who saves his life loses it, and the man who loses his life for the sake of the gospel finds it. The Christian religion operates in a way different to anything else that we know or that we possess.

I hope that we as a church will realize that Elon College is not only our institution, but that it is a part of our denominational program and is an essential factor in the development of our constituency and a forward movement of our church.

L. E. Smith.

NORTH CAROLINA AND VIRGINIA S. S. AND C. E. CONVENTION.

Eleven pastors, two Sunday school superintendents, three Christian Endeavor presidents, eighty-six delegates and two visitors, representing 24 churches attended the North Carolina and Virginia Sunday School and Christian Endeavor Convention at Bethlehem Christian Church Thursday and Friday of last week. Dues from Sunday schools amounted to $64.80, and $3.20 was received from Christian Endeavor societies.

Dr. W. M. Jay of Winston-Salem presided and gave a fine address as president. Reports were made on the Children's work, young people's work, the adult department, Christian Endeavor, and Religious Education. Mrs. O. H. Paris led an excellent worship service. Open forum discussions were led by Rev. Wisseman and Dr. Stanley C. Harrell on materials, finances, social action, missions, worship and organization. Dr. Trela D. Collins, Executive Secretary of the North Carolina Council of Churches, addressed the convention on "Modern Trends in Religious Education."

The Thursday evening program was by the Youth Fellowship of the conference under the leadership of the new president, Mr. Walter Cooper, of Burlington. Musical selections were rendered by young people. The major address of the evening was given by Dean J. D. Messick of Elon College on the topic "Consecration to a Purpose."

The Friday morning program included the business session with election of officers, committee reports and a discussion on evangelism with a closing meditation by Rev. B. J. Earp. The officers for the coming year are: President, Rev. W. M. Stevens, R. 2, Burlington; 1st Vice-President, W. T. Dunn, Lynchburg, Va., 2nd Vice-President, Rev. B. J. Earp, Paces, Va., Rec. Secretary, Miss Evelyn Stewart, Greensboro; Assist. Rec. Secretary, Miss Florence Smith; Cor. Secretary, Miss Margaret Earp; Treasurer, Mrs. Floyd H. Dunn, Lynchburg; Departmental Secretaries—Children, Miss Tora Rudd, Burlington; Young People, Miss Avis Dunn, Vernon Hill; Adults, Rev. C. E. Newman, Virgilina; Administration, Dr. W. M. Jay, Winston-Salem; Missions, Rev. Carr E. Gerringer, Greensboro; Orphanage, Mrs. L. E. Carlton, Paces; College, Prof. A. L. Hook, Elon College; Religious Education, Rev. W. E. Wisseman, Greensboro; Christian Endeavor, Miss Dorothy Truitt, Greensboro.

The session next year will be held at New Lebanon Church, R. F. D., Reidsville, N. C.

THE UPPER ALAMANCE COUNTY FELLOWSHIP MEETING.

The regular fellowship meeting of the Christian Churches of Alamance County was held at Long's Chapel, Sunday, May 30, 1937, at 2:00 P. M.

Rev. W. Millard Stevens, president of the association, presided over the meeting. J. M. Page, of Raleigh, spoke for fifteen minutes on the coming election, against the legalization of liquor. He called upon the religious people of Alamance County not to be deceived in the coming election. He stated that "should the County of Alamance vote for liquor, it can conservatively expect an increase in lawlessness of 75 per cent."

Mrs. M. R. Reeves, of Graham, spoke for ten minutes on "The Sunday School Teacher's Part in the Evangelism of the Local Church." She emphasized the importance of the Church in child life. Her talk was interesting and instructive, and received the endorsement of all those that heard it.

Dr. J. H. Lightbourne, of Burlington, led a general discussion of the pastor's layman's and Sunday school teacher's parts in the evangelism of the local church. Each member present was requested to express their views of the matter. Many worthwhile suggestions were made and if followed, it is believed would result in winning many souls to Christ. It being the main objective of the general discussion, to better plan a program for the purpose of winning souls to Christ.

The attendance at the meeting was estimated at over 200. Dinner was served on the grounds before the meeting, it being memorial day services at the church in charge of Rev. G. C. Crutchfield, the pastor.

Note: This meeting was the second one since the Christian Churches organized. Each meeting is held on the fifth Sunday at various churches.

Mrs. Barnie P. Jones,
Secretary.

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EVANGELISM.

The spirit of evangelism is an urgent and primary need in our Church. By evangelism we mean the same thing Jesus meant when He told His followers to "Make disciples" of all the nations. Disciples are learners and followers. The records of our Church indicate that we need to make "learners and followers" of Jesus.

There is a wide difference of opinion concerning the methods of evangelism. Some think it should be done one way while others think it should be done quite differently. This writer is not minded to argue about method. He does with to emphasize, however, the necessity for winning people to the Christian way of life and to active membership in the Church. This is the major business of the Church and, if neglected, means the final death of the Church.

"The Christian Sun" invites short articles from ministers and laymen who are interested in evangelism. It may do us all good to know exactly what a revival is expected to accomplish and the methods by which this is to be done. It may be equally as worthwhile to know what the Sunday school and Christian Endeavor society should undertake in the way of winning others to Christ and the Church and how this work can be and is being done. Long articles seldom get read, but brief articles can have real value. If you are interested in evangelism, in any form whatsoever, and have an idea worth printing, sen it to the editor and let him pass it on to others who may wish to read it.

ANOTHER RESOLUTION.

The Sunday School and Christian Endeavor Convention meeting at Bethlehem Church near Altamahaw, North Carolina, last week passed a resolution that should be considered more than "just another resolution." That convention recorded its sincere belief that our Sunday schools and Endeavor societies need the stimulation of a trained worker who will visit these schools and put new life into them. The convention passed a resolution memorializing the Southern Convention to consider the necessity for putting into the field a promotional agent who will promote all of the work of our churches, which will include Sunday schools and Christian Endeavor societies.

People here and there throughout the convention are constantly expressing their same desire. They feel the need for such help. They know of the progress in other denominations which comes because of such leadership. The call is becoming insistent. Our people are not willing to be denied the leadership which other groups have and which they sorely need.

The time is not far distant when this call must be heard by the leaders of the Southern Convention. Resolutions were passed by the Convention itself at its last session looking to this same accomplishment. So far it has seemed impossible to the leaders to make adjustments. It will mean a considerable amount of realignment, but this is not an impossible task. It can be done. Apparently the people generally believe that it is a necessity and when they believe it strongly enough something will inevitably happen. We agree with the resolution and feel that the time is ripe for necessary adjustment to be made so that there can be within the Southern Convention a united promotion which will effectively reach all of our churches. F. C. L.

APPEAL TO 287 FOURTH AVENUE.

(An "Advertisement" in *Advance.*)

Every minister and most parents who are active in Congregational-Christian Churches are much disturbed by certain customs now undermining church influence. I refer to cocktail parties, Sunday night movies, playing for money, and other things which our Church heretofore has tabooed.

Unfortunately, the leaders in this unwarranted onslaught against church standards are often of families among the largest givers to the church expenses, as well as socially prominent. Hence ministers and others who attempt to check those things are subject to criticism and perhaps persecution. These ministers and laymen do not fear for their own well-being; but they are loath to disrupt the church.

It would greatly strengthen the hand of these ministers and church workers to have 287 Fourth Avenue take a definite and public stand on the questions involved. Moreover, we should not be content with one statement, but should hammer away until we get action. I realize that our national headquarters has no "authority"; **but it can have influence.** Our denomination is greatly in need of courageous leadership along these lines. I can add that the great majority of laymen would back up such leadership.

Congregationalism has grown because of certain outstanding principles. Among these we have taken a stand **against** liquor. Today we should raise our standards, instead of lowering them. The church is not a social club. Its members are expected to set the community an example and to be leaders, not followers. A church which sees these weakening tendencies creeping into its life should call a halt immediately. The sooner a cancer is removed, the easier and better for all concerned. I further believe we should now make a drive for Sabbath Observance, Family Prayers, Mid-Week Meetings, and other "working tools" which we laymen have let slip away.

But we must not lose any more ground. It would be far better to lose some of our members than to give in one inch to this latest assault. We must avoid the position where we have churches but no church. Moreover, I say this in my official capacity of Moderator of the Congregational-Christian Council.

ROGER W. BABSON,
Moderator.

An Easter Message of China's Leader

By CHIANG KAI-SHEK.

Without religious faith there can be no real understanding of life. Faith in the cause of a revolution is not unlike religious faith. Without faith, human affairs, both great and small, are difficult of achievement.

Often when face to face with opposition and possible danger, we mortals are prone to retreat and to abandon our work halfway. Such lack of confidence in ourselves is often due to the absence of a strong religious faith.

I have now been a Christian for nearly ten years, and during that time I have been a constant reader of the Bible. Never before has this sacred book been so interesting as during my two weeks' captivity in Sian.

This unfortunate affair took place all of a sudden and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing, a copy of the Bible.

In my solitude I had ample opportunity for reading and meditation. The greatness and love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation, and to uphold righteousness.

I am, indeed, grateful to all my fellow Christians who continually offered prayers on my behalf. I was deeply conscious of a strong spiritual support for which I extend my hearty thanks to all Christians, and to which, before you all today, I testify that the name of God may be glorified.

The many virtues of Christ I cannot possibly enumerate. Today, being Good Friday, I merely wish to explain some of the lessons I have derived from the trials of Christ.

His utterances from the Cross are our spiritual inheritance. Entreating forgiveness for His enemies, He cried: "Father, forgive them; for they know not what they do."

Truly great is the love of Christ! In all my meditations I find these thoughts recurring and providing me with rich spiritual sustenance.

Experience During Captivity.

To illustrate, I am going to recount some of my experiences at Sian. Before I went to Shensi on my second trip, I was already conscious of perverted thoughts and unusual activities in the army there.

I had previously received reports of intrigues and and revolutionary rumblings that were threatening to undermine the unity of the state. My immediate associates tried to persuade me to abandon the journey, but I replied: "Now that our country is unified and the foundations of the state established, the commander-in-chief of the armies has responsibilities for direction and enlightenment from which he dares not withdraw. Furthermore, I have dedicated my soul and body to the service of the state, and there can never be any consideration of my personal safety."

According to the record of the New Testament, when Christ entered Jerusalem for the last time, he plainly knew that danger was ahead, but triumphantly, on an ass, he rode into the city without anguish, without fears.

What greatness! What courage! In comparison, how unimportant my life must be. So why should I hesitate?

My fondness of my troops has always been as great as the love between brothers and this love drew me into the heart of the rebellion. Such disregard of danger in the face of duty caused deep concern to the government, worried the people and, for this, numerous prayers were offered by Christian friends. In the midst of it all my understanding increased and my love multiplied.

Following my detention my captors presented me with terms and demands, with tempting words of kindness, with threats of violence and torture and with a public trial by the "People's Front."

On every hand I was beset by danger, but I had no thought of yielding to pressure. My faith in Christ increased. In this strange predicament I distinctly recalled the forty days and nights Christ passed in the wilderness, withstanding temptation, His prayers in the garden of Gethsemane and the indignities heaped upon Him at His trial.

The prayers he offered to His enemies upon the Cross were ever in my thoughts. I naturally remembered the prayers offered by Dr. Sun Yat-sen during his imprisonment in London. These scenes passed vividly before me again and again like so many pictures.

My strength was redoubled to resist recalcitrants and with the spirit of Christ on the Cross I was preparing to make the final sacrifice at the trial of the so-called "People's Front." Having determined upon this course of action, I was comforted and at rest.

After Settlement of Sian Affair.

Following the settlement of the Sian affair, the rebels, knowing their unwise and treasonable actions, were naturally afraid.

Remembering that Christ enjoined those who sin against us until seventy times seven and upon their repentance, I felt that they should be allowed to start life anew!

At the same time I was greatly humbled that my own faith had not been of such quality as to influence my followers and to restrain them.

Ever since training the cadets and launching the expedition, I have repeated to my followers these two principles:

1. On detecting the slightest selfishness on my part, or discovering plans contrary to the interest of the country and the people, anyone may accuse me of guilt and put me to death.

2. Should my words and actions betray lack of truth and good faith, or indicate departure from the revolutionary cause and principles, any of my subordinates may take me for an enemy and put me to death.

I honestly believe that these two sayings were prompted by sincerity and grew out of my religious faith. They are in line with the spirit of the love of Christ, and the forbearance and magnanimity of Dr. Sun Yat-sen. (Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

A busy man sat in his office one day recently and was running over a long list of dilinquent accounts. He was giving instructions to the stenographer concerning mailing out statements urging the payment of past due bills. Turning to a friend he said: "If every one would do right it would save me a lot of trouble. These people who will not look after their business worry me."

And that passing remark had in it a depth of meaning and significance. Debts sometimes do not worry debtors as much as the creditors. Think of the postage wasted by creditors seeking to collect money from debtors. Think of the trouble occasioned by unkept pledges and broken promises. It is so much less trouble to pay as you go, or pay when you promise, than to put off the settlement of an account. Debts are dangerous. And one of the chief dangers lies in the tendency to make promises that will not be regarded as sacred. That was the condition upon which the man in the office based his observation. It is not wrong to be in debt, but it is wrong to be untruthful about paying the obligation.

But this matter of wrong-doing has a much larger implication than being unfaithful in the payment of obligations. If every one was honest and upright there would be no need of jails and penitentaries. Every jail is an example of the cost of doing wrong. Because of this spirit in humanity the state must build and maintain such an institution. Criminals must be cared for. All this is expensive, and the expense is the small part entering into the final equation. Hearts are broken; injustice is in evidence; careers are changed; hopes are dissipated; characters are wrecked; and lives are lost.

Think of the disease and ill-health traceable to wrong-doing. The wild oats were sown in the days of youth. What jolly days they were! What glorious nights! But the morning came, and the headache dulled the brain, while memory wandered into the past and brought forth empty shadows of disappearing glory. Then in a few years the flowers faded from the cheeks, the lustre of the eyes was gone, and life lost its charm. In such an hour the wreck seeks relief from some friendly physician who is compelled to give a discouraging diagnosis. Then the story may be followed with tears of sympathy and a day dream of what that life might have been, if right and love could have held sway in those beautiful days. If you live in a city such cases pass you on the street every day. What pitiful objects they are! That is one of the prices of wrong-doing.

The question of right and wrong cannot be lightly passed over without danger to every one involved. The moral and spiritual issues are the predominant factors in human life. Men may hate the ministers, despise the churches and mock the Bible, but prophets of God will remain, the churches will endure and the Bible will challenge the hearts of humanity. Society cannot be safeguared by making money and amassing wealth. Money is more dangerous than dynamite in the hands of people who are not wise enough to use and not good enough to recognize its moral significance. The future of our country depends upon the moral character of our citizens. It is imperative that people do right if they wish to live. If they do wrong they will surely die. "Righteousness exalteth a nation; but sin is a reproach to any people!"—(Prov. 14:34.)

I. W. Johnson.

MR. J. M. DARDEN.

While at Ocean View, trying to find a few hour's rest after a very strenuous commencement program, word reached me that Mr. J. M. Darden had gone from us.

Strange to say, I was in Norfolk when I first learned of Mr. Darden. On invitation, I had come to what was then Third Christian Church as pastor. I met with the Mission Board of the Southern Convention in the interest of our work at that point. Mr. Darden was a member of this Board. He expressed himself as being greatly interested in the Norfolk work; also that he felt that the Christian Church should center its efforts more in our cities and that here we had an opening in a great city and that as a member of the Mission Board he was in favor of the Board assisting the Norfolk work to the extent of its ability. During the building of the Temple, Mr. Darden was greatly pleased and always willing to give counsel and assistance. Realizing that the church must pay its obligations to the bank which amounted to $16,000, Mr. Darden proposed to give $2,000, provided the church would raise the remaining $14,000. This challenge was met, Mr. Darden paid his pledge, and the amount owing the bank by the church was paid in full.

He was interested and always expressed his love for and great interest in the Christian Church. He wanted to see it grow and take its place along with other denominations in the great task of saving the world. He was interested in the institutions of the church, was great help to the Mission Board of which he was a member until his death and gave generously to this enterprise of our denomination. In addition to material assistance, he gave generously of his time and strength. He was determined that the whole church might know about the Christian Orphanage and have an opportunity to contribute to this worthy undertaking that the unfortunate children of our church might have the comforts of life under wholesome and favorable circumstances.

He was also interested in the college, was an honored member of the Board of Trustees for a number of years. He was distressed, together with other friends of the college, when the main building was burned. He offered by wire to contribute the sum $20,000 toward the rebuilding program. Later in conference with Dr. Harper, plans were worked out whereby the auditorium, one of the five new buildings, was erected as a memorial to his father-in-law, Mr. L. M. Whitley, deceased. For a period of years he was not active in the interest of the college. Recently, however, he was greatly concerned for the payment of the debts of the college that it might continue in its service of the church and of the young people of our day. In response to an appeal for new equipment for our girls' dormitories, on Friday before his death, he wired me that he would contribute $175 toward this undertaking and that the check would be mailed at once. In the mail Saturday, the check came. This was perhaps his last contribution to the institutions of his church.

Elon College greatly appreciated what Mr. Darden did for the church and for her institutions. He was a man with unbounded energy, great optimism, marked business ability, and great affection for the causes near his heart. May the Lord bless all who mourn his going.

L. E. Smith.

"Life was not given us to be spent in dreams and reverie, but for active, useful exertion—evertion that turns to some account to ourselves or to others."

WORKING TOGETHER.

On the fourth Sunday morning in May, I asked the congregation of the Suffolk Christian Church to join with the pastor in prayer for an ingathering of new members into our church membership on the first Sunday in June. I followed this up with a letter to about fifty officials in the church reemphasizing the need for prayer and consecration to the task of winning others for the Christ and His Church. I indicated both in the announcement and in the letter that we wanted to bring men, women and young people into realization of the Christ, and His claim for enthronement in their lives, and have the uniting with the church as a public expression of their acceptance of Him, and His way of life for themselves. In the intervening two weeks I felt the power of their prayers, and also the result of their work. We were working together with one another, and we came fully to realize that we were working together with God.

One night, two very fine young high school seniors came to me for letters of recommendation for college. They were members of our congregation, but had never professed publicly their faith in Christ and united with the church. I gave them their recommendations. I also told them how eagerly I was praying for their Christian faith, and how I was planing to call on them for the consecration of their minds, and bodies and spirits to God. And by the way, these two fellows were outstanding players in their championship-winning team, and of noble mein and manner. They said they would come back to my study the following morning and give me their answer. They did. Yesterday they joined the church, and by the side of one of them stood also the father, mother and an elder brother.

During the year one of the teachers in our Junior high department was stabbed to death. A class of fourteen fine boys, about twelve years of age, was left without a teacher. All the active members of that class had been won to the church membership, and faith in God, save three. Yesterday we saw an example of how the works of the righteous do follow them, when the three remaining boys in Bill Daughtrey's class walked up to the altar and expressed their faith and united with the church. Bill Daughtrey was a coach and teacher in our high school and a teacher of a Sunday school class, what a great combination! Every boy in Suffolk loved him, and so did we all.

Last week I called on a well known citizen of our town, who had a daughter graduating in our high school. I quietly talked to him about faith in God, and the fact of Jesus Christ giving himself to manifest God's love for us, and I listened to all the heart hunger that this simple message unearthed in his soul. Yesterday he stood at the altar and professed his faith and trust in God, and by his side stood his youngest son, a lad in high school. During the week I followed up a business man and found him having a boat pulled up for repairs. Steaming hot, busy and perspiring, yet he had time to listen to a plea backed up by the prayers of a great congregation. He had a few days to think it over, and yesterday he answered that plea at the altar, when he was received into church.

Yesterday a wife, mother of two fine boys, the three of them members of the church, said quietly to her husband: "I wish you were going to join the church today." It was not a long speech, but it bore all the marks of genuineness. At a few minutes after twelve o'clock yesterday, those two sons rushed into their grandfather's room with the announcement that their dad had joined church that morning.

A very interesting story lies behind each of the twenty-four folks who united with the church yesterday. But a big part of that story is the prayers, work, and cooperation of the members of the Suffolk Christian Church. And may it be that under the care of the Church and guidance of the Holy Spirit the real story be only just begun.

JOHN G. TRUITT.

FIFTH SUNDAY IN BARNSVILLE PARISH.

The four Churches and the Minister of the Barnesville Parish, for many years, had thought of Fifth Sundays in terms of vacation for the pastor, and a time of leisure for the church leaders. Due to a growing conviction on the part of many that something very constructive to the parish program might be had in the form of a fifth Sunday parish meeting; it was tried as an experiment the fifth Sunday in May. Beginning as an unknown quantity this has already established itself as one of the most helpful phases of parish work.

This first attempt came, quite luckily, just at the conclusion of a week of Leadership Training in the Parish by Miss Pattie Lee Coghill, director of Religious Education for Georgia. The entire program was built around the theme of Christian Education. The Sunday school was connected by leaders from all four churches, with Rev. T. L. Leverett of Woodbury teaching the Adult class. President George C. Bellingrath, of Piedmont College, Demorest, Georgia, gave a valuable address on "Building People." Prior to the address a service of consecration of all church leaders was held.

After the bountiful picnic dinner, which was served by Liberty Chapel, the entertaining church, the afternoon session was opened by the worship service in charge of Rev. T. L. Leverett.

Each church was well represented, and each clerk gave an interesting report on "Church Highlights," the two outstanding things accomplished by the local church during the year. Bethany reported the installation of electric lights, which took place during its fiftieth anniversary year. Fredonia, at Barnsville, set the pace by reporting on the recent purchase of a six-room parsonage for the parish. Meansville's clerk told of their unique system of transporting children to the Sunday school: four members, who have cars, alternate in bringing a load of children, this has created one entire class. Liberty Chapel has been in the parish about eighteen months, but during that time it has painted both, the interior and exterior of the building, stippled the windows, painted the pews, exchanged the old organ for a piano, planted shrubbery on grounds, and purchased three dozen new hymnals. As parish projects, each church has placed their name on the front of the building, and also road markers wherever necessary; and each church had a part in furnishing the parsonage. Three out of the four are using the Cent-A-Meal boxes for missionary giving.

The meeting adjourned to meet with Bethany Church, at The Rock, the fifth Sunday in August. A play reading by Liberty Church Young People was the last item on the program.

W. T. SCOTT.

The New England Conference of the Methodist Episcopal Church, in session in Gardner, Massachusetts, recently, adopted the following resolution:

"We note with sincere and profound regret that liquor is served within the home of the President of the United States, and that it was even served at a New Year's reception to young people within the White House. We note also that the government has recently dispatched its first shipment of rum from the Virgin Islands where it was made as a Works Progress Administration project."

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

THE GALILEAN CONQUERERS.

That which has given heart to our missionaries and all Christian missionaries in China, as nothing else has in a century, is the acceptance of Christ as his Savior by the China's Generalissimo, Chiang Kai-shek. The General's wife was educated at Mt. Holoyoke College, Massachusetts, and accepted the Christian faith in its simplicity and power and has lived this faith so consistently that her distinguished husband became a convert and now the message of this man's faith is reaching all China where he is so honored and beloved. Many Sun readers have heard something of this remarkable man and his conversion to Christianity, but he delivered a sermon, or an address, on Easter Sunday that struck the deepest spiritual note he has yet uttered.

Our missionaries write nothing has ever been known like the spontaneous rejoicing of the entire nation when he was released on Christmas Day.

Every friend of Missions will find profound inspiration in this quotation from his sermon:

"I have now been a Christian for nearly ten years, and during that time I have been a constant reader of the Bible. Never before has this sacred book been so interesting to me as during my two weeks' captivity in Sian. From my captors I asked but one thing, a copy of the Bible. In my solitude I had ample opportunity for reading and meditation. The greatness and love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness.

"I am, indeed, grateful to all my fellow Christians who continually offered prayers on my behalf. I was deeply conscious of a strong spiritual support for which I extend my hearty thanks to all Christians, and to which, before you all today, I testify that the name of God may be glorified."

When he faced the journey to Sian as a clear duty, his friends had tried to dissuade him. This was his answer:

"Now that our country is unified and the foundations of the State established, the commander-in-chief of the armies has responsibilities for direction and enlightment from which he dare not withdraw. Furthermore, I have dedicated my soul and body to the service of the State, and there can never be any consideration of my personal safety."

His concluding words were:

"Today I find that I have taken a further step and have become a follower of Jesus Christ. This makes me realize more fully that the success of the revolution depends upon men of faith and that men of character, because of their faith, cannot sacrifice their principles for personal safety under circumstances of difficulty and crisis. In other words, a man's life may be sacrificed, his person held in bondage, but his faith and spirit can never be restrained."

Such a witness challenges our average Christianity as lived in the churches of America. This man faced down death and claimed the sacrifice of Christ as the source of his complete indifference to danger and his heroic acceptance of Duty.

J. O. A.

MISSIONARY OFFERING.

WEEK ENDING JUNE 12, 1937.

Sunday Schools.

Bethlehem, Suffolk, Va.	$	1.92
Christian Light, Fuquay Springs, N. C.		1.35
Wake Chapel, Fuquay Springs, N. C.		7.23
Winchester, Va.		5.76
Turner's Chapel, Sanford, N. C.		1.26
Mt. Bethel, Stokesdale, N. C.		1.59
Linville, Va.		6.33
Youngsville, N. C.		2.00
Newport, Shenandoah, Va.		2.44
	$	29.88

Individuals and Churches.

Pope's Chapel, Franklinton, N. C.	$	4.35
Bennett, N. C.		11.02
Pleasant Grove, News Ferry, Va.		14.00
Holy Neck, Holland, Va.		23.00
Big Oak, Eagle Springs, N. C.		6.50
Sanford, N. C.		1.00
Christian Light, Fuquay Springs, N. C.		2.87
	$	62.74
Total for week	$	92.62
Previously acknowledged		14,651.72
Total since Sept. 1, 1936	$	14,744.34

We are profoundly grateful for every dime and dollar sent in and dedicated to the sole and sacred purpose of Missions—sharing with others the Gospel, the love and the life of our Lord.

J. O. Atkinson,
Mission Sec'y.

RURAL AMERICA FOR CHRIST.

Those who make the greatest noise often receive the most attention, but this does not prove that importance is in propotion to commotion. Mark Twain used to tell of the Mississippi stern-wheel steamer with a very loud whistle; steam was so low that every time the whistle blew the steamer's engine had to stop. American cities with their hustle and noise, their rapid transit, their factories and scare-line newspapers, usually receive more attention than the quiet rural districts, but this does not prove that cities are more important to national life than are country towns and farming communities.

For the coming year (1937-38) the Home Mission study topic is to be "Rural America." Until recently the farmers and rural villages have been unorganized and without any powerful mouthpiece so that they have received little attention. Today the Secretary of Agriculture, the Farmer's Unions and Cooperatives, such men as the late Kenyon L. Butterfield, and the Agricultural Missions Foundation, have brought the rural problems forcibly to public attention.

The study of Rural America is of great importance for many reasons: First, because of its size. One-half of the people of North America live on farms, in rural districts or in towns and villages of less than 2,500 population. Although the largest amount of taxes do not come from rural districts, neither the Government nor the Church can afford to overlook the importance of the 50,000,000 people who live outside of our cities and their residential suburbs. It is estimated that 25,000,000 American children and youth live in the country districts. These are bound to be a great factor in the life of the nation. Three hundred years ago all American life was rural; there was no truly urban population.

Second: Rural America is important, because of the variety of its people, languages and problems. The occupations include, not only the farmers and dairymen, and small town tradespeople, but the mountaineers, the miners, the lumbermen, and the ranchmen. The races include, not only descendents of the Pilgrims, Dutch and other early settlers, but more recent immigrants from Italy, Greece, Poland, Russia and other European countries; also Negroes Indians, Mexicans, and Orientals. Many religious beliefs are involved—Jewish, Protestant, Roman, and Greek Catholic, Hinduism, Buddhism, Shinto, Islam and various philosophical cults,

as well as atheism and rank paganism. These present foreign mission peoples and problems at home.

Third: Rural America is important because the farms and country districts form the basis of our material prosperity. From the earth come all things that sustain life and that are used in manufacture—the food, the cotton, the minerals and oils for physical needs and for greater buildings and industrial enterprises. The land is the great God-given source of wealth.

Fourth: Rural America is important because of the character and influence of rural peoples. Here are the pioneering spirit of sacrificial toil; the prophetic vision looking toward the future; here we find greater independence of thought and action, rugged individualism and homespun philosophy. Here too, in the past, at least, have been manifested true faith and sterling honesty. The rural districts have always been the great feeders of the cities, not only in food supplies, but in population. From the country come the ambitious and stalwart youth to supply brain and brawn for industrial, commercial, political and professional activity. Abraham Lincoln and many other national leaders came from the country; so did Samuel Colgate and countless other industrial giants. D. L. Moody, America's greatest evangelist, with a world-wide influence, was a lad from the small town; so were the majority of metropolitan preachers and famous missionaries. It is not wealth and comfort, but character, hard work, and opportunity that produce great leaders.

Fifth: Rural America is important because the future of the country is inseparably linked to rural life, for good or for evil. If the farmers' families, and the small town and roadside populations, are neglected physically, intellectually and spiritually they will starve or will poison the city and national life. Keep the sources pure and virile and the nation will feel the benefit; allow these sources to become corrupt and the nation will decay.

Sixth: It is important to study Rural America, beause this field has been grossly neglected. People in many thinly populated areas have been almost or wholly without religious privileges—as among the mountains, mining settlements and scattered farm lands. In other cases villages and towns have been overchurched, but undernourished and have lived, and have lived religiously at a poor dying rate. There is great need of Christian readjustment and for the cooperation between urban and suburban churches that have wealth in the midst of plenty, and the rural parishes that are weak and starving for leadership and material equipment. Let city churches assist rural parishes.

Seventh: But the greatest reason for the study of Rural America is in order that the supreme need of the rural peoples may be supplied—the need for a clear knowledge of Christ and His Way of Life; the need for Christian training for children and youth; the need for effective leadership; and the need for well-directed social life and Chrstian activity.

The care and prayerful study of the needs and opportunities of Rural America, and the application of these studies in practical lines of activity, should mean great blessing to America in both civic and rural life. Jesus Christ himself was brought up in a small village and spent most of His earthly life ministering to rural people in Galilee. As a rule His parables were drawn from the fields. Most of His early disciples were from the country, and when they were scattered by persecution, they went forth to preach the Gospel in the towns and villages and by the wayside.

It is clearly important that we make and earnest study of Rural America, with especial reference to discovering the ways in which Christ may have a larger and more controlling influence on the fifty million men and women and children in our rural areas. To this end the mission study books have been prepared, Rural Life Sunday is observed, and for this purpose we offer this special issue of *The Review.*

—From The Missionary Review Of The World.

THE VIRGINIA STATE PREACHING MISSION.

The National Preaching Mission conducted services in twenty-eight cities last autumn, spending four days in each of twenty-four of those cities. Such enthusiastic response attended their efforts that another series of cities will be visited in the same manner in the fall of 1937. Religious leaders of national and international importance are being secured for these four-day missions which will center, so far as Virginia is concerned, in Richmond. Norfolk is being set up also as a four-day mission and the State Committee will assist in arrangements therefor. (Dates for Norfolk Mission, October 31—November 3; Richmond, November 4-7.)

At these four-day sessions it is expected that representatives from all over the State will be in attendance, particularly members of local committees preparing for one or two-day mission.

The Purposes of the Preaching Missions are: 1. To encourage the ministry of the church. 2. To restore evangelism to its central place in church life. 3. To train laymen for personal evangelism. 4. To emphasize the essential unity of all communions. 5. To resolve the division between the personal and social gospel. 6. To promote closer cooperation between churches and organized labor. 7. To bring the Christian message more effectively to schools and colleges. 8. To challenge the Church to a fresh sacrificial endeavor. 9. To stress the sufficiency of Christ for modern life.

Program

Suggested programs for the one and two-day missions will be provided upon request by the State Secretary; Address: Dr. G. S. Reamey, 1629 Williamsburg Ave., Richmond, Virginia. In general, these programs include addresses by outstanding ministers and laymen at mass meetings; at special meetings for ministers; at special meetings for women; addresses before student groups; radio addresses, seminars; noon luncheon addresses.

Plan

Norfolk and Richmond will sponsor one and two-day missions throughout the State, these missions to be held from November 7-21st. Two-day missions will be offered to the other cities of the State, and one-day missions to the larger towns. The Virginia State Preaching Mission, it is hoped, will reach its culmination in a series of eight-day missions in every local Protestant Church during the week of November 28-December 5th, or as near thereto as possible.

How to Start

It is urged that local ministers cooperate with their representatives on the State Committee in definitely planning for the one or two-day missions and notify Dr. J. Manning Potts, State Chairman, 311 Methodist Building, Richmond, Virginia, or the State Secretary at once.

What Others Say

Bishop Arthur J. Moore: "Last year I had the privilege of participating in the National Preaching Mission. I am very much interested in the Virginia State Preaching Mission this fall and my hope is that the preachers and laymen of the Mehodist Church in Virginia will give their whole-hearted support to the move-

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

SOUTH GEORGIA CONFERENCE.

As this is written we are in the midst of the South Georgia Young People's Conference—and it is going over in a fine way. There are fifty of us here now, and more are expected before the week is over.

This is the first time some of us have been in a summer conference, where the food is brought and cooked by the delegates. The results are certainly fine, for the meals have been excellent and, although it is not easy to do kitchen work when others are doing more interesting things the young people have done their share cheerfully and willingly.

Rev. W. T. Scott and Rev. Carl Parker have worked together in "putting over" this conference. They have been ably assisted by Mrs. Parker and some of the women of the churches in South Georgia, so far as planning and preparing the meals is concerned. Pattie Lee Coghill, as usual in a conference, is consulted on any and all occasions and does much to make the whole conference a success. All of the classes are already showing splendid results, in active participation on the part of the students and great interest in the subjects discussed and presented. Mr. Held is in charge of recreation and the Seminoles and Cherokees are having great contests, especially in volley ball.

We feel especially fortunate in having Rev. Raymond Dudley of India as our guest missionary in the Southeast this year. We, here at South Georgia, feel that we have made a new and very worthwhile friend and we know that he will enter into the life of the other conferences when he reaches them. We are glad to highly recommend him to you.

It has been a privilege to be able to attend the South Georgia Conference and we are sure that all the other conferences in the Southeast will follow the splendid example it has set for their work this summer.

WESTERN NORTH CAROLINA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference will meet this year in a one-day session, Thursday, July 1st, with Pleasant Union Church, Randolph County. A good program has been prepared and it is hoped that all churches will send delegates. The meeting will begin at 10 o'clock when the president, Rev. S. M. Penn, of Sophia, calls to order and will close with a night session in the interest of young people's department.

The Sunday school and Christian Endeavor Societies should not only be represented, but should send their contributions and a complete report. Pastors, superintendents, Christian Endeavor presidents, and others are urged to do their best to make the Convention a success.

GEORGE T. GUNTER,
Conference Director of Christian Education.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION OF EASTERN VIRGINIA CHRISTIAN CONFERENCE.

PROGRAM.

LIBERTY SPRING CHRISTIAN CHURCH, JULY 20, 1937.

Theme, "Christian Education for Our Day."

Morning Session.

10:00 Call to order by the President, Rev. J. E. McCauly.
- a. Hymn.
- b. Invocation—Dr. I. W. Johnson.

10:15 Business Session.
- a. Report and Recommendation of Executive Secretary, Rev. Carl R. Key.
- b. Appointment of Committees.
- c. Treasurer's Report—Mr. J. W. Folk.

10:20 President's Message—Rev. J. E. McCauley.

11:00 Open Forum—
- a. Evangelism for Today—Rev. F. C. Lester.
- b. Christian Education by the Parent —Dr. J. G. Truitt.
- c. Week Day Christian Education—Dr. H. S. Hardcastle.

12:00 Worship Service—Rev. Carl R. Key.

12:30 Adjournment for Lunch.

Afternoon Session.

2:00 Call to Order by the President.
- a. Hymn.
- b. Invocation—Rev. J. S. Johnson.

2:05 Address—"The New Teacher for the New Day."—Rev. Jesse H. Dollar.

2:30 Department Discussions led by Superintendents.
- a. Cradle Roll—Mrs. J. W. Holland.
- b. Beginners—Miss Lottie Mae Cross.
- c. Primaries—Mrs. W. H. Johnson.
- d. Juniors—Mrs. Minnie C. England.
- e. Christian Endeavor—Mrs. W. B. Williams.
- f. Home Department—Mrs. C. C. Rawles.
- g. Our Church School Problems—Rev. R. L. House and Rev. J. A. French.

3:15 Re-assemble.
- a. Hymn.
- b. Business Session.
  - Elecion of Officers.
  - Report of Committees.
  - Miscellaneous Business.

3:45 Address—Rev. H. E. Crutchfield.

4:00 Adjournment.
- a. Hymn.
- b. Benediction—Rev. B. H. Watkins.

RECREATION THAT DEVELOPS CHARACTER.

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 27, 1937.

SCRIPTURE: Col. 1:18b; I Cor. 10:31.

Daily Readings—

June 21—Aiming at Mastery—I Cor. 9: 24, 27.
June 22—Physical Development—I Tim. 4: 8.
June 23—Recreation on Sunday—Acts 16: 13-15.
June 24—Jesus' Rest and Recreation—Mark 6: 30-32.
June 25—Learning Self-Control—Prov. 16: 32.
June 26—Jesus' Know-the-Bible Game—Luke 2: 42-52.

America faces a problem today unlike that of any other age. When people work on a shorter hour schedule per day, it naturally leaves more hours for leisure and recreation. The object of this topic is to bring to our young people that type of recreation which develops character.

The National Recreation Association has set six aims for developing a recreational program to build character:

1. Substitute participation for "looking on."
2. Substitute amateur recreation for commercial.
3. Substitute neighborhood recreation for centralized.
4. Substitute organized recreation for unorganized leisure.
5. Harmonize recreation with health, safety, and economy.
6. To provide the greatest possible variety of recreational opportunities so that everyone has a chance to do many new things.

Someone has given five tests for good recreation: (1) Is it recreational? (2) Is it social? (3) Is it educational? (4) Is it spiritual? (5) Is it practical?

It's Up to You

Laugh a little—sing a little
As you go your way!
Work a little—play a little,
Do this very day!

(Continued on page 14.)

Sunday School

By Rev. H. S. Hardcastle

JOSEPH'S KINDNESS TO HIS KINDRED.

Lesson: XII—June 20, 1937

Golden Text: *Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.*—Ephesians 4:32.

Lesson: Genesis 25:16-50:26.

Printed Text: Genesis 46:1-17; 50:24-26.

When Pharaoh heard that Joseph's brethren had come into Egypt he was pleased. He ordered his servants to load their beasts of burden with food so that they could make the trip back to Canaan, and he commanded them to bring their father back to live in Egypt. He furnished wagons for the women and children, and promised them an adequate living when they returned. Joseph naturally rejoiced in all this and he also added gifts of wearing apparel for his brothers and his father. Thus provided for, the brothers returned to Canaan and told Jacob, their aged father, the good news. It seemed too good to be true—"and Jacob's heart fainted, for he believed them not" that this boy was not only alive; he was the governor of a great nation. Eventually they convinced the old man that it was all true, and "the spirit of Jacob, their father, revived." Only those who have had news that a son or daughter whom they thought was dead, is alive and doing well, can really understand Jacob's emotions at this time. Perhaps, by the way, we would be a little braver and brighter if we realized that our loved ones who are dead to us are alive with Christ forevermore and doing well.

The Vision at Beersheba.

On their way to Egypt, Jacob and his party came to Beersheba. It was hallowed ground. Here Abraham, his grandfather, had digged a well and had planted a grove and had worshipped God. And here Isaac, his father, also had digged a well. There was a religious association with the place. His forefathers had had an experience of God there. It is well for children occasionally to visit the places where their fathers have had experiences of God, places where they have worshipped, and places where they have set up memorials of religious experiences. We need to be marking the course of our spiritual pilgrimages for our boys and girls.

"And God spoke to Israel in visions of the night." He was in the high mood for communion with God and God could speak to him. There came a fresh assurance of God's care and a renewed emphasis upon His promise to make of Jacob a great nation. The secret of the Lord is with them that fear Him.

A Happy Reunion.

What a dramatic moment it was when Jacob and Joseph met! They had not seen each other for thirty-seven years. Indeed, Jacob could say that this was his son whom he thought was dead, and behold he is alive again! They fell on each other's necks and wept as strong men should weep under the circumstances. It is a mistake sometimes to repress emotion. There are times when it is manly to show emotion. There is a place for wholesome emotion in religion.

Standing Before Kings.

The Egyptians looked upon shepherds as an abomination. Instead of being located in the heart of Egypt, therefore, the children of Israel were settled in Goshen, a land rich in pasturage. Thus they were afforded a means of livelihood, at the same time they were somewhat shielded from the contaminating influences of the great Egyptian cities. All of this was a part of God's plan for working out His purpose in the history of this chosen people.

It must have been a dramatic moment when Israel, the old man who had lived the simple pastoral life in Canaan, was presented to Pharaoh, the mighty monarch of the empire of that day. It was no quirk of fate that records Jacob as bestowing a blessing upon Pharoah; it was simply a case where sheer force of character and the wisdom and dignity of age confers a blessing even upon the mighty. The man who is accustomed to stand before God need not fear to stand before earthly kings.

A Sore Famine.

The famine became worse and worse, and conditions became more acute. When the people had no money with which to buy food, they gave their herds of cattle. When their cattle were gone they gave their lands for food. Thus were they reduced to practical bondage to Pharaoh. It appears that they were hopelessly in debt to him. Perhaps they were the original "share-croppers." But acute situations demand drastic remedies, as witness war-time rules and regulations. One wonders, however, about the ethics of what the Egyptian government did. But who are we to sit in judgment on these people in the light of many of our modern practices.

A Father's Blessing.

Jacob realized that the end was near, so he called his sons to his side to bestow a father's blessing upon them individually. With keen insight he drew with a few swift strokes the character of his sons, and with sure insight he painted the future for them. Back of all these words, some of which have little meaning for us today, there is the tremendous fact of a father's blessing. Words have tremendous power. And many a young man or young woman, has been steadied and inspired by a father's or mother's blessing upon them as they left the old home place and went out into the world. And many a man remembers with thanks and joy the blessing of a father or mother about to die.

The Sunset.

At last, worn out, the old patriarch fell on sleep. He had had an eventful life, a mixture of storm and calm. He came to a ripe old age in peace. God had worked out His purpose on him, and he had been changed from Jacob, the Supplanter, to Israel, the Prince who Prevailed. And when at last he died, in keeping with the old man's wishes they carried him back to his native land for burial. How many sorrowing loved ones have carried the remains of some member of their family back to the "old burying ground," or to the family plot in the cemetery.

A Great Character.

There were many elements of great character in Joseph's life. Guilessness, frankness, tactfulness, sensitiveness to evil, purity, humility, wisdom, filial affection, manly energy, resolute adherence to duty, prudence, self-control, sympathy, hopefulness, considerateness, courage, willingness to forgive, patience, large-hearted generosity, genuine and attractive goodness.

WHAT GRANDVIEW WILL INCLUDE.

"I will lift up my eyes unto the hills."

"How good, and how pleasant it is for brethren to dwell together in unity."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"Oh, come, let us worship and bow down; let us kneel before the Lord, our Maker."

These Bible verses give us a picture of the activities that will take place and the spirit that will prevail there.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

WHAT A WORLD WE LIVE IN!

"All things are thy servants."—(Revised version)—Psalms 119:91.

The barber said to me this morning, "I am feeling fine. I slept well. I have had a good walk to my business. I have seen nature in its fulness. The gardens are in flower. The trees are in fruitage. The air is sweet and exhilerating. All things seem to be just for me. What a wonderful world we live in."

How good it is to realize that God sits upon the throne of the universe! To feel that we are His and He is ours, and that He has created everything for us!

This understanding frees us from worry, releases us from the thraldom of fear and gives us the consciousness that everything is subject to our loving Heavenly Father.

Prayer—Our Father, we must be true to Thee! By Thy help we can. We pray for this and ask that Thou fit us in the whole scheme of things *Amen.*

TUESDAY.

STANDING BEFORE GOD.

"Ye stand this day, all of you, before the Lord your God."—Deut. 29:10.

One cannot realize that all things are His and that they have been made by an Omnipotence to serve Him, without realizing that he stands before God.

God also sits upon the throne of the spiritual realm as well as the physical. He is the center of all things, and from Him springs every condemnation of wrong and every issue of God. Every act, every word, every thought of ours, is before Him; and there is not a force for good that is not comparable to the forces of nature. These forces serve to lift us from what we are to what we ought to be.

How joyful are we before the face of the Lord! Who would swap it for any other station in the world? All good things can come to us.

Prayer—Dear Heavenly Father, receive us into Thy presence today with forgiveness. Receive us with some idea of the happy service we may render in this glorious world. This we ask for Jesus' sake. *Amen.*

WEDNEDAY.

METALIC SOULS.

"Where thy treasure is, there will thy heart be also."—Matt. 6:21.

If there were nothing else in the world but beauty and goodness and every thing that contributes to our good, we would be safe. We could be a part of it all without an effort or a thought. But unfortunately this is not it. The Lord said: "I have set before you the way of life and death." The prophet brought this to our attention and said: "Choose ye this day whom ye will serve."

It is well for every one to watch his desires with the greatest care. Our cherished desires constitute our destiny far more than we realize. This does not mean that the one who earnestly desires riches shall gain the longed for wealth, but it does mean that he shall gain a "metalic soul." His heart becomes "a stamped coin." Christ expressed only a truism when He said that hearts follow treasures. To treasure the good and the beautiful, the eternal and the infinite, means to lift the heart and life heavenward.

Prayer—Dear Heavenly Father, lift us up to Thyself, and to the place where Thy infinite spirit dwells. *Amen.*

THURSDAY.

THE GLORY OF THE WORKER.

"He was filled with wisdom and understanding and skill, to work all works in brass."—I Kings 7:14.

Between the Hirams, the noble artisans of Tyre, and King Solomon himself who gave orders in the building of the temple, one is inclined to admire the former the most. There is a song we sing, a part of which says:

"The sword is a weapon to conquer fields
I honor the man that shakes it;
But naught is the lad the bright sword wields,
Compared to the lad that makes it.

Then huzzah for the anvil, the forge and the sledge,
Huzzah for the sparks that fly.
If I had a cup I would straightway pledge,
The armorer, . . . that is I."

With the multitudes of college men in our country now unemployed, we are learning that college men get head learning, but a very poor learning with their hands. Never in the history of the world was there such a demand for skilled laborers. No small part of this life is the full use of our physical equipment which He has given us.

Prayer—God of the skilled universe, may our hands learn to worship Thee as well as our heads and hearts. *Amen.*

FRIDAY.

OUR CERTAINTY.

"Faith is the substance of things hoped for, a conviction of things not seen."—Heb. 11:1.

"Security" is a universal word these days. We have Federal security, state security, industrial security, the Towsend plan, etc. . . . who does not want security and the conviction of its certainty? That hope is the strength of our lives and when it fades away, life perishes. But usually we get on the wrong track in our search for this security. We place it in material things and feel that we are sunk without it. If faith in God first is our security, why can we not come to Him for it?

Kagawa was once asked, "What about your health?" To which we are told, he replied in evident simplicity, "My health, my health—why I never think about it. God takes care of that. I am too busy in His service." There are thousands whose experiences tally with Kagawa's experience that "God does care." "Seek ye first the kingdom of God and His righteousness and all things shall be added unto you," still challenges the faith of God's children.

Prayer—Lord, teach us to believe. May our faith be so great that we can come into Thy security. *Amen.*

SATURDAY.

GOD'S HURLINGS.

"God shall hurl at him, and not spare."—Job 27:13-23.

It is a strange picture, this of God hurling a javelin. We love to think of Jehovah as a God who is love, and not as a Jupiter, from whose hand the thunderbolts go crashing through the skies, to destroy disobedient mortals. But Job was a wise man, and Job saw God otherwise. He saw Him as an Avenger of the divine justice.

And surely such is our God, though He is much besides. We would not have a God who took no cognizance of wickedness, a God to whom righteousness and unrighteousness are as one. We exult in a God of law, a God of firm decisions, of invincible truth. We fasten our lives to Him as to the everlasting Rock.

When the evil is punished, we feel more keenly the safety of those that are on the side of God.

Prayer—Hurl at all the wickedness in us, our Father. We shall know that we are smitten by Thy Fatherhood, and that all Thy penalities are bestowed in love. *Amen.*

—*Amos R. Wells.*

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

COME DOWN FROM THE CROSS!

By REV. VICTOR B. CHICOINE.

"Come down from the cross!"—Matt. 27:40.

God's Son dying and being taunted! Could any dramatist among the ancient Greeks—or Shakespeare himself—have created an imaginative scene more gripping and stark, that would have made a deeper mark on the human mind? Once in the wilderness, three years before, Jesus had been tempted to manifest His great powers in a cheap and spectacular way by casting Himself down from a pinnacle of the temple in order to win the crowd. Yet as powerful as that earlier temptation was, this one on the day He was dying was far more cogent. Then His life was not at stake—but today it was!

"Come down from the cross!" the taunt went up. It was the same old temptation again. Only this time dressed in a different garb, and far more reasonable, and therefore more potent than before! The temptation to do the cheap and spectacular act, the one which will give the maximum amount of personal satisfaction in the shortest time, instead of doing daily and continually unheralded acts that build, does appeal!

Suppose our Lord had accepted the low challenge of the crowd. Suppose for the sake of the argument that he had unloosed Himself from the spikes and then gracefully floated to earth before them in a nonchalant manner? Suppose this had happened? That would have done very little to convince them of His lordship. It would never have been lasting and satisfying proof that He was the Son of God. Even if there had been such an act, that generation, as all other generations, would have soon been crying out: "It was all a trick. We do not know how He did it—but it was a trick!" And then someone else would have most certainly made this other devasting statement: "He came down because, after all His preaching about a cross, He was not able to endure one Himself!" Be glad that no supernatural powers were used that day to release Jesus.

But other temptations, even more subtle than this taunt from the crowd, must have been coursing through the mind of Jesus. They were an ungrateful people. They had listened to His words as if they were the very breath of life to them. They had taken the food that He had set before them. They had accepted His healing power—and now this. Only a few days before they had welcomed Him to their city in glad acclaim. One would have thought that out of such enthusiasm an organization could have been built that would have overcome the world. And it had all come to this.

And these men and women, why were they so consistently dull, and apparently so permanently stupid? Could they not see that for generations they had been duped and tricked, and that now, even while He, who could have saved them for great purposes was dying, their leaders had duped and tricked them once more? It was all so plain. Why die for a crowd like that?

And there was life to be lived. There was His mother and His brothers and sisters down there. Did He not owe something to them? And there was blue Galilee; and there were the quiet hillsides—the fragrant flowers—there was life as He loved it! And might there not still be some men and women somewhere—other men and women—who were different from this crowd milling about Him—who had better stuff in them? Why not come down from the cross?

Our churches and communities are cluttered with men and women who have come down from crosses! Some have come down because they allowed sin—black, hideous, soul-searing sin—to enter into their lives. They give other excuses, but that is the real reason. Others come down, not because they have indulged in acts that are grisly and shocking, but because they allowed their souls to become fatty through crass and cheap indulgences!

And others have come down because they have accepted the challenge in a jubilant, happy-go-lucky manner. In their minds they said: "Being on a cross will attract attention. Now we will be noticed. In this place we will be somebody. And we believe that our positions can be so arranged here that we will really have a good time of it."

Then some real problem appears—some terrible issue arises. And some one, earnestly concerned with this issue, comes to them expecting earnestness in return. Then uncomfortableness and wavering of spirit is upon them. Maybe they have gone too far. Doubts begin to gather. Philosophy takes the place of what the world thought was a deep passion for the right. Excuses are heard. And soon you will see these persons sliding hurriedly, sometimes very ungracefully, down from their crosses. Sometimes a few of the wily ones come down in a manner that is almost unobservable. And it may be that for a long while their speech is so carefully chosen that one is not certain whether they have come down or are still up there on their crosses. But the time and events will eventually show that they are down—in spite of their well-chosen words—and that they are done with the stern business of crosses!

If one desires deeply to find a cross, it is a very simple matter. One has but to look about to see the many gaunt, and great, and unoccupied crosses there are in the world. It should not be that way but that is the truth of it. While on the other hand there are not enough of the little crosses for all who want them. The supply of little crosses, not high up, but near the ground, pleasant cross, well padded, well upholstered, has been exhausted for a long time. But the crosses that you and I are willing to occupy—these crosses—how do they stand out against the sky line of life? How do they compare with the bleak, heavy-beamed one, that once crowned Golgotha?

There should be tremendously deep reasons for one going to a cross—reasons deeper than the desire to attract attention—and far deeper than passing emotions. In the soul of Jesus there were deep and mighty reasons for His going to the cross, and for His remaining there.

He stayed there, because He knew that if He descended and argued afresh with His crucifiers the argument would be wordy and endless. He stayed on the cross, and died there, knowing that it would be an uncontrovertible act of faith in God's power to carry Him through. He stayed there, because, although fully aware that justice, integrity, and love were being slain that day in Him—tomorrow this triumvirate would conquer the world!

But these words of Charles Clayton Morrison penetrate deeply into the reason why Jesus did not come down from the cross: "When I see a man bear bravely his misfortunes or his burden, and still keep his grip on God, I cannot help taking some part of his fine faith into my soul."

Jesus was given the high commis-

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Since school closed several of our girls and boys have taken jobs and have said good-by to the orphanage that has given them food, shelter and a home for several years. The orphanage has given them its best since they have been here and wishes for them the best as they go out.

The writer was talking to a orphanage Superintendent on one occasion and the Superintendent said: "I cry when they come in, and I cry when they go out." The writer never crys when they come in, but after they are here from early childhood until they reach the age of eighteen, it gives us a little different feeling, and sometimes a tear will just trickle down our cheek when they go. They are going out in life to meet their own problems and meet them alone. Lions may be along their pathway, but we hope the training they received while in the Christian Orphanage will be of some help to make them brave enough to not be afraid.

We took in two little girls a few days ago, just seven years old. They are twins, and they are so near alike that it is difficult to tell one from the other. The only way the writer can tell them apart is from the fact that Helen has a wart on her hand. They are beautiful little girls and just as sweet as they are pretty.

It is quite a busy time at the orphanage. The seasons have been good. The wheat and oat crops are very good this year. We are through harvesting oats and at this writing have started harvesting wheat.

Our cabbage, beans, and other garden vegetables are coming in and if we can have seasons, we ought to have vegetables from now on.

We want to appeal to the Sunday schools that aren't on the list of givers to join—we have a number of applications that we cannot take because of lack of funds.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 17, 1937.

Amount brought forward		$7,224.06
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Lebanon	$ .56	
Durham	16.60	
Burlington	29.32	
Mt. Bethel	2.00	
Howard's Chapel	1.00	
		49.48
Eastern N. C. Conference:		
Oak Level	$ 1.00	
Catawba Springs	8.80	
Damascus	3.78	
Cary	1.12	
Sanford	1.00	
		15.70
Western N. C. Conference:		
Flint Hill	$ .20	
High Point, First	2.07	
Needham's Grove	1.11	
Pleasant Grove	2.30	
Pleasant Hill	4.89	
Hanks Chapel	3.08	
		13.65
Eastern Va. Conference:		
Bethlehem	$ 3.15	
Berea, Nansemond	5.00	
Rosemont	13.02	
		21.17
Geo. & Ala. Conference:		
Rose Hill	....	3.00
Special Offerings.		
Miss Laine, 'phone call ..	$ 1.25	
Mr. May, support of children	5.00	
A. J. Morgan, Guardian for Morgan children ...	25.00	
Mrs. Dalton, support of children	10.00	
		41.25
Total for week		$ 144.25
Grand total		$7,368.31

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

Give a little—take a little,
Never mind a frown—
Make your smile a welcome thing
All around the town!

Laugh a little—love a little,
Skies are always blue!
Every cloud has silver linings,
But it's up to you.

—Anon.

For Discussion—

1. Do the young people of your community participate in the right forms of recreation?
2. What can you do to help improve community recreation?
3. What are some of the games that help to develop character? Why?
4. What kinds of recreation should be taboo because of their bad effects upon character? Why?

Suggested Hymns—

"Oh Jesus, Thou Art Standing."
"Saviour Like a Shepherd."
"I am Thine, O Lord."

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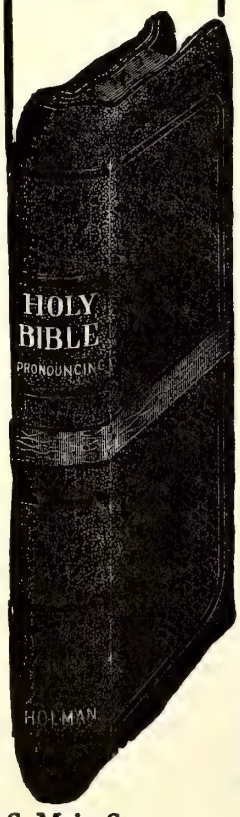

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph'ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.

a Acts 18. 19.
b ch. 1. 16.
c Ps. 1. 6.

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H. E. ROUNTREE .....Altar
Miss EMILY CARLETON...Young People

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In Memoriam

WILLIAMS.

Mrs. Maud Craven Williams, wife of C. B. Williams, was born October 17, 1895 and died May 22, 1937. In her teens she was converted and united with Pleasant Ridge Christian Church (Randolph County, N. C.) where she remained an active, loyal member until her death. She loved her church and served when and where she was needed. Funeral service was conducted at Pleasant Ridge by her pastor, Rev. J. F. Apple, assisted by Rev. J. M. Allred, a former pastor and Rev. B. H. Lowdermilk.

Besides her husband, she leaves to mourn their lost a daughter, Ethel, and a son, Ray, both of the home; her mother, Mrs. Rankin Craven; a brother G. C. Craven, and a host of relatives and friends.

"A dear one from us is gone,
A voice we loved is still;
A place is vacant in our hearts
That never can be filled."

GEORGE T. GUNTER.

SUN'S PULPIT.

(Continued from page 13.)

sion to be both the Son of God, and the Son of Man. A Son of God who came down from the cross to escape would never have given us comfort or challenged us. But a Son of God, and Son of Man, who could bear a burden as He bore His that day does give to each of us some of His fine faith! I believe that here is the deepest reason why He did not come down from the cross in fact or in spirit!

FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

No More Tears.

"He shall wipe away every tear from their eyes."—Rev. 21:1-8.

Weeping shall endure only for the brief night of this life; joy comes in the morning of heaven. What a glorious change it will be, never to know a tear again, or an anxiety! Through the endless reaches of eternity we are to have no single instant of grief, no moment of worry.

It seems too good to be true, and yet it is true, entirely true. It is what the world would never lead us to expect, but it is exactly what we would expect from our loving heavenly Father. He plans only happiness for His children, and He has all power with which to carry out His plans.

When we look ahead with foreboding for our little life on earth, let us extend our anticipations only a short way farther, reaching out into God's tearless, endless years.

Prayer—How we bless Thee, O God, for Thy tender provisions! How we thank Thee for Thy gracious revelation of them! And how our hearts overflow in gratitude for Thy Son, through whom these joys all come to us from Thee. *Amen.*

—*Amos R. Wells.*

VIRGINIA STATE PREACHING MISSION.

(Continued from page 9.)

ment. I see in it large possibilities for the total program of the Church."

William R. King: "The National Preaching Mission is the greatest movement modern Protestantism has ever known."

Evangelical Messenger: "Nothing in American Protestantism within recent years had a finer effect upon the religious life of our country."

Dr. Sparks W. Melton: "I am confident it can be of inestimable value in bringing vividly before the church people responsibility and obligation."

Dr. Bevery D. Tucker: "The State Preaching Mission should enlist the enthusiastic support of all who are concerned for the revival of religion in our modern life . . . Such a preaching mission offers the opportunity . . . to discover how much greater are the interests in common than the superficial differences. I am happy to endorse the proposal and to cooperate with the leaders in any way that my services can be of help."

The magnificent response received from the ministers of the State point to a readiness on their part to do all within their power during the days of this Mission to arouse Virginia for God and the Church as she has not been aroused before.

G. S. Reamey.

AN EASTER MESSAGE OF CHINA'S LEADER.

(Continued from page 5.)

The life of Christ reveals a long record of affliction and constant persecution. His spirit of forbearance, His love, and His benevolence shine through it all. No more valuable lesson has yet come to me out of my Christian experiences.

Dr. Sun Yat-sen was a Christian, and the greatest thing he received from Christ was love—love for the emancipation of the weaker races, and for the welfare of the oppressed people.

This spirit remains with us and reaches to the skies. I am an ardent follower of the revolution, and although my faith in Dr. Sun at the outset did not appear to have any religious significance, it was similar to a religious faith.

For this reason I have become a follower of Dr. Sun and his revolution based on San Min Chu I.

Today I find that I have taken a further step and have become a follower of Jesus Christ. This makes me realize more fully that the success of the revolution depends upon men of faith and that men of character, because of their faith cannot sacrifice their principles for personal safety under circumstances of difficulty and crisis.

In other words, a man's life may be sacrificed, his person held in bondage, but his faith and spirit can never be restrained. This is due to confidence brought about by faith. On this Good Friday these reflections are ours. For such is the importance of faith in the revolution, and faith in religion.

What I have just said represents my spiritual conceptions of Good Friday, interspersed with a few facts out of my own experience. I offer them as testimony, and not in any sense to exalt my own worthiness and achievements.

—*The Missionary Herald.*

"A DAD TO BE PROUD OF"

By TRUMAN HOLLIS WOODWARD.

Back in the days when they made more fuss over grammr school graduation than they do today over high school commencement I congratulated a valedictorian. "You did fine," I said. "You earned all the applause they gave you. It must be a perfect evening for you."

"It would be perfect," she answered, "if mother or dad were here."

Mother and Dad in her case were entirely imaginary characters, for practically all her life had been spent in an orphan asylum.

"You know," she went on, "I have always pictured Dad as a soldier, giving his life for his country. I think he was tall and straight, manly and brave; a Dad anyone could be proud of."

"I'll bet he was all that you dream," I replied. "I only hope that I turn out half as good a Dad."

Afterwards I got to thinking what kind of a father I was; or rather, what kind of a father a good dad really should be.

I liked that girl graduate's ideal, but it seems to me now other standards are of equal, or greater importance.

First of all, I maintain, a father must be fair and impartial. The love in his heart should include every one of the children. It matters not that his family is large. His love must embrace them all. Not only bright Mary who has such perfect report cards, but blundering Bill who so often is kept after school. Not only nice Percy, the pride of his mother's heart, but roistering Tommy who spent a whole year in reform school. Human a father may be, so human he has a real preference; yet in fairness to all there will be no favorites. He will be just, square, impartial.

A second criterion by which to judge a father is, "Does he keep close to his children?" Not close in a geographical sense, though that ofttimes is imperative. But close in a spiritual way: seeing, appreciating, sympathizing, commending, counselling . . . "

The third requisite for good fatherhood is—by contrast—the ability to say "No." To say it even when it's going to mean vexed, angry, or tearful children: "No, Johnny, you can't stay out after midnight. You know well that if you want to make the team in your junior year you've got to do a fair amount of study and get a fair amount of sleep."

"No, Elizabeth Ann, you can't fill up on doughnuts and fudgicle-pops."

And so it must be, time after time, quietly, firmly, with finality, till a "No" comes to be respected. In the end it will turn out a kindness. Tomorrow these same children will be men and women. Life is going to say "No" to them many times. The job they want, the wage they wish, the home they crave, the mate they hunger for—more often than not they can't have them. Properly trained, they won't sulk. They will hold up their heads and be brave, making the best of life's offerings, even when they are second best.

My last suggestions for fathers is: Encourage self-reliance. Early the parent birds push the fledglings from the nest that the little birds may use their wings and grow strong. This is not unkindness. It is for the ultimate good of the young. Children mature much more slowly than other of God's creatures. This means the parents are not only privileged but obligated to give a maximum of parental guidance and support. We do not decry this; we're glad of it. The important point is that long before they are twenty-one many self-reliant steps should be taken. . . .

I wonder what kind of a father God is. Dare we judge him by these—our earthly standards? "He that hath seen me hath seen the Father," declared Jesus, "and from henceforth ye do see him, and ye know him." I take this to mean that we are to study the spiritual qualities of the Master in order more perfectly to discover the spiritual qualities of God. Studying Christ, and seeing God reflected there, is he still the same ideal father?

Was Jesus fair, just and impartial? Who in any age ever equaled him in this capacity? He prayed for all twelve. He loved not only John who leaned against his breast at the last supper, but also Judas who pilfered the treasurer's bag and later sold his Master for thirty pieces of silver. He loved not only his mother for whose future he made plans while on a cross, but also the thief whose eleventh-hour repentance brought him promise of Paradise.

Was Jesus one who kept close to his sheep as a father keeps close to his children? Half the world knows the answer. He was the good shepherd who gave his life for them.

Did Jesus know how to say "No"? He said it with convincing power to Satan in the wilderness. He said it gently, but sadly, to Mrs. Zebedee, who sought for her sons the two best political plums when Jesus might come into his kingdom. He said it with violent outburst to Peter who urged him to turn aside from the cross. Yes, Jesus knew how to say "No," and all the world has been grateful.

What did he do to teach self-reliance? He took twelve unlettered, plodding young men and gave them two years and a half of private tutoring. He taught them faith by mighty works. He lived a prayer life so rich they asked him to share it and teach them how to pray.

If Jesus was that kind of leader, God is that kind of father: He loves all his children. He is closer to us than breathing. He is firm enough to say "No." He is wise enough to encourage self-reliance.

The good earthly father is built on the divine pattern.—Advance.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, JUNE 24, 1937. NUMBER 25.

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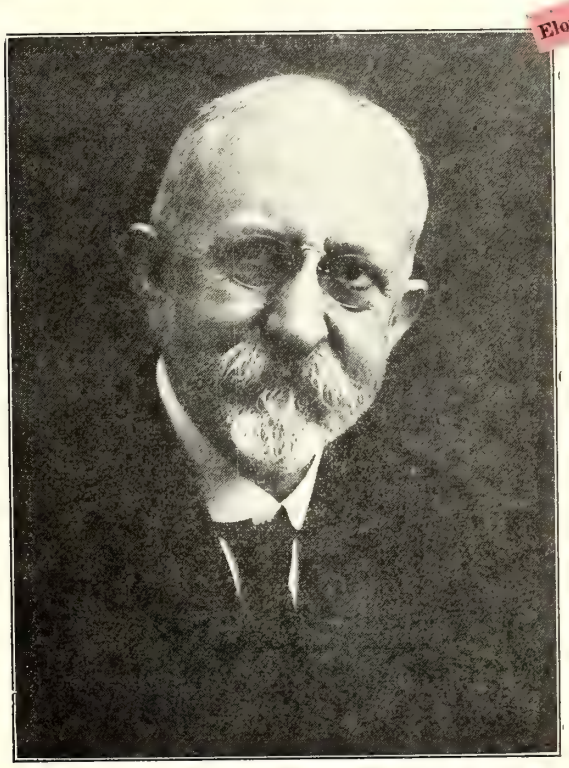

REV. CHARLES ELDRED BRITT SHELTON, LL. D.

Here is the likeness of the one Congregational minister in the Eastern Virginia Conference. By unanimous consent, he has done his job well. By his culture, wisdom, wit, friendliness, and genuine Christian character, he has won a large place in the affections of the Christian Church ministers of that section, as a recent picnic in his honor testifies.

Dr. Shelton was born of Virginia parents at Mt. Pleasant, Iowa, on June 16, 1859. This son of a Methodist Episcopal minister received his education in a variety of public schools, and at the age of twenty graduated from Iowa Weslian University with the Bachelor of Arts degree. A few years later he received the Master's degree, and several years later received the LL. D. degree from the same institution.

In 1880 he was admitted to the Bar in Burlington, Iowa. In the same year he was married and went as an educational missionary to Brazil, where he worked fifteen months. Returning to Iowa, he became a schoolman. He served as principal of three schools and then as superintendent of the city schools of Burlington before becoming president of Simpson College, a Methodist Episcopal school at Indianola, Iowa, a position which he held for eleven years.

Becoming a minister, he came East, and held three pastorates before going to Portsmouth, Virginia, fourteen years ago. On June 15th, he retired from the active pastorate, and the church, First Congregational, elected him as pastor emeritus, a worthy honor, worthily bestowed.

Dr. Shelton has one son, Whilford H., and three grand-children. The son is head of the Modern Language Department of the University of Pittsburg.

His wide experience, including eight trips to Europe, and cultural reading, have made Dr. Shelton the kind of person one likes to claim as friend. It is not strange that Iowa, Pennsylvania, and Virginia, bid for his presence through the years to come.

LET THERE BE LIGHT

PERSONALS

News from the Churches

A note from Rev. G. O. Lankford of Elon College dated June 16th, says that his father, J. W. Lankford, died in Roanoke, Ala., that morning and he was leaving for the funeral the next day. Mr Lankford was 85 years of age on May 2nd of this year. Three of his sons are ministers: Rev. W. W. Lankford, Roanoke, Alabama; Rev. G. O. Lankford, Elon College, North Carolina; and Rev. S. D. Lankford, Cullman, Alabama, and there are several other children. The Sun extends sincere sympathy to the ministers and other members of the family in their bereavement.

NEWS OF EASTERN VIRGINIA.

Rev. R. L. House, pastor of the First Congregational Christian Church of Portsmouth, baptized two Sunday night, June 13th.

Dr. John G. Truitt, Suffolk Christian Church received two members and baptized fourteen at the Wednesday night service, June 9th.

Rev. W. W. Elder, Chaplain in the U. S. Navy, has been assigned to shore duty at the Norfolk Navy Yard, and is making his home in Norfolk.

Dr. M. S. Plouson of Penny Farms, Florida, succeeded Dr. Charles Eldred Shelton as pastor of the Portsmouth Congregational Church on June 16th.

The recent revival at Hopewell, conducted by Rev. J. E. McCauley and Rev. T. N. Lowe, pastor, resulted in fifteen conversions and nine additions to the church.

The Ocean View Church has recently furnished two Sunday school rooms, screened the church, and is now furnishing the kitchen. This work is being done largely by an organization of the women.

Rev. J. H. Dollar, First Congregational Christian Church, Newport News, reports the reception of two members the first Sunday. They have recently dedicated their new organ and the "Hearing Aid Society."

Rev. O. D. Poythress' church, South Norfolk, is in the midst of a campaign to raise $1,000 to meet a present and pressing emergency. Brother Poythress has fought a good fight, achieved wonders, and deserves to be honored and helped. Let the liberal open their purses now.

The Elon College Club of Portsmouth Church entertained Friday night, June 11th at the church in honor of the Elon College students of Norfolk and Portsmouth, and the High School graduates of the church. This is a young organization of those interested in Elon College and one of its main objectives is to interest the young people in attending the Summer School at Elon.

Rev. Carl R. Key of the Holland Christian Church, has been using the mid-week services for a series of discourses on Christian Stewardship. "Children's Day" was observed at this church Sunday at 11:00 A. M., using the order of service "For Every Child." A pageant by the same name was presented by the children. An offering of $11.05 was taken for the Student Summer Service. At 4:30 P. M. the young people of Holland, Holy Neck, and Bethlehem met to hear the Foreign Mission book "Consider Africa" taught by Miss Lois Rabey. A picnic supper was served on the lawn and a stereopticon lecture on "Awakening Angola" was given at 7:30 P. M. by Mrs. Carl R. Key.

APPLES CHAPEL.

A very beautiful Memorial Service was held at Apples Chapel Church the fourth Sunday in May. The Committee in charge had prepared an interesting program. Special music was furnished by a quartette and a band from Gibsonville. The pastor brought the morning message and the principal of Monticello School delivered the Memorial Address. In the afternoon Rev. J. L. Neese preached a powerful sermon. The visiting ministers present were Revs. J. L. Neese, C. E. Gerringer, and L. L. Wyrick. At noon a lovely lunch was spread on the lawn. A large crowd was present. Many beautiful flowers decorated the church and the beautiful cemetery.

INGRAM.

On the fourth Sunday night in May our revival at Ingram began. The pastor did the preaching. From the beginning the attendance was good. The churches in the near communities cooperated beautifully. Thirteen members were received. Sunday we had three services with lunch at church.

The church was beautifully decorated with flowers all during the meeting. Though it was during a busy time of the year, the choir and members were faithful to their duty. Sunday afternoon baptism by immersion was held at Carlbrook. At night a beautiful communion service brought the meeting to a close.

HINES CHAPEL.

On the first Sunday in June Hines Chapel had their Memorial Day. Attorney Hoey from Greensboro, was the morning speaker, while Dr. C. H. Rowland preached in the evening. Several selections were rendered by the Forbes sisters and a male quartette from Greensboro. The Committee in charge, Mrs. Rowland Island, Mr. Ed. Carter, and Mrs. Garland Wyrick did their work well.

A long table was filled with many things to eat, which all seemed to enjoy.

Reporter.

SUBSCRIPTIONS.

Some readers of the paper may be interested in the subscriptions received. For their benefit, the following report is made of subscriptions received between January 1st and June 3rd, when final reports were made by church leaders of the campaign which closed on June 1st:

	Renewals	New	Total
January	62	12	74
February	67	24	91
March	59	53	112
April	57	28	85
May	62	112	174
June 3rd	37	85	122
	344	314	658

We have endeavored to send receipts to all subscribers and to keep all records straight. If mistakes have been made, we are not only sorry but we are eager to correct them and will count it a favor to be told what they are.

Quite a number of churches did excellent work in securing subscriptions during the recent campaign. To each of them and to every worker we are very grateful.

F. C. Lester,
Editor.

Work it out! Brooding over trouble is the surest way to hatch a new brood of troubles, or to increase the size of the existing brood. Trouble will die of neglect and inattention. Courage to keep at helpful tasks will help one to gain the mastery of trouble and to prevent it from building a nest in one's mind. Work is one of God's handmaids.

MASSANETTA SPRINGS.

With the closing of the 43rd Annual Convention of the Virginia Christian Endeavor Union there on June 21st, Massanetta Springs launched its program of Young People's Conferences expected to attract a total of over 3,500 delegates.

The Camp for Intermediate Boys and Girls opened Monday of this week, with about 700 boys and girls in attendance.

Following the Intermediate Camp, there will be held in succession for three weeks the Presbyterian Young People's Conference, the Convention of the Epworth League of the Baltimore Conference, and the Baptist Young People's Conference.

The School of Sacred Music will be held July 19th to 25th to 25th under the leadership of Dr. John Finley Williamson, head of the famous Westminster Choir School, Princeton, N. J. This school will draw musical artists from seven or eight states.

Climaxing the week will be the Sacred Music Festival July 22d and 23d, the highlight of which will be the concert by the large Tri-State choir on Vesper Hill under the direction of Dr. Williamson. A new feature of the Festival will be the program by the Virginia Federation of Music Clubs.

During the period, July 24th to August 15th, there will be held at Massanetta the Elders and Deacons' Conference, Training School for Auxiliary Workers of Virginia, the Lutheran Church Workers Conference, the Baptist Assembly for adult workers.

The last two weeks, August 16th to 29th, will mark the climax of the season, when the Bible Conference and School for Pastors will be held. This conference presents a program of training for ministers, missionaries and Christian workers which hundreds have said is unexcelled anywhere in America. For these weeks some of the ablest speakers, both ministers and laymen, of the Protestant world have been secured. The ministers will hold a daily forum discussion during the first week on the subject, "The Church and the Modern World." A gigantic pageant on Peace is also scheduled. Dr. Williamson will again be on hand to train a ministers' choir and give several addresses on the subject of Church Music. He will bring with him the famous Westminster Quartette, composed of the solo voices of the Westminster Choir. Another interesting feature will be an illustrated lecture by Dr. John Everington, widely traveled artist and lecturer of England and America.

Among the outstanding speakers expected are Dr. Robert E. Speer, New York, Dr. John A. Mackay, of Princeton Theological Seminary, Arthur J. Moore, noted Bishop of the Southern Methodist Church, Dr. Adam Burnet and Dr. R. J. Wedderspoon, both of Glasgow, Scotland, Rev. Gypsy Smith, Jr. famous evangelist, Rev. Peter Marshall, Atlanta, Georgia, Dr. Luther W. Smith, Syracuse, New York, Dr. Francis P. Miller, Field Secretary of the Foreign Policy Association, Dr. Wm. Evans, one of the ablest Bible teachers in this country, Dr. J. B. Green, Professor in Columbia Theological Seminary, Atlanta, Georgia, Dr. J. A. MacLean, Dr. E. T. Thompson, Dr. J. B. Belk, Dr. R. L. Carson, all of Richmond. Dr. H. B. Blakely, Staunton, Virginia, Dr. J. W. Jackson, Columbia, South Carolina, and many others.

DR. D. J, BOWDEN.

D. J. Bowden, Professor of Philosophy and Religion at Elon College for the past two years was slated to receive his Ph. D. degree at Yale University, June 23rd. Prof. Bowden has made unusual record throughout his college career and is one of the most popular young Professor at Elon.

Receiving his Bachelor of Science at Virginia Polytechnic Institute in 1928 and his Bachelor of Divinity at Yale University in 1933, Prof. Bowden used for his Dissertation the title of "The Teleological Arguments for the existence of God as found in the writings of F. R. Tennant, L. T. Hobhouse, and A. N. Whitehead." Doing his graduate study under the direction of Drs. D. C. McIntosh, R. L. Calhourn, and F. C. S. Northrop. Prof. Bowden receives the Ph. D. degree in the field of Philosophy and Religion. Prof. Bowden was reared in the Christian Church, being a member of the Christian Temple, Norfolk, Virginia.

THE ELON COLLEGE LIBRARY.

Col. J. E. West Donates Books.

The Carlton Library Building constitutes a very important and established unit in our college equipment. It is a three story brick building with reading room, offices, and the stacks on the first floor. The stack room is on the east side of the building and extends the full height of three floors. On the other side are private offices and seminar rooms for faculty members. The stacks are of the most modern type. The library equipment that we have at Elon College is the best that can be bought. The building, including the furnishings, was donated by the Carlton family—Mr. P. J. Carlton, deceased, Mr. H. A. Carlton, Mr. L. E. Carlton, and their sister, Mrs. T. S. Parrott. At present we have more than 23,000 volumes, in addition to a large number of magazines, pamphlets, papers, and different kinds of periodicals.

Mrs. Oma U. Johnson is librarian. From ten to fifteen students assist her in serving faculty, students, and community. These students are allowed consideration on their school expenses for their services rendered. We are required to make substantial additions in the way of books, magazines, and periodicals annually. These books may be donated, or money can be given to purchase books. The college will be glad to cooperate with any donor in providing a memorial in the way of books for our library.

On Friday, of last week, the writer received a letter from Col. J. E. West of Suffolk, Virginia, in which he stated that he was forwarding a box of books, prepaid, for the library. The college appreciated this gift by Col. West and the interest that it conveys.

I know that there are a large number who are interested in Elon College who have valuable books in their possession that perhaps have served their purpose in the home. Why not pass these books on to the Elon College Library where they will be entered as having been donated by the person sending the same and will assist numbers of young men and young women in their preparation for life. What we read has a lot to do with what we are. We shall appreciate any contribution that any reader may wish to make along this line. We want to build up our library as quickly as we can to at least 30,000 volumes. The writer will be glad for any suggestion or communication from any who may be interested.

L. E. Smith.

Send in your subscriptions now.

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J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

AN AMERICAN HITLER.

The industrial warfare now going on in America is a thing that needs serious consideration and should be settled on the basis of Christian principles. Unless Christianity does have a chance, which apparently it does not now have, our people are definitely headed for trouble. It is not the business of a church paper like this to direct economic and political affairs, but it is the business of such a paper to pass along Christian ideals for the members of churches and others who may be inclined to read concerning our major problems.

Whatever may be said against capitalists and capitalism, and whatever may be said in defense of those who feel that they need a larger share in America's wealth, the fact is that we do not need bloodshed and warfare in order to correct our difficulties. We are just now struggling out of the days when jobs were hard to get and people could not make a living for themselves and families, because they could not get work. Now an untried leader with very radical ideas is endeavoring to shut down activity in our economic world. Unless his idea can prevail, then nobody is supposed to work. Automobile plants must be closed, the steel industry discontinued, and as rapidly as may be all mass production discontinue until the idea of this one John L. Lewis can become the dominating factor in all industry.

This is economic dictatorship of the worse type. The fact that food can not be sent through the mails to men on the job adds no comfort to those who try to be non-partisan and who believe in peaceful settlement of all problems. Unless this editor is badly misinformed, the time is now here when those who love their independence and believe in a land of freedom should see to it that no economic dictator and no political dictator shall arise in this nation like Hitler came to power in Germany. This is not saying that laborers should be crushed to earth or that capitalists are saints; it is saying that freedom is a thing worth working for and that democracy may be protected while we still have it.

MY NEIGHBOR HAS GONE AWAY.

This house has been my home for years. My neighbor lived next door, only a few feet away. Only a few times did I enter his door, and I am not sure that he ever entered mine. But he was my neighbor, and a good one.

Often we walked in the backyard. The fence finally came down and only a row of flowers divided us—or did they unite us? Out by the garage and there by the flowers we talked as good neighbors do. Often he smiled at the window as I went to work. It was only a smile, the smile of an older man whose labors were done to a younger man who was busy with the burdens of life, but that smile was a benediction to the one who works.

Age and disease prevented my neighbor from working as he wished. Through many years he had done a man's part, but for a while his hands could not labor as before. His job was to read his Bible, which he often did sitting on his porch, and to add a bit of courage and cheer to neighbors and friends. "They also serve who only wait." While he waited for the great and inevitable change to come, he served well.

But my neighbor is gone away. He went away in the night, and will not return again. It was a Sunday night. He had been happy that beautiful day as he rode by the scenes of manhood's activities, and as he talked with his neighbors at twilight-time on his own front porch. Apparently he was as well as usual, or a bit better. But in the middle of the night he went away—quietly, peacefully, never to return.

Two days later they buried his body, but surely they did not put in the ground my good neighbor. It is not right to believe that "earth to earth, ashes to ashes, dust to dust" refers to my neighbor. The preacher was talking of the physical form which had failed to function longer, but through the years I shall remember, and somehow faith makes me believe that my neighbor has gone on to another home far more beautiful where there are flowers and friends and happiness and health. This is what Jesus taught, and the teachings of the good Master certainly do bring comfort when death comes to the home of our friends.

SUPPORTING RELIGIOUS EDUCATION.

Since 1918 the Southern Convention has had a board which has been responsible for developing the religious educational program in our churches. At first this board was closely related to the Mission Board and received help therefrom. For several years we had a field secretary. Miss Lucy Eldredge served for some years, then Miss Pattie Lee Coghill, and then Miss Jewell Truitt (now Mrs. A. R. VanCleave). But when the depression began to arrive it was impossible to continue a full time, trained worker for this Board.

Financial support during the recent years has so handicapped this work that the only thing possible was for the chairman of the Board to do what he could in connection with a pastorate and with the aid of a poorly paid office secretary. The inevitable result has been the slowing down of promotional work in the field of religious education.

The present needs of our churches are so urgent that a trained worker really should be put in the field at an early date. The major source of income for the Board is the offering from the Sunday School and Christian Endeavor conventions. Two of these conventions have already been held, and the money which they will be able to send to the Board of Christian Education for this year will amount to slightly more than one hundred dollars. There are three other conventions yet to be held. It is easy to see that (Continued on page 15.)

THE ESCAPE FROM SOCIAL REALITY.

DAVID L. KRATZ.

[Note: This article has in it so much clear and important thought on a pressing problem that it is "borrowed" from "The Christian Evangelist," the national weekly of the Disciple of Christ, for June 3, 1937. Read it thoughtfully. It is worth the effort. Editor.]

The so-called salvation (faith, repentance, confession, baptism) have played an important part in the history of the Disciples of Christ, providing a simple and convenient summary of what are sometimes called the acts of primary obedience. On the other hand, our experience has shown the danger common to all such simplifications, First, observance of the so-called steps becomes formal and the inner meaning of each step is ignored. Second, the steps come to be guarded as some kind of final act and produce a moral inertia of self-ease after their performance. Too many people stop growing after they have observed these principles. Too many fail to regard salvation as a life process and conceive of it rather as perfunctory obedience to these simple demands. Looking at them as first principles, we sometimes forget that a principle is not something to be recognized and forgotten, but rather a foundational attitude of mind upon which further intellectual and spiritual advance is predicated. Such attitudes defeat the real purpose of Christ to bring the essential changes in the lives of His followers and the world at large.

The danger of such superficial attitude has been amply demonstrated. The devil must get a great deal of comfort in the midst of his lustful and hate-filled world to find those followers of Christ who are commissioned to bring about a new order of life quarrelling among themselves about salvation acts that are mere gestures of loyalty in the way they are commonly performed.

Take, for instance, a group of Disciples, probably all of them thoroughly immersed, arguing about whether or not baptism is essential to salvation. At best, the results of their contention would be merely an agreed policy about how to regard others outside their group, or the rules to follow in admitting converts to their own attitudes. Certainly such argument is irrevelant to the matter of their own search for the higher life, which should be the subject of their first concern. However, these first principles, as generally understood, form a definite code, and such formulizations are always necessary for the categorical hair-splitting of a good argument.

The same conditions are likewise true in regard to the first principles of social salvation. In listening to a certain class of speakers I have unconsciously begun to memorize a formula that is becoming as simple and as convenient, for the purposes of meaningless argument, as the steps of individual salvation. Certain references to race relationship, world peace, and the share-croppers are bound to be made. And, even as before, certain superficialities become glaringly apparent. Here again we hear a formula that is simple and easy to recite. Here again is a convenient statement that might too often serve as an evasion of the deeper principles of moral and social regeneration.

For quite generally the advocates of salvation suggest only what others should do to remedy the evil situation—some legislative changes that our Congressmen ought to make, some alteration in the navy or tariffs, some changes in the way Southern citizens treat Negroes or share-croppers, some new relationship between capital and labor (with changes mostly the duty of the capitalist), or something different that rich people should do with their money. And the application of the gospel appears too often to be the acceptance of some schemes of social planning over which the average person has little or no control.

There is a possibility that the race problem could be brought into personal life. We might suggest that church members go into the homes of the underprivileged and unwashed Negroes, Mexicans, and Greeks, and demonstrate Christian brotherliness by inviting a family for Sunday dinner. Here would be social action on the plane where one lives. But so far I have never heard it suggested. It is much easier to tell Congress what to do.

It becomes painfully evident that not many who are promoting social salvation let pity for the underprivileged interfere with their own comfort, social classification, or economic security.

The danger in all first principles is that we stop there and do not press on to perfection. We need these generalizations about war and race relationships to awaken us to recognize the areas of life where Christ is not worshipped or his teachings obeyed. Our first principles of individual salvation may serve a vital place in consecrating us to the service of Christ and His way of life. But now —always, but especially now—we need some definite leadership in the expression of the Christian life on the plane of the average church member: his adjustment to the competitive business world, the problems of his home and family, and the various details of his personal and social relationships. These things are not summed up in easy first principles, but are the real issues that the average man has to meet. What actual help is the church today giving him.

Sometimes religion, because of its emphasis upon the after-life, is called an escape mechanism. The charge is made that its adherents accept the present state with fatalistic indifference, getting their compensation from the hope that conditions will be reversed in the next life. And I suppose this charge is often justified.

It seems evident to me, also, though, that this condition is not always corrected by an emphasis upon the social gospel. It is possible by reciting the formulas of social change to evade the actual issues of our lives that might make our contributions to a changed world order. Here is an escape as definite as the ancient hope of heaven. By talking about world peace, industrial justice, race righteousness, we succeed in avoiding the issues of home, church, business, and other social relationships in the circle of our lives where we have the most vital contacts.

If the social problem of the church is to have any real significance, it must be based on some cital achievements in the social relationships of the local church. Here must be more than an effective organization for raising funds for missionary enterprises or for legislative lobbies. Here must be a place where the teachings of Jesus are definitely enacted in the individual lives and the social relations of its members. And here also is the outstanding weakness of the present program of the church.

Christianity in America needs a social emphasis that goes deeper than a protest against glaring political and racial maladjustments. The church needs a creative leadership in the development of new techniques and habits in the social life of the members of our local churches. If a happy experience of brotherly relations can be fostered here, based on the teachings of Jesus, a home base is established for effectively attacking the problems of an un-Christian world. Without it our reform measures are "a striving after wind."

Proponents of social salvation need to realize that their doctrines face the same danger of superficiality as do the formulas of individuals salvation. The essential goal of Christ demands the transformation of life.

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

The daily newspapers remind the readers of the strife and discontent. A few months ago thousands of people were pleading for work. Today the scene is changed. Scores of "sit-down strikes" indicate a spirit of unrest and an unwillingness to work, when opportunity is offered. Time alone will clear the atmosphere and arrive at an unbiased judgment of the conditions existing in the present conflict. But the situation is ominous of many possible changes in the industrial and economic life of today. Certain schools of thought, and aggressive groups of political leadership are having their day in the press and on the forum, and one may be alarmed about the future, unless the church can strike a higher spiritual note to change the temper and the spirit of the contending forces.

The solution will not be found in any system of economic philosophy. Capitalism will not satisfy the capitalist, and socialism will not pacify the laboring men. Both of these systems have been tried and both have failed, in part, to usher in the promised utopia. And the fundamental reason for the failure of both systems can be found in the fact that men ignore the spiritual laws of God in their economic life. When life is founded on principles, which are contrary to the Bible, someone must suffer. Hate is in evidence in the class struggles of the present time. The rich look with disdain upon the poor; the tenants envy the landlord; covetousness rides in the private car, sleeps in the palace, walks by the side of the poorly clad, and poisons the meal in the cottage of the peasant.

And this inner spirit of malice, envy, jealousy and hate must be reckoned with in every approach to the difficult problems involved. There can be permanent peace where the inexorable laws of spiritual life are violated and disregarded. The Bible has a message and a solution for this great crisis. The church is the divine agency and the spiritual institution to foster the spirit of righteousness. A mob runs riot under the spell of fanaticism. An evil spirit possesses the hearts and dominates the minds of the maddened mob. These same people, under the influence of dynamic love, will sing praises to God and permit their bodies to be burned at the stake or crucified upon a cross, if by such a process they may win their spiritual battles. The millions of loyal Christian, who live at peace with their fellowman, are guided by an inner spiritual allegiance.

What has the church to offer in such an hour as this? Some basis of economic justice? A new order of social adjustment? An interpretation of class relationships? The list of questions can be extended indefinitely. When all the answers are in and the round table discussion has been closed, put this one in as a postscript: The church can offer a new heart and a new spirit to this industrial and economic crisis. Capital and labor, employer and employee, rich and poor need this spirit—the spirit of love coming through the dedication to Jesus Christ. Many of these people do not know their Bibles and they need the leadership of Jesus. Where is the great Christian apostle who can fire the church with the spirit of the love of Christ? A great captain of labor, or capital, passes out an order for a strike, or a closed shop, and it is observed by thousands. Why not devlop in the church a spirit of devotion to Jesus Christ, with unanimous consent to carry out His law in the spirit of love and sacrifice.

This is the time for the church to strike a new note of love and consecration. The pulpit needs a baptism of spiritual power. The pew is waiting for the pulpit to be on fire for righteousness. The world is at war. The church is at ease. Awake! Arise! The King's business requireth haste.

I. W. JOHNSON.

WHY GO TO COLLEGE.

Some months ago I was discussing with an ambitious farmer the future of his boy. I suggested that he send him to college. The father replied, "I am not sure. If I do not send him to college and he should not succeed in life, then perhaps the cause of his failure would be laid at my door, for not having encouraged or assisted him in preparing himself for life." "But," said he, "if I send him to college, it will cost me a lot of money, and when he is out of college there is no assurance that he will find a remunerative job. There are hundreds of college graduates walking the streets or thumbing their ways on the highways. A few may have jobs, but many of these jobs could be filled by my boy without a college education. Why should I spend from $5,000 to $10,000 in helping him to acquire a college education?"

These simple questions are floating through the minds of parents and children alike today. Youngsters by the thousands have recently graduated from high school. What shall they do in September? Should they take high school training as sufficient for life's work, or shall they assume added responsibilities in an effort to acquire college training. These are legitimate questions. Shall we answer them in the affirmative or in the negative. The answer will be determined largely by what the individual wishes to do with life. It is a fact that does not admit debate that a narrow, uniformed life cannot make extensive contributions to the society of which he is a part and in the days that are bound to come. If the individual purposes to make money and the making of money is the highest ambition in life, he may happen to make phenomenal successes in the field of business without a college education. It has been done by hundreds and thousands of people. But the making of money is far more difficult today than ever before. Success in business endeavor requires keen business insight, as well as an opportunity.

Fifty years ago, the majority of the people with whom a man had to deal in business had but little or no education. Today it is the usual thing to meet with a college graduate. Increase in education among the masses has generated a vastly different society and has brought problems in business that are acute. Most schools and colleges today offer thorough courses in business subjects: banking, merchandising, marketing, salesmanship, and many kindred subjects. These courses are designed to acquaint the student with the proper methods in all lines of business. It stands to reason that the individual who has taken the time and effort to acquaint himself with the fundamental principles of business is better fitted for the average undertaking, than the individual who starts out hoping to learn in the cold field of experience.

What if the individual is to devote himself to business and business alone, and if it be possible for him to attain successes without training, how much richer and more satisfactory would life be for him if he takes time for proper training, individual development, and broad culture. To know what has been done in the world, to acquaint oneself with the principles on which society has moved forward,

to have an understanding of the relative values of life, is of unquestioned satisfaction to the individual himself. There are but few things that are comparable to the joy that comes to the individual in the widening of his mental horizon and the development of his personality. These achievements are far more likely to be recognized on a college campus than they are in the humdrum of everyday business.

Of course, if the individual desires a professional career, training is not debatable. There is nothing left for the individual but to plunge into the task of acquiring information regarding his particular ambition and fit himself for the requirements of the profession which he proposes to follow. If the parents and the child will reflect for a moment what training in school has meant to the child through graded and high school, there can be but little question as to what the advantages of college life would result in for the youngster. Poor training and poor school advantages are worth but little at any time or at any place. The majority of the colleges today are worthy of the high school graduates of our country. They all offer opportunities, which, if taken advantage of, will result in great benefit to the individual.

If permitted, I would like to offer one bit of counsel: that in selecting a school for college advantages, be sure that the curriculum of that school takes into consideration the religious life of the individual and fits itself to the task to train and develop that life equally with the mental and physical. Those who are going to college who have not already selected a school must make the choice within the next few weeks. Elon College, Elon College, North Carolina, has striven through the years to ascertain the increasing needs of high school graduates and to make full preparation for the meeting of these needs. If you desire business training, religious instruction, professional training leading to the practice of law, the practice of medicine, the practice of dentistry, the ministry, or teaching positions, our curriculum is sufficiently broad to meet your needs.

If interested, please write Elon College for information. The fall term opens September 7th.

L. E. Smith.

THE CORONATION.

Now that the shouting and the tumult are over, now that the captians and the kings have departed for their far-off realms on dunes and headland, the Coronation may be seen from a perspective. Not that such a vantage point is of any avail, for the cost of that stupendous pageant is lessened not one whit. To the practical American mind (but just how "practical" is any American, after all?) the pomp and circumstances seem gross extravagance, especially so because our presidential inaugurations are so much simpler in contrast. But that is not the real issue. Far more important is the point that such medieval displays ill become any democracy, especially one so long established and so exemplary as the British scheme. The British king reigns, but does not rule; he holds together a crumbling empire; he carries on a great tradition which indubitably thrills many an Englishman to the marrow; but what price glory? Not that we want to moralize unduly, but it does seem a bit ironic that the Empire should indulge in such an orgy of twelfth century festivity and ecclesiastical clap-trap when its thickly crusted robes help feed its unemployed not one bit, nor do the piously mouthed collects succeed in changing its foreign policy sufficiently to keep Brittania from still trying to rule the waves. England will probably continue to crown kings with gusto for centuries to come, but to the American cousin, who feels he understands the organic relationship of Briton to king and the political bond between crown and Parliament, this custom of having a coronation in such over-stuffed affluence will always have about it the traits of a comic opera.

Carl Herman Voss.

SCHOOL OF RURAL LIFE FOR COUNTRY PREACHERS OF VIRGINIA AND NEARBY STATES.

V. P. I., Blacksburg, Virginia,
July 12-21, 1937

The Virginia Summer School for Rural Ministers is designed to present in a concise way the current problems of rural life; to bring to those assembled the thought of a number of a number of our national leaders in regard to current issues; to give the ministers themselves opportunity to think through the relationship of the rural church to the problems of the day, and satisfy their own minds concerning the adaptations that need to be made in order that the rural church may hold its position of priority among the social institutions of the present day.

Representative ministers and church administrators from practically every denomination in the state attend this school and the various state and federal agencies which are active throughout the state will be represented on this year's program.

This is an annual opportunity for rural ministers to get a broad inclusive view of the whole rural life situation as it is being met and dealt with by a wide variety of churches and their agencies. The program will be an enjoyable and profitable one, and all who are interested in rural life are urged by the Rural Church Conference Board to come and share the benefits of the lectures, the reports, the informal round-table discussions and the fine fellowship of men from all denominations throughout the state.

Daily Schedule.

Morning.

7:30 Breakfast.

8:30 Worship—Rev. Jesse Stanfield, Ivor, Virginia.

8:45 ,'Present Day Evangelism"—Rev. A. J. Walton, Head Rural Church Department—Methodist Church, South Nashville, Tennssee.

9:45 Round Tale Discussions—B. L. Hummel, State District Leader, presiding. Seven able authorities will guide discussion on topics of the vital concern to our rural church.

10:45 Recess.

11:45 A Series of Select Lectures by state and national leaders in rural church and related movements.

12:30 Lunch.

Afternoon.

1:30 Rest, recreation, informal conferences, inspection tours, etc.

6:00 Supper.

Evening.

7:00 Vespers—"The Minister's Own Spiritual Life."

7:45 Evening Lectures—nine outstanding men have been secured for this series.

Finances.

The total cost of attending the ten-day school is only $12.00 per person. This covers board, room, and registration. Transportation expenses are often reduced by groups from the same locality.

Those desiring further information should write to Professor B. L. Hummel, V. P. I., Blacksburg, Virginia, or to Rev. F. C. Lester, 514 S. Main Street, Norfolk, Virginia.

THE ESCAPE FROM SOCIAL REALITY.

Continued from page 5.)

This demand is often evaded by giving a formal allegiance to the principles of change without working these principles out in actual living. If Christ's teachings will work anywhere, they should work in our homes and churches. Social reform also begins at home. Can the church today furnish any outstanding leadership or effective examples of achievement in social change inside the areas of its own life? Here is the starting point for effective social regeneration.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

VICTORIOUS LIVING.

The Social and Individual Gospel.

Rev. E. Stanley Jones, Missionary and one who is possibly doing more to preach the gospel of salvation and righteousness than any other man in the world today, gave to the public recently a book, with Scripture quotations, comment and a prayer for daily devotions. In his Introduction Dr. Jones explains "Three years ago the Inner Urge came to me to write on Victorious Living. The voice seemed to sum up what through years of dealing with inquirers has become to me a pressing fact, namely, that the most urgent necessity in human life is to be able to face life victoriously." In his introduction it is further stated "I have tried to combine the individual and the social emphases in a living blend, with a devotional spirit running through all." It is not our purpose here to review this book, but just to give one page, the meditation for June 17th. This seems to be very timely in the light of the fact that there are still amongst us some who emphasize the individual gospel and neglect the social emphasis, and others who seem to emphasize the social gospel (whatever that is) and neglect the individual. To all such the "meditation" of June 17th is very timely, the Scripture for the day being Luke 11 : 42 ; Luke 24 : 52, 53 ; Acts 17 : 6.

"That society is made up of individuals there is no doubt. That if you change a sufficient number of individuals, you can change society there is also no doubt. Changed men have changed society.

"But these are only half-truths. It is not wholly true that individuals make up society. Society is made up of individuals, but it is made up of inherited customs and attitudes which have become a part of the social structure and which exist apart from the will of the individual. To change the individual will may leave entirely intact this inherited social structure. To change individual slave owners did not get rid of the slave system. That could only be accomplished by what Bennett calls 'a wide-scale frontal attack.' Both in England and America slavery was ousted by the frontal attack of legislation. It is true that the converted Wilberforce was a big factor in getting rid of it, but it was only after he had persuaded sufficient people to attack it on a Parliamentary front that it was abolished. An attack on a personal front alone would have left the slavery system to this day. Parliamentary coercion for recalcitrants had to supplement personal change.

"Even where the converted individual will is directed toward the change of a system, that change will not take place unless you have this wide-scale, concerted, frontal attack. But, suppose, instead of this converted will being directed toward social change, it stops at the half-way house of contentment in the fact of its own change, then the case is still worse. This it often does. Conversion, instead of becoming the life of social change, often becomes in lieu of social change. It often makes our attention glance off either toward ourselves or toward heaven, and leaves the essential problems of life untouched. Half-conversions may become whole conversions. Conversion must be fully converted."

Prayer—"O Christ, I pray Thee to convert my conversion into the wide sweep of Thy purposes for myself and all men. Put the content of social change into my individual change. *Amen.*"

J. O. A.

MISSIONARY OFFERING.

WEEK ENDING JUNE 19, 1937.

Sunday Schools

Ramseur, N. C.	$	6.00
Mt. Pleasant, Vass, N. C.		.37
Big Oak, Eagle Springs, N. C.		3.00
Class No. 2, Mt. Auburn S. S., Manson, N. C.		1.00
Reidsville, N. C.		8.03
First, Richmond, Va.		5.66
Palmyra, Edinburg, Va.		3.78
	$	27.84

Individuals and Churches.

World's Friendship Club, Sanford, N. C.	$	5.00
Waverly, Va.		9.55
Ingram, Va.		4.50
Cypress Chapel, Va.		5.55
Christian Temple, Norfolk, Va.		100.00
Mt. Auburn, Manson, N. C.		3.30
Bethel, Elkton, Va.		1.00
Salem Chapel, N. C.		9.00
	$	137.90

Specials.

E. J. Cheatham, Franklinton, N. C.	$	19.00

Mountain Work.

Piney Plains Church, Raleigh, N. C.	$	6.00
Total for week	$	190.74
Previously acknowledged	$	14,744.34
Total since Sept. 1, 1936	$	14,935.08

J. O. ATKINSON,
Mission Sec'y.

BEREA, NANSEMOND.

The Woman's Home and Foreign Missionary Society of Berea, Nansemond, celebrated their annual Birthday Anniversary on Thursday afternoon, June 9th. The Society is twenty-two years old and each year in June for the past ten years it has been the custom to observe, with a special program, the Birthday Anniversary. The meeting was held in Berea Church, and the Call to Worship and Responsive Readings were led by the President, Mrs. I. W. Johnson. After a short business meeting, Mrs. Russel Bradford led the Bible Study, "Studying the Books of Genesis," the study chosen by the Society for the year. Mrs. W. B. Warrington, a charter member of the organization, then presented a most interesting "Historical Sketch" of the twenty-two years of service of the Society. Her paper was thoughtfully prepared and was most inspiring. Little Miss Jewel Francis, a member of our Junior Society beautifully sung an appropriate solo. The speaker of the afternoon was Mrs. Harriette Moore, of St. Louis, Missouri, who brought a very interesting message of Home Missions works in St. Louis. A Bible Contest, arranged by our president, was then greatly enjoyed by all.

With the singing of a hymn and a beautiful closing prayer by our oldest member, Mrs. F. W. Winner, we adjourned to the Sunday school rooms where our hostesses, Mesdames Whedbee and Daniels served delicious refreshments. Everyone enjoyed the cutting of the Birthday cake and the special Birthday Offering amounted to $30.00

The Woman's Missionary Auxiliary of Berea is not a large Society but under the exceedingly capable and efficient leadership of our highly esteemed president, Mrs. I. W. Johnson, we are having an excellent year, which causes one to realize that with a consecrated and interested leader and a sincere and ready cooperation on the part of the members, great and good things can be accomplished.

MRS. R. T. BRADFORD.

AND LOCUSTS IN AFRICA.

When the church folk of Chilesso found they had to fight locusts on Sunday they did it by singing hymns! "How will we find an offering for the work of the Lord? Will the work go back because we cannot do more?" These are the first questions they asked as starvation loomed before them. Not their own hunger, but the work of the church came first.

EARLY LEADERS OF THE CHRISTIAN CHURCHES.

Among those early leaders of the Christian Churches who have "had witness borne to them through their faith" in the union of the Christian and Congregational Churches are Rev. James O'Kelly, Rev. Abner Jones, Rev. Barton W. Stone, Rev. Elias Smith, Horace Mann, Christian Statesman and Educator, and as our patron saint of the Christian Churches of Maine, Rev. Mark Fernald of Kittery Point. These men, outstanding in their lives and influence, enlarge the pit from which we are digged.

Through such witnesses the distinctive principles of the Christian Church became dynamic among 100,000 church members and affiliations of much larger numbers:

The Lord Jesus as the head of the Church.

Christian our only name.

The Bible our rule of faith and practice.

Individual interpretation of the Scriptures, the right and duty of all.

Christian character the test of fellowship.

The union of all the followers of Christ, to the end that the world may believe.

Rev. James O'Kelly (1735-1826), native of Ireland, resident of Virginia, "had the courage and faith of an Irish patriot, and the courtesy and bearing of a Southern gentleman." He was converted at forty years of age and became a lay preacher of the Methodist Episcopal Church. He was ordained severally, a deacon and elder at the so-called "Christian Conference of the Episcopal Church" in 1784 and proved to be a preacher of vitality and power.

At the memorable conference in Baltimore, Maryland, November 1, 1792, James O'Kelly and nineteen other pastors stood for the right of appeal in the case of unfavorable appointments, a right disallowed by Bishop Asbury. As a result in the Lebanon Church, Surry County, Virginia, on August 4, 1794, the group called themselves "Republican Methodists." Rev. Rice Haggard, with a copy of the New Testament Scriptures in his hands, said: "Brethren, this is a sufficient rule of faith and practice, and by it we are told that the disciples were called Christians, and I move that henceforth and forever the followers of Christ be known as Christians simply."

In a trying time for religion and morals, when national and religious institutions were taking form, James O'Kelly was a leader of wisdom and enthusiasm, a "Pioneer of Religious Liberty," a real founder in the group of churches of the Christian connection.

Rev. Barton W. Stone (1772-1834), born in Maryland in stirring Revolutionary War Times, entered the ministry in 1793, through a North Carolina Presbytery, and held his first pastorate in Cane Ridge and Concord, Bourbon County, Kentucky. While in this pastorate, he took part in the great revival of 1801 when the "roads were literally crowded with wagons, carriages, horsemen and footmen, moving to the solemn camp." He terminated his Presbyterian connections in 1803 for in his ordination he had accepted the Westminister Confession of Faith only "so far as he found it consistent with the Word of God." He was really anti-Calvinistic in his points of view and was one of the six witnesses to the "Last Will and Testament of the Springfield (Ky.) Presbytery."

While he had fellowship with Alexander Campbell and the Disciple Churches he always clung to the name "Christian." For the last eighteen years of his life he published the monthly periodical, "The Christian Messenger."

The father of Rev. Abner Jones (1772-1841), was the first settler in Bridgewater, Vermont, where a rock pile now markes the spot of his boyhood home, though he was born in Royalton, Massachusetts, eight years before his father moved to Vermont. His "Memoirs" indicate his great "soul concern" when only eight years old. He began preaching in 1881, and was instrumental in the formation of the First Free Christian Church in Lyndon, Vermont; the second Christian Church was organized in Hanover, New Hampshire in 1802, and the third in Piermont, in 1803. Large congregations attended his itinerant preaching throughout New England.

He was ordained in 1802 by Free Will Baptists with the distinct understanding that the right hand of fellowship left him a free man, signifying the authority of "Christian fellowship."

In 1804 he preached for a time in Boston to large and orderly audiences, though they were so disturbed at times by the rabble that a petition was sent to the "Selectment of the Town of Boston." In Salem he was responsible for the erection of a building for purposes of worship, known as the Christian Tabernacle. He was always the most efficient exponent of the truth, "Character is a sufficient test of Christian Fellowship."

Our oldest Christian Church in Maine is at Kittery Point, organized November 20, 1806, by Elders Moses Safford and Ephraim Stansfield. While Elder Moses Safford "was the first preacher in Maine who styled himself a 'Christian' without any additional name" and was the first pastor at Kittery Point for nine years, Elder Mark Fernald, by his length of pastorate, being thirty-six years, and his wide travels, may be called the "Christian Apostle of Maine."

Elder Mark Fernald of English descent was born March 9, 1784, in Sir William Pepperell Mansion at Kittery Point, the son of Joshua and Elizabeth Fernald. The public school was too far away to be of much help and the mother taught her children at home. At thirteen he worked with his father, carpentering, and later spent several years at sea. He united with the church in 1807. He had much natural ability and traveled on horseback through New England, New York State and lower Canada, preaching and gathering churches. One early sermon preached from a stone wall at the close of funeral sermon, led to several conversions. His books were the Bible and a dictionary. His language was simple and forceful. He was skilled in the use of herbs and ministered to the ailments of his people. After a pastorate of thirty-six years, he was laid to rest where the shadow of the church falls across his grave.

An old record tells us: "The church gathered this evening at Sister Susannah Fowler's, containing fourteen members in the New Testament rule, led by the name of Christians. 1st. Agreed to lay aside Creeds, Covenants, Platforms, Articles of Faith, Catecisms and all isms—to take the New Testament for the rule of Faith. Believing it to be a Light to our Feete and a lamp to our Paths."

This little church had vision of faith, and its first year secured a lot, built a meeting house and held nine baptisms, four in April, 1807. Elder Safford was their leader for nine years, when his health failed, and Elder Mark Fernald became pastor. In 1842, to be in the center of the enlarged parish, a new meeting house was built on the present location. In August, 1849, it was destroyed by fire, a total loss. While the embers were still smoking, with stained faces, the people pledged money and labor for a new building and January 26, 1850, it was dedicated. It was planned by Elder Fernald, who was a carpenter. Two years later he died and the church mourned as for a father. Since then the pastors have come and

(Continued on page 14.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

OUR INTERMEDIATE SOCIETIES.

Often the value of an intermediate young people's group is underestimated—particularly in churches where no such group exists. Yet, you will find that the foundation laid by an intermediate group will measurably strengthen the senior young people's organization. Only a leader who has had experience will be able to tell you how much easier it is to build up an older young people's group, if that group has received training by means of an intermediate organization.

In many places, the senior society has undertaken the sponsoring of an intermediate (and if the church is large enough to warrant it, a junior) group as one of its most important projects. This is to be highly recommended and will have a two-fold result: you will be giving a younger group in your church an opportunity to express themselves religiously and to benefit from the inspiration and help they will receive, and at the same time you will be providing for the future of your own older group.

You will usually find that this intermediate-age group is only too anxious and willing to cooperate with you in any way in the formation of a group for them. They are just at an age where they desire to do the same thing that their older brothers and sisters and friends are doing. They will be thrilled to have the opportunity to have a group of their own where they can carry out their own ideas and express themselves.

A short time ago I had the privilege of meeting with an intermediate group, whose regular sponsor or counselor had to be away for the evening. I was amazed at the way those seventh and eighth graders carried on their meeting. The president of the society plans the worship service for each Sunday evening—choosing the hymns, a bit of poetry, a responsive reading and a Scripture lesson. One of the members acts as secretary and takes the roll at every meeting. Another member plays the piano, and though she does not always manage to hit the right keys, still the group sings excellently and she does not falter in her playing. Then the meeting is turned over to the counselor, who gives a short inspirational talk, often about the missionary project they are working on, or some similar topic. Following this, handwork is done by the whole group and this is directed by one who has that as his particular duty. The meeting is orderly, it is religious, it is inspirational. I almost forgot to mention the thing that impressed me most of all. The president called for sentence prayers and *every one* of those present really prayed—nothing stereotyped about them, either. They really made me ashamed of our older group on that score.

Of course, no group can be developed like the one described above unless they have a capable leader. In this case a minister's wife, who had had training in dealing with intermediates, had "brought them up in a way they should go" and I am sure that they will not depart from it.

If you have no intermediate group in your church, make it your responsibility to see that one is organized soon. They need you and you need them to make a well-rounded church program.

C. E. CONVENTION AT GRAND RAPIDS.

The International Christian Endeavor Convention will be held July 8-13th at Grand Rapids, Michigan. Among the notables to be present are Rear Admiral Richard E. Byrd, Explorer and Peace Leader; President Daniel A. Poling; Rev. Fred W. Norwood of London, England; Dr. Norman Vincent Peale of New York City; Dr. Louis H. Evans, Pittsburg, "Mother Clark" and Homer Rodeheaver. The Virginia group will leave July 6th and return July 15th. The estimate cost is $75.00. For further details write to Miss Phyllis Brown, 3220 Fifth Ave., Richmond, Virginia.

DRUNKENNESS AND DIVORCE.

Drunkenness has become the chief complaint in district court divorce cases in Des Moines, Iowa, according to judges on the bench in that city.

Judge Joseph Meyer, long-time head of the court of domestic relations, said there had been a marked increase yearly since the end of prohibition, with this year exceeding previous years and that habitual drunkenness was the principal grounds for separation.

"The world needs more candid preaching, and less candied preaching."—*From Hines Chapel Bulletin.*

HOW A CHRISTIAN SHOWS HIS PATRIOTISM.

CHRISTIAN ENDEAVOR TOPIC FOR JULY 4, 1936.

SCRIPTURE: Acts 5:17-29; Rom. 13:7.

CONSECRATED MEETING.

Daily Scripture Readings—

June 28—Homesick Patriots—Psa. 137: 1-6.

June 29—The Divine Patriot—Matt. 23: 37-39.

June 30—Paul's Love For His People—Rom. 9: 1-6.

July—Patriotic Samuel—I Sam. 12: 1-5.

July 1—Patriotic Samuel—I Sam. 12: 1-5.

July 2—Law-Abiding Patriotism—Rom. 13: 1-14.

July 3—Moses's Patriotism—Exod. 32: 7-14.

The makers of America cherished the ideals of "Life, Liberty, and the pursuit of happiness. If we would be patriotic, we must seek the well-being, the freedom, and the happiness of our fellow Americans. Christianity embraces these ideals. From Christ we get these words: "I am come that they might have life;" "If ye continue in my word . . . ye shall know the truth and the truth shall make you free;" and "If ye know these things, happy are ye if ye do them." To be Christian in one's dealings with his fellow-man advances the best interest of one's native land.

"To honor her flag and her status,
To ever be loyal and true
And live so the whole land is better
Because of the good we may do.

To help make our country the finest
And best ever patriot trod,
To make our lives part of its heart life,
Is being worthy of it and of God.

The best gifts we can give are those of
Right living, honor, justice, and mercy."
—Anon.

For Discussion—

1. Can one be truly patriotic and not be Christian?
2. What should be the Christian's attitude toward the past of his nation?
3. What relation does the respect for the flag have to patriotism.
4. Have someone give a presentation from the New Deal standpoint.

Hymns—

"God of Our Fathers."
"America."
"America the Beautiful."

S. E. M.

"It is your future—not your past—which interests God."—*Henderson Church Bulletin.*

Sunday School

By Rev. H. S. Hardcastle

MESSAGES FROM GENESIS.

Lesson XIII—June 26, 1937.

Golden Text: *These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth.*—Hebrews 11:13.

Lessson: John 1:1-5; Luke 17:26-32; Galatians 3:6-8; Hebrews 11:1-22; II Peter 2:4-10.

Our lessons for the past quarter have been from the book of Genesis. In swift array there have passed before us the events beginning with the story of Creation, and ending with the establishment of the nucleus of the Hebrew nation in Egypt. It has been a story begun with the wide sweep of cosmic history and narrowed down to particular a people. What are some of the messages of this book, some of the lessons which it teaches even today after all these years?

God the Creator and Sustainer of All.

The primary and central message of Genesis is that God created the world and all things that therein are. They are not the product of chance, nor of blind force, but of purposive intelligence and love. The things that are have a spiritual origin and basis. The universe is a cosmos, not a chaos. The ultimate forces are spiritual.

Man himself is a creation of God. He has been made by God; he bears the image of God, and he is capable of having fellowship with God. He has been made to have dominion over the material and animal world; he is the crown of creation, the culminating goal of the creative process.

The Devastating Power of Sin.

Let anyone read carefully the early chapters—and the later chapters too, for that matter—of Genesis and he will see the devastating power of sin, both in its individual and social consequences. Men not only suffer for their own sins, they contaminate and curse others with their sins. Sin leaves a sordid trail through the pages of Genesis.

The Unwearied Patience and Purpose of God.

Look at Genesis as a whole and see the unfolding purpose of God. He saw the end from the beginning. With unhurried and unwearied patience He moves on, sometimes temporarily thwarted by the ignorance and stubborness of man, but slowly and steadly working out his purpose. Out of the pages of Genesis comes the steadying truth that God shall not fail of His good purpose. A thousand years in his sight are but as yesterday. Eventually he shall see the travail of his soul and be satisfied.

The Answering Response of God.

It was the twilight era of the human race. The moral and spiritual sense of the race had not come to the full revelation of Jesus Christ. But even in that far-off day, men discovered that God was not far away from them, and here and there choice souls found that even as they sought him, he found them. When they called upon him he answered. When they put themselves upon him, they found his grace was sufficient. Here is the story of the progressive discovery of God, written out not only in the pages of a book, but in the lives of men.

The Secret of Character.

The source of character was to be found in religion. To be sure it was not religion with all its formal accompaniments as we have today. But in unfavorable environment, and under handicaps, men like Abraham and Isaac and Jacob and Joseph developed strength of character because they were true to the inner light. Goodness has its source in God.

Obedience Brings the Blessing.

Again and again this lesson is written large on the pages of Genesis. Righteousness does not always pay in dollars and cents, but it pays in the abiding values of life. Obedience brought rich rewards in every instance in the lives of the patriarchs.

The Influence of a Good Life.

This truth must not be overlooked Follow the story from the general story of the race down through the story of the patriarches and finally through Israel, to the beginnings of the Hebrew people as a nation, and you will find the saving power of a good life. By the obedience of one were many again and again made righteous. The greatest security of a nation is its good men.

The Power of Faith.

Faith to the characters in Genesis did not mean intellectual assent to a creed, but rather a personal trust. It was this faith that steadied and sustained them and ultimately gave them the victory. They endured as seeing him who is invisible. They believed God and it was not only accounted to them for righteousness, but it gave them peace and the victory.

EASTERN VIRGINIA MINISTERS' ANNUAL PICNIC.

The Ministers' Association of the Eastern Virginia Conference held its annual picnic for the ministers, wives and families at the Norfolk City Park Monday, June 14th. Lunch was served by the ladies of Norfolk Christian Temple. It was a day of social recreation and Christian Fellowship. A brief business session was held and the Association made happy by the reception of two new members—Dr. M. S. Poulson and Rev. W. W. Elder. The Association expressed sympathy for Rev. H. C. Hilliard, Sunbury, North Carolina, in the loss of automobile by fire and ordered the treasurer to send him a check for $15.00 to assist in purchasing another. Rev. Carl R. Key, Drs. J. G. Truitt and N. G. Newman were appointed to prepare a program for the meeting another year. The next meeting will be held in Suffolk, September 20th.

The highspot of the meeting was the presentation to Dr. and Mrs. Charles Eldred Shelton by their friends of a handsome silver platter as an expression of their love and appreciation of the life and labors among them for seventeen years. Dr. Shelton retires on account of his health. By his fine spirit, ripe scholarship, ready wit, and willingness to serve, Dr. Shelton has made a large contribution to the work of the Eastern Virginia Conference and has won our love and lasting esteem.

N. G. Newman.

ATTENDANCE BANNER.

I am going to give an attendance banner to the Eastern North Carolina Sunday School Convention.

Anyone having a better record than this one, write to E. W. Neville at Chapel Hill, North Carolina, just as soon as you read this notice.

Nineteen and a half years' attendance at church and Sunday school without missing a Sunday, and only missed six Sundays in twenty-three years, and has not missed a deacon, committee, or business meeting in twenty-seven years. You must be a member of the Congregational Christian Church or Sunday school in the Eastern North Carolina Convention to answer this notice.

E. W. Neville.

Too much emphasis is no emphasis —raise your voice too loud and no one hears you. Hit too hard and you excite sympathy for your victim. Draw your indictment too sweeping and it becomes suspicious.

—*Elbert Hubbard.*

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

Faithful With Money.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"—Luke 16:11 (Read Luke 16:1-16.

This text is taken from the parable of the unjust steward, in which Christ reproveth covetousness and the improper use of money, and says that Lazarus the beggar is the richer man.

Money can be true to God and enriching to man, or it can be false to them. It is true only when working for God, and it is an unrighteous mammon when used in disregard of Him and the good of the world. Every one is responsible for the proper use of what little he has.

Let us be faithful to the dollars which God has given us. Let us dedicate each one to Him before we spend it. Let us pray over our money even as we pray over ourselves.

Prayer—O Lord God, bestow Thou upon us the true riches of God's grace to do good to the poor, bring sunshine to the darkened souls and courage and strength to the weakened. *Amen.*

TUESDAY.

Twice Born.

"Except a man be born again, he cannot see the kingdom of God."—John 3:3.

The other day an emaciated specimen of a man walked into the study of the pastor and said, "Pastor, if you can't help me it is all over." "Why, what is the matter?" said the pastor. "Well, he said, "I have drunk ten years, and I am just now coming out of a ten day's spree." The pastor said, "Well, I can't help you, but God can." This sin-scarred soul gave his heart to the Lord, and from that day to this he has not only had a drink, but he has had no desire for a drink.

Let us thank God for the power that saves. Christ accepted in the soul fully makes a new man, takes away sin and brings on the happiest experiences. Without this new birth there is no entrance into the kingdom of God and we cannot hope ever to see it.

Prayer—Dear Father, we know that Christ changes a life completely and we are guilty of sin that we do not trust in this new birth more than we do. God help us to live it this day. We ask for Jesus' sake. *Amen.*

WEDNESDAY.

Weak Hands and Feeble Knees.

"Strengthen ye the weak hands, and confirm the feeble knees. Say them that are of a fearful heart, be strong, fear not; behold, your God will come and save you."—Isa. 35:3-4.

God has made man to walk erect, and so has exalted him among all other creatures. A man can look straight forward into ever-expanding future. He can gaze with understanding into an ever-opening heaven. He can reach out and draw unto himself vast possessions and by mere thinking accomplish the most amazing achievements.

Likewise we are called upon to be just as great spiritually; to walk erect midst the groveling world, to stand above that which is mean and low, to have visions of glorious good, and reach out unto the Most High and draw ourselves the vast resources of Almighty God.

And this is not all. We might exercise to the fullest extent all of our God given powers to minister to the feeble hand and the weak kneed around us. They cannot make the grade either physically or spiritually. This help is the noblest work known to man.

Prayer—Dear Heavenly Father, through Jesus Christ Thy Son and our Lord and Saviour, lift us up into Thy kingdom among men. This we ask for Jesus' sake. *Amen.*

THURSDAY.

How Much Speed?

"The king hath commanded me a business . . . The king's business required haste."—I Samuel 21:2-8.

This text refers to a man's heaven-bestowed duty which he must perform without delay or deviation.

There is only one task before every child of God, and that is to further the aims of the kingdom of God. We may be desperately busy with our work. The enterprises of life may be all absorbing. But if God does not rule in our hearts in these things and He is not directing us, all is vanity and confusion. One of the most blessed realities about Christian living is that any work, whether cobbling shoes, sweeping floors, or superintending great industries, is a happy and successful work if God directs it.

He who is thus engaged finds life too short, and the years too few for doing what needs to be done. It is folly to waste any of our years in useless details or in flittering pleasures that do not advance our mission.

Prayer—O Lord, we are Thy servants. Endow us with Thy spirit and guide us into Thy business. *Amen.*

FRIDAY.

Speed Does Not Win.

"The race is not to the swift."—Eccl. 9:11.

To steadfastly prosecute one's duty does not mean that one should go too fast. It is said that brilliancy does not always mean accomplishment, neither does genius always mean excellence. We are continually seeing the swift outdone by the steady and genius excelled by perseverance.

So also is it in the life of the soul. Know a little more of the Bible each day, and in course of time you will know it all. Draw a little closer to God each day and soon you will find Him a very close companion to you. God is looking to the consecration of our wills more than He is to the speed with which we attempt to do things.

Prayer—Dear Father, be Thou our strength and help us to run the race with patience and may it be a good run. When it is over, may it have been a good fight, a kept faith, and then a crown. In His name we ask it. *Amen.*

SATURDAY.

Refreshing Lives.

"The hearts of the saints have been refreshed through Thee, brother."—Philemon 1-7.

How dull are some spirits, how dark and foggy and disagreeable! They cannot enter an assembly without lowering the temperature of its life. They throw a wet blanket over everything with which they have to do. They bring aridness with them, and weariness, and darkness of spiritual gloom.

And how bright are other souls, how gay and happy! They are exhilarating as a May morning, as cheering as the song of the thrush, as strengthening as good food appetizingly prepared. Fresh and sweet themselves, they freshen and sweeten all the meet. They are the sunshine of living.

Many that are in the first class do not know it and none that are in the second class realize what blessedness they sow broadcast. It is commonly held that no one can change from the first class to the second, but that

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

WORTH DYING FOR.

By Rev. John G. Truitt.

"Christ also loved the church, and gave Himself for it."—Eph. 5:25.

This morning we have witnessed a very interesting sight, namely, that of twenty four men, women, boys, and girls uniting with the church. Some of them have transferred their membership from some other church in some other city, or country-side; others are professing their faith in the Christ and making a public expression of it at this altar for the first time. Fathers have come with their sons, and mothers with their daughters; and as you have come many interesting memories of talks and visits with you have come to my mind. Many are surprised to see this large number unite with the church at a regular service, without any special evangelistic meetings, and I am surprised that still others have not come forward and united with the church today.

Your action today shows that you love the church. Let me tell you in the words of my text, "Christ also loved the church, and gave himself for it". Jesus thought it worth dying for! If it is worth Jesus dying for, it is certainly worth your living for. It is not only worth your living for, but it is also worth your dying for. Jesus envisioned a people bound by the ties of faith to one another, a people reaching all over the world, and into the endless ages, bound to one another by the voluntary bond of love. And bound to God by God's love for you, and your love for him.

No one made you join the church. You did it voluntarily, because you felt it to be your decent, right, and bounden duty! You had faith in Christ, and love for his cause in the world; you had a consciousness that he was your divine friend, and you wanted to express your inner and eternal appreciation of that spiritual friendship. you wanted to have a part in the work of winning more and more territory for the eternal Kingdom of love, and righteousness, and goodness, and truth. You have expressed today by your actions one of the noblest impulses that ever comes to a human soul. May God bless you for the step and the stand you have taken.

Some day you will be tempted to think the church is small, and that it is not worthy of your continued loyalty. You will find it subject to human hands when you feel that only divine hands should lay hold on it. You will sometimes feel prone to disagree with some of its teachings, and will want to lay it aside like a used garment. But when that day ever comes just remember that "Christ loved the church, and gave himself for it". The best that the world has ever known loved the church and died for it!

Sometimes you may think that you cannot support the church with your time, or money, or talents. That you are too busy at other things, or that you know so much better what to do with your money, or that your brain and personality must be all used to other purposes. If you should ever feel like that about the church just remember that it is a divine institution, and that the Prince of peace, that the Savior of men, that the Lord of glory, *thought it worth dying for, and that he gave himself for it.*

Horace Pitkins, of noble birth and excellent education, went into China to tell the story of Christ's love for the church, as he waited in the dungeon for death he wrote his wife to rear their baby boy to take up where he left off. The Boxers could kill Pitkins but today the memory of his name in certain sections of China is more beautiful than their golden sunsets, and more lasting than their eternal hills! If you are tempted to neglect your attendance upon the services of your church, remember the privations endured by such men to make the church and its blessings possible to you, and pull yourself up to a finer appreciation of what the church really means to the world. Let names like Grenfel in the Labrador, Schweitzer in Africa, and the names of men and women you honor, and respect in your own circle of friends, be an inspiration to you, deeping your own love and loyalty for the church which Christ thought worth dying for.

You have this day publicly accepted Jesus Christ as your Lord and Savior, your Friend and Counsellor, fill your lives with positive help toward him from today henceforth. Ask yourself: How much can I do for my Lord, and his Kingdom on earth? Say to yourself, He died for it, what can I do for it? You may be a mother in your home, if you are remember you have one of life's greatest opportunities to be a blessing to the Kingdom of God. You may be a workman going daily to your task, if you are remember that you may so sublimate your work as to make every task you perform a blessing to God. And a part of what you earn you may definitely lay upon the altar in your church to be especially used of Him.

I knew a young man once who sat down and counted up more than $4,000.00 that he out of a medium salary had already given to the Kingdom of God by laying it on the altar of his church. And not only that, but God had had a conscious place in that young fellow's mind all the while, and had repaid him many times over for all that he had done for Him. I have know many young working women to set aside a definate portion of their earnings for the church, realizing that it had been one of their greatest benefactors, and knowing that in that way they could definitely show their gratitude to God.

"Christ also loved the church and gave himself". Some people answer the call of their church to be a teacher in one of its classes. What a noble answer! Some answer the call of their church by setting themselves the definite task of winning others to the church, and every so often they come to their pastor with a newly won prospect for the practice of the Christian faith and fellowship in the Church. Some say to themselves I can at least be faithful in my attendance upon the services of the church, and can live a correspondingly sincere and honest life outside in my daily walk. "Christ also loved the church, and gave himself for it".

You love the church. You have joined with others, countless, and courageous others, who also love the church, and daily they are living for it; and in some places they are actually facing up to the question of dying for it! For experience I know, and from experience you will learn that there is an unseen, benign presence giving those who seek to show their love for the church by doing something for it. And the best way in all the world *to do* something for the church is *to be* a real true Christian.

The casting down of our spirits in true humility is but like throwing a ball to the ground, which makes it rebound the higher toward heaven.

—*J. Mason.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The seasons this spring have been all that we could ask. The rains coming so often have somewhat hindered us getting up our wheat and oat crops harvested.

Our Irish potatoe crop is very promising this season. Last year the weather was so dry all the spring season that we made a very short crop of Irish potatoes.

The children are enjoying spring cabbage, beans, beets and all kinds of garden vegetables. The vegetables are a little better when we can go to our own garden and get them.

Vacation season is on at the Christian Orphanage. We try to give all the children at least ten day's vacation during the summer months, provided we can find someone who will take those who have nowhere to go.

Of course we have some who will not get out at all unless some friend will take them.

It does the little fellows a lot of good to get to go on a vacation. I will make a list in the near future as to the number of boys and girls who have no people to take them. If some one who is interested in them wants to make them happy for a week they will be happy to accept your invitation.

We have two fine, ambitious girls, who graduated from High School this year. They want to take a business course at Elon College. They have no money, and they want somebody to lend them enough to pay their college expenses and let them pay it back as soon as they get work and begin to draw a salary—who will be so kind as to do this? This is not supposed to be a donation, but a loan to them. Who wants to have the real joy of helping two worthy girls to prepare themselves for a life career?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 24 1937.

Amount brought forward		$7,368.31
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Ingram	$ 4.00	
Happy Home	3.44	
Greensboro, First	10.11	
		17.55
Eastern N. C. Conference:		
Mt. Auburn	$ 3.55	
Bethel Church	4.15	
		7.50
Western N. C. Conference:		
Pleasant Ridge	$ 5.33	
Ether	2.05	
Pleasant Cross	1.09	
Glendon	12.32	
Ramseur	10.00	
Mt. Pleasant	.45	
		31.24
Eastern Va. Conference:		
First, Richmond	$ 5.65	
Liberty Spring	7.00	
Cypress Chapel	4.06	
		16.71
Va. Val. Central Conference:		
Palmyra	$ 2.87	
Leaksville	5.60	
		8.47
Ala. Conference:		
Bethany		1.00
Ga. & Ala. Conference:		
Vanceville		1.00
Special Offerings.		
Mrs. Hines, support of children	$ 10.00	
Mrs. Lasher, support of child	20.00	
M. B. Smith, Jr. Guardian, support of Whitten children	100.00	
Miss Eva Wiseman	10.00	
W. P. Perry for Billy	10.00	
Mr. May, support of children	10.00	
Frankie Frederick	1.00	
		161.00
Total for week		$ 244.47
Grand total		$7,612.78

EARLY CHRISTIAN LEADERS.

(Continued from page 9.)

gone, but the church has clung to its old vision and faith.

For years the need of a parish house was felt, and in 1931, in spite of the depression, it was voted to build. Seven men signed personal notes to finance it and in October, 1931, the new vestry was dedicated. On Easter Sunday, this year, the church was free from debt. Rev. Basil Harris has been pastor at Kittery Point since 1929, and the leader in building and paying for the Parish House.

Of these four, as well as other early leaders in the Christian Churches, it was most fittingly said: "These all died in faith, not having received the promises, but having seen them, and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth . . . who, through faith, subdued Kingdoms, wrought righteousness, obtained promises . . . from weakness were made strong . . . these all, having had witness borne to them through their faith, received not the promises, God having forseen some better thing concerning us, that apart from us they should not be made perfect."

—*From The Maine Christian Pilgrim.*

If we are really, and always, and equally ready to do whatsoever the King appoints, all the trials and vexations arising from any change in His appointments, great or small, simply do not exist. If He appoints me to work there, shall I lament that I am not to work here?

—*Francis R. Havergal.*

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

HUFF.

Mrs. Grace Apple Huff died suddenly June 2, 1937, on her 14th wedding anniversary, at the age of 43 years. She was a member of Fries Memorial Church, having joined with her husband shortly after their marriage.

She is survived by her husband, J. V. Huff; three children, Helen, aged 12, Junior, aged 11, and Frances aged 8; her mother, Mrs. Alice Apple; and a host of relatives and friends.

The interment was in the Moravian cemetery at Winston-Salem, the funeral services being conducted by her pastor, Rev. H. B. Johnson, assisted by Rev. Gordon Spough and Dr. W. M. Jay.

May God bless those who mourn.

CLAPP.

Mr. Willie Clapp was born June 29, 1869 and fell asleep in Rainey Hospital in Burlington April 18th 1937. Age 68 years 10 months and 11 days.

Early in life he united with Apples Chapel Christian Church and remained a faithful and loyal member to the end.

Before the end came he assured the family of his readiness to meet his heavenly father.

He was a brother indeed and a friend to all his neighbors, and we are sure he will be greatly missed in his home and community.

The funeral was conducted by Rev. C. E. Brown and Rev. J. F. Apple with interment in Apples Chapel Cemetery.

Our love for him was expressed by the personal interest in his illness, display of flowers, and attendance at his services.

Mr. Clapp is survived by one brother and two sisters.

Mrs. E. P. MURREL,
Mrs. L. L. SUMMERS,
Mrs. E. W. BROWN.
Committee.

WILLIAMS.

On May 22, 1937, it was God's will to call from our midct a loyal and ever ready helper, Mrs. Maude Williams, president of the Pleasant Ridge Missionary Society. Her death deprives not only this society, but her church and the entire community of a loyal friend.

We wish to pay tribute to the memory of one whose going has brought sorrow to us all.

Be it therefore resolved:

1. That we purpose in our hearts not to murmur at God's providence, by faith knowing our loss is her gain.
2. That in her death we have lost a fine Christian character; one who was interested in the work of her church.
3. That we bow in humble submission to the will of our Heavenly Father.
4. That we extend our sympathy to the family and commend them to God, whose grace is sufficient in the hour of trouble.
5. That a copy of these resolutions be sent to the family, a copy to The "Christian Sun" for publication, and a copy be entered on the records of our Society.

Mrs. T. L. HODGIN,
Mrs. ERNEST BEAN,
Mrs. CARL CRAVEN.

SUPPORTING RELIGIOUS EDUCATION.

(Continued from page 4.)

unless these conventions respond to the needs of religious education in a much more generous fashion than the other two have done that even the meager work now being promoted will have to be discontinued. This writer believes, and has for some years, that the promotion of religious education in the local churches in some such fashion as the Board of Christian Education wants to do, will develop the income for all types of Christian work. He can see no other solution for our problems than to put in the field trained workers who will stimulate our local churches and guide them in their programs of education so that there may be more progressive, active, and productive local churches.

The Board of Christian Education has already voted to combine its forces with the other groups so that there may be united promotional work in our Southern Convention. Such a combination can reduce the expense of promotional work and at the same time greatly increase the efficiency of this promotion. Until this is accomplished it is very important for local Sunday schools, Christian Endeavor societies and churches to send in their quota of money for the Board of Christian Education to the Sunday school and Christian Endeavor conventions and the annual conference. It is to be hoped that local leaders will think seriously of this matter and govern themselves accordingly.

F. C. L.

FAMILY ALTAR.

(Continued from page 12.)

belief casts discredit on the power of the God of love.

Prayer—For Thou, who hast made the sunshine canst place it in the darkest souls and cause them to irradiate good cheer. May that be our happy fortune. O Thou Joy-Dispenser, our Saviour Christ. *Amen.*

—*Amos R. Wells.*

SUNDAY.

Holy Stillness.

"Jehovah is in His holy temple: let all the earth keep silence before Him."—Habakkuk 2:15-20.

God can be heard over the most terrible crashes of war, but only when He thunders in awful rebuke. His still, small voice can not reach our souls in blessing unless we listen for it, unless we keep silence before Him.

The hush of the soul hears God. The waiting attitude apprehends God. "Be still and know that I am God," says Jehovah, and no one can know that He is God if his life is full of clamor.

For our's is a God of peace. "Peace on earth," sang the angels at the birth of His Son. "My peace I give unto you," said the Son to His disciples. A disturbed life, a vexed and harassed and tumultuous life, sees not Jehovah in His holy temple, hears not the words of loving wisdom spoken from His throne.

Prayer—Enter our storm-tossed souls, O Christ, as Thou gavest Thy presence to the little boat on the raging Sea of Galilee. Speak to every tempest that arises within us, and bid it "Peace, be still." *Amen.*

—*Amos R. Wells.*

Excessive use of liquor since repeal was blamed by William I. Lacy, director of the Cleveland Humane Society, for an increased demand on the services of that organization, in his annual report. Drunken mothers were a greater problem than drunken fathers, the director asserted.

"Drink," Lacy said, "is playing havoc with homes. In 12 per cent of the general cases presented to our intake committee in the past five months, there was surface indication of increased use of alcohol."

GIRDLES

By CLARENCE A. VINCENT, D. D.

The girdle was a common article of dress centuries ago. Everyone wore one. On priests and kings it was a symbol of office. It stood for responsibility and power. Isaiah, one-hundred and thirty years before Cyrus was born, declared that God would gird him though Cyrus did not know him.

Responsibilities.

The girdles of a person are drawn tighter and tighter as age comes. The child has few responsibilities. These increase with every year. The child's contacts are the simplest with parents and playmates. A youth adds to these the contacts of school. The adult enters into the associations of business, politics, pleasure and family. The girdles of responsibility, of association, and of experience are more tightly drawn every year. The interdependence of the parts of a great building grows as its construction increases.

Opportunity.

Every hitch of the girdle is an added opportunity for an individual. The privileges of the home, the community and the church gradually open around one. In meeting these responsibilities and entering into the opportunities the mind is quickened, the emotions enriched and the will strengthened in right. Every contact of a plant with the sun, soil and rain is an opportunity.

Service.

Every hitch of the girdle is an opportunity to help others. In business, employers and employees have the finest opportunities to work together in the spirit and practices of Christ; in the home, to help one another and to train the children; in school, to train other children in character and citizenship; in church, to add our thoughts, prayers, deeds and love to the gifts of others. It is through such cooperation that the Church has power to shape individual and community life.

God Girds.

Every obedient, unselfish person's life is a plan of God. An architect makes many plans. Many things in the plans are alike but every plan is in some features different from all others. God girds every life—with power, with righteousness, with faithfulness, and with love. Through worship, prayer, service to others and in unknown ways, he girds. God girded Jesus. He girded the great leaders and as well our fathers and mothers.

Silent Forces.

Silently God's life-forces act. In the natural world—flowers and grass and leaves and blossoms and fruit come, in the human personality—the body grows, the mind strengthens, the emotions deepen and the spirit becomes more spiritual and kind and beautiful.

"How silently, how silently
The wondrous gift is given,
So God imparts to human hearts
The blessings of His heaven.

"No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in."

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, JULY 1, 1937. NUMBER 26.

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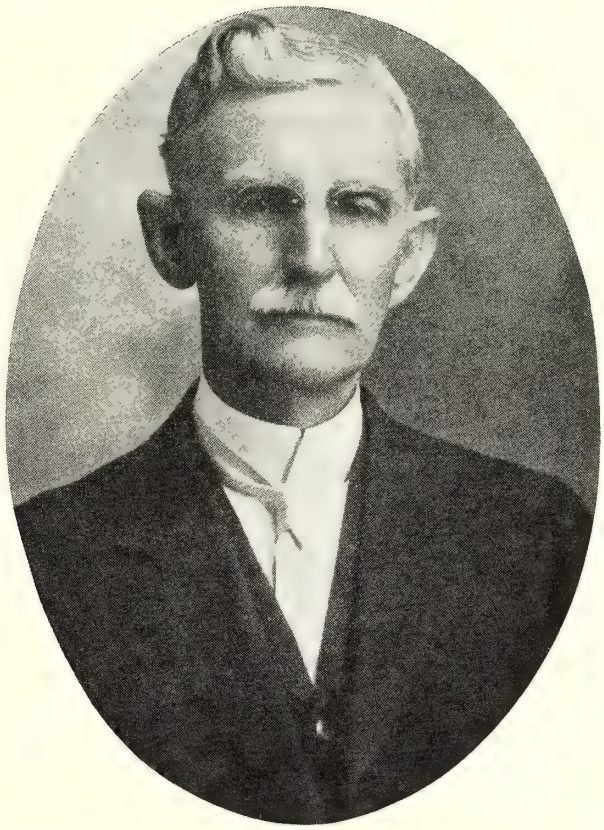

REV. P. H. FLEMING, D. D.

Minister—Educator—Author—Welfare-Worker.

August 3, 1862—June 22, 1937.

LET THERE BE LIGHT

PERSONALS
News from the Churches

Rev. Aubrey C. Todd, member of South Norfolk Christian Church and a student the past year at Chicago University, is spending this summer as a preacher in Wyoming.

At its recent Commencement, Piedmont College gave a Doctor's degree to Mr. William T. Boult, Treasurer of the General Council of Congregational and Christian Churches and to Governor Rivers of Georgia.

Rev. and Mrs. I. Alva Hart of Crestview, Florida, have recently returned from their vacation, part of which was spent at Demorest, Georgia. Neighbors gave them a wonderful "pounding party" on the evening of their return home.

Miss Emma G. Strong, retired Home Missionary teacher, is making her home in Demorest, Georgia, where she adds beauty and joy to the community, not only by the fine flowers she raises, but also by the good work she does in the community.

From June 21 to 26th the Congregational-Christian young people of Puerto Rico met with young people from other churches in a summer training at the Blanche Kellog Institute. Greetings were exchanged with the summer school at Elon.

Eight Student Summer Service workers are this week busy in the churches of Virginia and the Carolinas. Several others are at work further south. Their job is mostly to conduct vacation schools but they also help the churches in other ways.

Rev. Omer S. Thomas, former Home Mission secretary for the Christian Church, had a nervous breakdown with complication of heart trouble about three months ago and is still not able to carry on his work. Friends throughout the Church wish for him a speedy recovery.

Dr. W. C. Wicker, president of the Eastern North Carolina Conference and teacher in Elon College, has been ill at his home at Elon College, North Carolina, for the past few weeks, but is now much improved. His many friends wish for him a speedy and complete recovery.

Rev. A. Lanson Granger, Jr., member of the First Christian Church, Norfolk, Virginia, and president of the National Pilgrim Fellowship, is visiting young peoples' conferences in the Middle West. A recent card from him said that he was then in Kansas City, Missouri, and reported that he was enjoying this wider fellowship.

A revival was held at the Henderson Congregational-Christian Church June 9-20th. Services were under the leadership of the pastor, Rev. J. Everette Neese. There were seven professions and many rededications. One addition was made to the church June 6th and five came in at the close of the meeting. They have had ten additions to the church since November.

DR. P. H. FLEMING.

Dr. P. H. Fleming, one of the most widely known and most beloved ministers of the Christian Church died at his home in Burlington, Tuesday, June 22nd, at 3:10 A. M. Dr. Fleming had been ill for practically a year. His daughter, Nellie, lived with him in the home and cared for him. Her service to her father has been devoted and most beautiful.

First of all, Dr. Fleming was a minister of the gospel, a man of great faith and unquestioned integrity. The majority of his ministerial life was spent in Burlington. He was pastor of the Burlington Church for nearly 16 years. Under his ministry the church grew and developed. He served at other important points in and out of the State of North Carolina. He was a member of the Board of Trustees of Elon College for 40 years and honored secretary from 1905 to 1937. In addition to his services as a minister of the gospel, he was Superintendent of County Welfare for Alamance County from 1919 to September 1, 1936. He resigned because of ill health. He was Superintendent of Burlington City Schools and of Alamance County Schools for a number of years.

In his death the church loses a faithful, efficient, and devoted servant, and Alamance County loses one of its most beloved citizens.

The funeral services for Dr. Fleming were conducted from the Burlington Church, Wednesday afternoon at 3:30 by Dr. James H. Lightbourne, pastor of the church, assisted by Dr. G. O. Lankford, a former pastor of the church, and the writer. A very large number of Dr. Fleming's relatives and friends came for the services. Mrs. Ethel Clements Huff was soloist. Music was furnished by the Burlington Church choir. It was a simple but a very beautiful and impressive service.

The college wishes to express its great appreciation of the faithful and untiring services of Dr. Fleming in its behalf. It has never had a more faithful and a more loyal servant. It also wishes to express to the family its sympathy and prayers in this time of loss and sorrow.

L. E. Smith

GOD IS WITH US.
By P. H. FLEMING, D. D.

God will be with you alway,
Faithful one where'er you roam;
Lean on Him, He'll prove your stay,
And will safely lead you home.

God will be with you alway,
Fear not though dark it seem;
Far above these vapors gray,
Soon the lights of God shall gleam.

God will be with you alway,
Strengthen, comfort you and guide;
Lead you ever night and day,
Till you cross death's chilling tide.

God will be with you alway,
Knowing this I ask no more;
Come what things soever may,
We shall meet on heaven's shore.

EASTERN N. C. CONVENTION.

The Eastern North Carolina Sunday School and Christian Endeavor Convention meets with Fullers Chapel Tuesday, July 13th. There will be only one day and one night of the Convention this year. Mr. Superintendent, please see that your letter is properly filled, and sent or brought to the Convention. Get your delegates from the Sunday school and urge them to be on time. The Convention will start promptly at 9:45.

A well planned program has been arranged, and a good day is anticipated.

Fullers Chapel is about four miles from Henderson. Go to Bear Pond, about three miles from Henderson—on the Henderson-Raleigh Highway (U. S. No. 1), and turn west about one mile and you are there. Come and enjoy the Convention.

R. T. Grissom.

SUNDAY SCHOOL CONVENTIONS.

Western North Carolina—July 1—Pleasant Union Church.

Eastern North Carolina—July 15—Fullers Chapel Church, near Henderson.

Eastern Virginia—July 22—Liberty Springs Church.

Be sure that your church is well represented.

YALE STUDENT GOES TO MAINE.

A pastorate in one of the most northern reaches of the United States will be the experience this summer of Herbert G. Councill, Jr., son of Mr. and Mrs. Herbert G. Councill, Sr., of Franklin, and student in Yale Divinity School, New Haven Connecticut.

He will serve as summer pastor of the First Congregational Church of Van Buren, Maine, beginning his active duties Sunday, June 20th. Van Buren, an outpost of 5,000 people, is located on St. John's River, which runs along the Canadian border. It is a railroad terminal and has a United States customs office, and is typically a pioneering town situated at the limit of civilization.

Mr. Councill has accepted the summer pastorate as an experimental venture and study, with the view of acquiring practical experience in the preaching service as a supplement to the theoretical learning. He hopes to take an active interest in the community affairs of Van Buren, and will attempt to initiate a full program of activity in his church.

A graduate of William and Mary College in 1936, Mr. Councill has just completed his first year of study at Yale Divinity School, from which he expects to receive his B. D. degree in June, 1939. He was graduated from Franklin High School in 1932. Last summer he served as assistant to the pastor of Suffolk Christian Church.

Mr. Councill took an active part in student activities while a student at William and Mary, serving as president of the Philomathean Literary Society, president of the Methodist Student School Class, and as a member of the Student Religious Council. At Yale, also, he has managed to take an active part in student enterprises, besides being employed in part-time work and carrying a full program of study.

Much has been heard in recent years about the utility companies robbing the public, and the goverment has diverted hundreds of millions of public funds to the erection of publicly-owned power plants. Yet, one fellow has figured that the public is somewhat inconsistent. The man who smokes a pack of cigarettes a day, pays a tax—federal and state—of approximately $30.00 a year, while the average annual electric bill for some 20,000,000 homes in the United States in 1935 was $33.84, which was just a little more than the cigarette smoker paid in taxes alone for his smoke. It looks like he will pay his electric bill one way or another.

PRAYER.

(Offered by Dr. Roy C. Helfenstein at the Memorial Service of Dr. Charles L. Goodell.)

O God, our help in the days that are past and our hope for the days that are to come, we know that Thou art light to all who love Thee, strength to all who serve Thee, joy to all who trust Thee, and comfort to all who lean upon Thy sustaining grace.

With hearts made sad in the loss occasioned by the death of our friend and brother, a most worthy "Comrade of the Way," Dr. Charles LeRoy Goodell, we come to Thee in prayer. But though keenly conscious of our loss, our hearts rejoice in the knowledge of his victorious life, and in our faith we cherish that he has entered into a most glorious reward.

We bring to Thee, O Lord, our prayer of thanksgiving for the long, useful life and the far-reaching service of this hero of the cross in whose memory we now assemble. We thank Thee for his beautiful Christian character which was a benediction upon all who knew him and a blessing to his day and generation. We thank Thee for his zeal in Kingdom service, for his devotion to Jesus Christ, for his brotherliness which knew no creedal barrier, and for the evangelistic passion which was constantly aglow upon the altar of his heart. We thank Thee for his unusual power in public which down through the years moved untold thousands to seek the pardon of "Thy Forgiving Grace," and which moved other untold thousands to draw closer to Thee in the fellowship of sincere consecration. Truly, having turned many to righteousness, he must now be among the number who "shall shine as the stars forever and ever." Our faith makes us confident that he is among the blessed dead who having died in the Lord they now "rest their labors and their works do follow them."

We thank Thee, O God, that Thou didst give Dr. Goodell to the world, and that he gave himself unreservedly to Thee.

May the memory of his noble life bring joy and challenge to us all in the days to come as did his presence in days that are gone. May the memory of his life—so characterized by charm and power of personality—be a constant comfort to the members of his family. May the memory of his unique talents, his sincerity of purpose, his broad sympathies, his Christian loyalty, his intelligent and courageous proclamation of spiritual truths, and his faith in the Gospel of Jesus Christ as Thy "power to save" every life and all of life—ever be an inspiration to each of us to be, as was he, a true "Follower of the Gleam." May all the ministers whose lives his life has touched "carry on" with his same full measure of devotion as worthy Heralds of the Passion" of Evangelism.

In the name of the Christ whom he loved and served to the end, we offer our prayer. *Amen.*

ANNUAL MEETING NORTH GEORGIA ASSOCIATION OF CONGREGATIONAL-CHRISTIAN CHURCHES.

Sardis Church, Oxford, Georgia,
JULY 20-21, 1937.

PROGRAM.

Tuesday, July 20th.
Morning.

10:00 Session called to order by the Moderator, Rev. Allan T. Jones.
Worship Service — Rev. R. Wiley Scott, Pastor Central Church, Atlanta.
10:30 Organization, Business, Reports.
11:00 Address, "Character Education"—Dean Wade, Piedmont College.
Special Music by Piedmont Quartette.
11:45 Report of Pastor-at-Large and Conference Superintendent, Rev. Wm. T. Scott.
Appointment of Committees.

Afternoon.

12:30 Dinner on Church Grounds.
1:30 Afternoon Session Called to Order.
Worship Service.
1:45 Reports on Young People's Work.
Discussion.
2:15 Reports on Women's Work—Mrs. Carrol Jones, Presiding.
2:40 Discussion Groups:
1. Women—Mrs. Carol Jones and Rev. R. A. Dudley, Missionary to India.
2. Men—Dr. James R. Clinton of the Church Extension Boards.
3. Young People—Miss Pattie Lee Coghill.
3:15 Address—"Making Disciples at Home"—Dr. James R. Clinton.
Address—"Making Disciples in all the World"—Rev. Raymond A. Dudley.
4:30 Adjournment of Afternoon Session.
6:00 Supper.

Wednesday, July 21st.
Morning.

9:00 Session Called to Order.
Worship Service—Rev. T. L. Leverett.
9:30 Address—"An Efficient Sunday School"—Miss Pattie Lee Coghill.
Disucussion.
10:15 "Where Does Your Apportionment Money Go?"—Rev. Wm. T. Scott, Rev. Raymond A. Dudley.
11:00 Business: Election of Officers.
11:30 Sermon—Rev. Henry B. Mowbray, Demorest.
12:00 Closing Services and Adjournment.
Dinner on Church Grounds.

Each church is entitled to FIVE DELEGATES to the Association meeting. Be certain your church elects its delegates so your church may be well represented at this meeting.

EDITORIAL STAFF

F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*

J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

OUR INDEPENDENCE.

When representatives of the colonies along the east coast signed the Declaration of Independence one hundred and sixty-one years ago next Saturday, they doubtless did not dream that the wilderness west of them would become the nation it is now. They believed, however, that independence from British rule was necessary, in order to develop freedom of thought and activity on the part of the colonies. They believed in liberty of conscience. They believed in individual initiative. They believed in the kind of democracy that gives every person a chance to develop into his best self. In order to attain this goal, they were willing to make sacrifices. We are heir to their faith and their sacrifices.

At the end of one hundred and sixty-one years the nation is in a desperate struggle for another type of freedom. No foreign nation bids us what to do, but individuals and groups within the nation seem to be determined to give orders. The economic struggle that is now going on may easily cost as much as the first Declaration of Independence without leading to as definite and happy results. It is to be doubted that present leaders know as well what is needed, as did those in the beginning of the nation's history.

It is important, therefore, that ministers, teachers, and citizens of all types, think through state and national problems, keep informed as to what is going on, and help in every possible way to maintain the freedom given to us by our forebears, and see to it that the larger freedom be granted to all citizens alike. It is certainly important that the many do not suffer for necessities, while the few have more than they need. It is equally important that we follow the Prince of Peace in the establishment of justice and right, rather than radicals who forget God and follow the ways of war.

PATRICK HENRY FLEMING.

Rev. P. H. Fleming, D. D., was born August 3, 1862 in Warren County, North Carolina, and died at his home in Burlington, North Carolina, on June 22, 1937. He was educated in Graham Normal College, Elon College, and Antioch (Ohio). On December 18, 1889, he married Miss Ella Henrietta Sipe.

He was licensed November 19, 1882, and was ordained to the ministry November 23, 1886. Because of ill health he became inactive in November, 1936, after fifty-four years of ministerial labor. Among the churches served were Linville, New Providence, Graham, Burlington (fifteen years), Greenville, Ohio, Manchester, New Hampshire, Greensboro, High Point, Asheboro, Pleasant Hill, Haw River, Long's Chapel, and Union (for the last eighteen years).

Dr. Fleming served as Superintendent of Public Instruction for Alamance County, North Carolina, ten years; as Superintendent of Burlington City Schools for one year; Superintendent of Public Welfare for Alamance County for seventeen years; Trustee of Elon College since 1897; and Secretary of the Board of Trustees for Elon thirty-two years.

He was the author of "Mother's Unanswered Prayer," "The Christian Church," "Disciples Called Christians," and two hymns, "God is With Us," and "Faith, Hope and Love."

In the death of Dr. Fleming the Christian Church has lost one of its leaders for the past fifty years. More than that, it has lost one of the few remaining ministers of the "southern gentleman" type. Scholarly, dignified, refined, Dr. Fleming was a gentleman in every sense of the word. A long list of churches will remember his active service and the County and State of which he was a part have benefitted by his wisdom, skill, and sacrificial service. The institutions of the church have shared in his wisdom and benefitted by his service. This is particularly true of Elon College, where he served as Secretary of the Board of Trustees. Many will rise up to call him blessed, but few, if any, can take his place with the dignity and self-forgetfulness in the field of Christian service.

ELON SUMMER SCHOOL.

The Elon Summer School of Leadership Training enrolled 164 people. More than 20 ministers shared in the classes and conferences for ministers. Eastern Virginia had 55 representatives; the North Carolina Virginia Conference, 53; Eastern North Carolina, 20: Virginia Valley Central, 15; and Western North Carolina, 3 representatives. Others came from Florida to Massachusetts.

Rev. W. E. Wisseman, pastor of our church in Greensboro, North Carolina, did an excellent job as Dean. He had lined up an unusually strong faculty and was on the job from early morning until late at night. Leaders and students alike cooperated to make it a fine training school.

The organ recital, commissioning service for the Student Summer Service workers, and the Communion on Friday evening was perhaps the outstanding feature of the week's activities. Those who shared in the Commissioning and Communion service on Elon's beautiful campus that evening will never be quite the same again. Dr. James R. Clinton, Chaplain for the school, and the class in Worship, lead by Dr. E. L. Shaver, worked out a beautiful Communion Service, which reminded those present of the feeding of the five thousand, as well as the upper room communion lead by the Master.

Plans are already under way for a school next year and it is expected that even larger numbers will attend. This is one of the best opportunities for church leaders and young people to get training for the work which they do in their communities. F. C. L.

PREPARE OUR HEARTS FOR THE HOLY COMMUNION.

July 4, 1937.

The Communion Sunday of July of this year falls on Independence Day. At first thought some pastors will regret the double-header holiday which will put many of their congregation on the road. There may be other preachers who have patriotic sermons in mind that might not seem to fit in with the observance of the Lord's Supper. We feel that there is a very fundamental harmony in the day and that no day is more fitting for the Sacrament than the anniversary of the Declaration of Independence.

The original idea of the word, Sacrament, is that of a pledge, the oath of allegiance taken by the Roman soldiers upon enlistment, and therefore the immortal act in Independence Hall, Philadelphia, July 4, 1776, was in a very real sense a sacrament. Devoted men pledged their lives, their fortunes and their sacred honor. The day ought to inspire Christians to make a similar pledge of allegiance to Christ and the Church.

The words used by patriots on the birthday of the nation were not idle rhetoric. The circumstances put blood into their declaration. They risked their lives as they pledged. Franklin's remark, "We must indeed all hang together or assuredly we will all hang separately," was more than a jest. Had the colonies been defeated every signer would have been regarded guilty of treason with death as a penalty. They risked their fortunes. When Charles Carroll rose to sign one of the delegates exclaimed, "There go a few millions." The Maryland patriot, who placed his address after his name, threw his credit and his broad acres into the conflict for the cause. Had the cause failed all he had would have been confiscated. The members of the Continental Congress cut loose in this act from the aristocratic tory element in the land and joined with the common people in a commitment for liberty and the rights of mankind. The false sense of honor as something in blood or goods gave way to a sacred honor that devotes self to a great purpose. We are not degrading the holiest ordiance of the Christian religion when we speak of the act of the signing of the Declaration of Independence as a sacrament.

Christians should receive the Holy Communion July 4, 1937, with an equally sacred commitment of life, fortune and honor to the service of Christ. May this communion bind us through the death of Christ into a living fellowship. Let us pledge our lives at this service and go forth to make them available for the Kingdom of God. Let us pledge our fortunes and lay upon the altar our gifts to make the name of Christ well known upon the earth. Let us pledge our honor, sharing our good name and pride with the Christ who is despised in so many quarters of the world, but as we take his name as our name, let us pledge a sincerity and consistency of life that will not degrade the holy name we bear. The holiday should be for us a holy day. The ordiance ought to be to us a real sacrament in which we devote more than a gesture or fine words to the Christ who died for us. Let us become patriots of the kingdom pledging to our King and Saviour our lives, our fortunes, and our sacred honor.

—Editorial in Methodist Protestant-Recorder.

FAITH, HOPE AND LOVE.

By P. H. FLEMING, D. D.

I am walking now by Faith,
To a land I do not see;
Faith grows stronger on the path,
As its trials come to me.

Chorus:
I am trusting Christ my Lord,
He loves me and I love Him;
In communion sweet we dwell,
I am His and all is well.

I am looking now in Hope,
For a brighter day to see;
Hope dispels the clouds that grope,
On the path of life for me.

I am living now in Love,
Its glad way I now can see,
Love shows me my home above,
And sweet peace it gives to me.

FLORIDA YOUNG PEOPLE'S CONFERENCE.

Over one hundred and thirty young people and their leaders are enjoying the twelfth annual Florida Summer Conference, being held at Camp Immokalee. This is truly "camping" with all that the name implies, as the boys are sleeping in a big tent and illumination for the cabins and tents is by means of kerosene lamps. We are right on the shore of a large lake, so the problem of keeping clean solves itself.

We feel especially fortunate in having for our dean the Rev. V. B. Chicoine, who is holding down this job for the third time. He is so splendid that we fear he will not be able to get rid of this responsibility in future years.

The student group is about equally divided into three groups for classes—freshmen and sophomores in high school, juniors and seniors in high school, and an older group of college-age young people. Mrs. C. Fred Ward, of Winter Park, is again teaching courses on the Bible, and Dr. Edwin Clarke, of Rollins College, has a class for the older group this year which has to do with the practical application of Christian principles. Mr. Chicoine is teaching this same course to the youngest group. Mrs. Jockinsen, of St. Petersburg, is teaching a course on "Building a Christian Home" to the older students.

Two of the teachers in our conference are especially interesting. Mr. Raymond Dudley, one of our missionaries from India, is making the study of "World Friendship" very real to the members of his classes. Rev. Stuart Austin of the Southern Methodist Church, is teaching a course on Bible to two of the groups. We feel that we are gaining a great deal by having this contact with a leader in another denomination in Florida. Both Mr. Dudley and Mr. Austin have helped the conference by their talks at Vespers, which are held on the lake shore.

"Finding My Place in the Church" is the heading for a group of courses, where the students may choose "The Young People's Society," "Recreational Leadership," "Teaching," or "Christian Youth in Missionary Action." There are also "Interest Groups"—Personality Development, Books, Music and Worship, and Cooperatives.

One of the most interesting projects being carried on at this Conference is a Cooperative Store—"The Co-op." Mr. Lesher, the minister of our church in Jacksonville, is teaching a course on cooperatives and the class is actually putting the things they learn into practice by running the camp store, where candy, gum, films, pencils, note books, and other "necessities" are being sold on a cooperative basis.

The spirit of the Conference leaves nothing to be desired, for everyone seems to be enjoying working and playing together. The "play" is under the direction of Mr. Gerald Smith, the new minister for the West Tampa Mission, and the group is divided into the "Mohawks" and the "Seminoles" for the purpose of athletic competition.

"A sheep gives its wool willingly, but try taking bristles from a hog."
—Henderson Church Bulletin.

"Look ahead and you won't be in danger of falling behind."—*Henderson Church Bulletin.*

CONTRIBUTIONS

SUFFOLK LETTER.

"Lay up for yourselves treasures in heaven." These are the words of Jesus. He was interested in the people on earth. He came to live among men and to die for them. In this respect, as in all others, He surpassed all men in His profound concern for the spiritual uplift of this earthly life. The Gospel of Jesus has touched every phase of human life on the earth. Jesus awakened an interest in science, medicine, social service, health, education, philosophy and religion.

Christianity has passed through the travail of many extreme doctrines. At one time the chief emphasis was placed on the preparation for heaven. The earth, the flesh, the needs of humanity were made secondary. The hymns were about heaven. Preachers prepared their sermons, and delivered them with great fervor, pointing the way to the land of the redeemed.

It was natural for the point of emphasis to change. There was a revolt against preparing for another world, while there was so much need in this present world. Christianity became more practical. Doctrinal sermons were displaced by ethical discourses and philosophic dissertations. We have been living in this atmosphere for a number of years. The church has paid a great price for lowering its standards and yielding to the public demand for social service as a substitute for regeneration. The vilest sinner surpasses the Christian in his interest in this present world. There may be a difference of ideals—but all worldly ideals rise no higher than the out-reach and the upward look of mankind. The church vies with the world, today, in its selfish interest in this present life.

The church should have a change of ideals and a new point of emphasis. The Sermon on the Mount gives the clue which should be accepted again by the people of God. People travel today. They are pilgrims once more. One wonders where so many people come from and where are they going? Why not revive the pilgrim spirit in the church? Whence came we? Whither are we bound? If the grave is not the final adventure, what lies beyond the silent tomb? Hell for sinners and heaven for saints, is one answer. That may not be the final answer for many—but it is one—and it is the one that Jesus created for man and proclaimed in no uncertain words. He did not offer detailed explanations and His definitions are not all that one might desire. But the statements are in the New Testament and they cannot be discredited without doing violence to the words of Jesus.

Jesus was heavenly minded. He had an interest in heaven. He sought to share that interest with His disciples. It appears in His first recorded sermon. His last message, under the shadow of the cross, tells about "My Father's house and the many mansions." "Lay up for yourselves treasures in heaven." What are these treasures and where is heaven? Jesus did not go into details. He gave a command. He made an appeal to human reason and spiritual devotion. That appeal is as timely today as it was in the long ago. Human hearts need the challenge of another world. This world is too small for a human soul. It offers too little for what it receives. But it is a great world. And the soul is greater than the world in which it lives. Therefore, Jesus urged people to prepare for heaven. Think about heaven. Preach about the future life. Live in the light of eternity. That will not lessen our interest in this life. It will intensify our common place activities. Our homes will become sacred types of the mansions in the skies. Family worship will not be embarassing when the minister visits the home. Grace before meals will have a new meaning. The plow shares, the hum of machines in shop and factory, the rush of business in the office, the noise of the saw and hammer—all these and more will bring greater joy to working men who live in the light of eternity.

I. W. Johnson.

ELON SUMMER SCHOOL OF LEADERSHIP TRAINING.

Elon College is the church's institution. It was founded by the church and has been directed and supported by the church through the years. It is for the church's use when and for what purposes it may desire.

The Southern Convention has a Board of Christian Education. This Board in addition to other worthwhile services, conducts a summer school of leadership training. For a number of years this school has been meeting at Elon College. Attendance has fluctuated considerably. The 1937 session has just closed today, Saturday. Everyone present seemed to feel that this is the very best session that they have yet had. There was a much larger attendance than last year. The school is inclusive; that is, all ages are included from junior age up. There was a total attendance of between 160 and 170. We were fortunate this year in having a large percentage of the ministers of the convention here, also a number of distinguished visitors connected with the General Council of Congregational and Christian Churches. The school has a very strong faculty and a very enthusiastic student body.

Among the members of the faculty who were here for the first time were:

Dr. James R. Clinton, Home Extension Board worker with headquarters in Philadelphia. Dr. Clinton served as Chaplain of the school and also taught a course in "Studies in the Christian Manifesto."

Dr. Raymond A. Dudley, missionary to India on furlough. Dr. Dudley had one evening program in which he gave a moving picture lecture on the work of the church in India. Dr. Dudley conducted a course in "Education for Missions and World Friendship."

Mrs. Joe French conducted a class in "Teaching Juniors," and Rev. J. Lee Johnson gave an expository course in "I and II Thessalonians." Mr. Johnson is an alumnus of the college, and we were very happy to have him here.

Rev. F. C. Lester was general chairman of the school, and Rev. W. E. Wisseman served as Dean. Miss Irene Cotten served as Registrar, Miss Grace E. Stewart as Hostess, and Miss Dorothy Truitt as Director of Recreation.

Such courses that combine helpful study with wholesome recreation is a great benefit to the individual who comes and must in turn be of great value to the local church. Every church and Sunday school should be well represented at these annual training schools. Here they receive information concerning up-to-date methods and the proper materials to carry on not only Sunday School and Young Peoples' work, but the entire program of the church. The devotional periods are inspirational and helpful; the class periods are highly worthwhile.

Elon College wishes to express its appreciation of the presence of this large number of our ministers, church officials, and young people. They were cooperative and sympathetic in all that the college is endeavoring to do. We shall be looking forward to the school for next year and will try to have our house in order.

L. E. Smith,

A PROPOSED PLAN FOR PARISH ORGANIZATION.

[The following was adopted by "The Friendship Parish," Rev. W. Carl Parker, Pastor at the Williams Chapel Church, Waycross, Georgia, and is given here with the hope that it may be suggestive to other rural churches. Editor.]

We believe that rural churches unable to maintain their own full time resident minister can better fulfill the important mission of the Church by forming themselves into convenient parishes.

Realizing that friendly cooperation between our four Churches during the past six years has made it possible for this Parish to have the full time services of a resident pastor, from which has resulted a larger, better, and more effective ministry than would otherwise have been possible, we give our hearty approval of the cooperation of our churches.

Therefore, be it resolved, that we, the following Congregational-Christian Churches of South Georgia, namely: Antioch, Bristol, organized in 1899; Friendship, Baxely, organized in 1892; Union Hill, Pearson, organized in 1892; and Williams Chapel, Waycross, organized in 1890, hereby further associate ourselves and pledge our support to the following plan of Parish Organization:

Article I. Name.

This organization shall continue to be known as "The Friendship Parish of Congregational-Christian Churches."

Article II. Object.

The object of this organization shall be to provide means whereby the churches of the Parish do together the things that will more effectively promote the Kingdom.

Article III. Independence of the Local Churches.

Each church affiliated with the Parish shall maintain its own congregational independence and shall be responsible for its own property, organization, and finances.

Article IV. Membership and Representation.

The constituency of the Parish shall consist of all members of the affiliated churches and all persons living within the areas included in the Parish and not associated with an unaffiliated church. At Parish meetings each affiliated church shall be entitled to 10 voting delegates for the first 50 members and one additional delegate for each additional 10 members, but no church shall be limited to less than 10 delegates nor entitled to more than 20.

Article V. Parish Officers.

The officers of the Parish shall consist of a Chairman, a Vice-Chairman, a Secretary, a Treasurer, and a Pastor. The Pastor, elected by the churches, whenever a vacancy occurs, shall have the general oversight of the Parish, especially the spiritual ministry. He shall be in charge of the pulpits and shall be ex-officio a member of all committees. He shall make a written report to each Parish meeting.

Article VI. The Parish Council.

There shall be a Parish Council, composed of three representatives of each affiliated Church, the Pastors, Officers of Parish, and the Pastor-at-Large of Georgia, who shall serve as Parish Trustees in such matters as may be committed to it by its own officers, with the exception of the Secretary who shall be the Parish Secretary.

The Council shall be the Parish Trustees of the Parsonage or any other property of the Parish, or any property assigned to it. But it shall not have the right to buy, sell, mortgage, or lease any property without vote of the Parish.

In case of the selection of a Pastor, two members of the Council from each church, designated by the Chairman of the Council, shall together constitute a committee to recommend to the churches and Parish.

The Secretary shall report the actions of the Council to all meetings of the Parish. Approved actions shall be referred to the churches for ratification and promotion.

Article VII. Committees.

There shall be the following Parish Committees which shall work with the Pastor and Churches in promoting the various departments of the Church-life:

Christian Education, consisting of the Sunday School superintendents or a named representative; Missions and Evangelism; Women's Work; Finance and Stewardship; and such other committees as may be authorized.

A Chairman of each committee shall be nominated by the Nominating Committee, the members of the committees being appointed by the Parish Chairman. The Chairman of each committee shall report at each Parish meeting.

Article VIII. Finances.

Each Church shall raise its own funds and shall pay its own obligations, but the Finance and Stewardship Committees shall plan a Parish Budget, presenting it to the churches and Parish for ratification. Each church shall have the right to reject the suggested budget but in case of rejection shall state what financial responsibility it will assume.

Article IX. Election and Appointments.

The election and appointment of Parish officers and committees, unless otherwise specified, shall be held at the annual meeting. They shall serve for one year or until their successors are named, unless otherwise specified.

Each church shall elect three representatives for membership on the Parish Council as follows: the first year-one for one year, one for two years, one for three years, and annually thereafter one for a term of three years.

The Nominating Committee, consisting of one representative appointed by each church, shall nominate all officers and committee chairmen to be elected, sending to each church a list of nominations one month preceding the annual election. Their nomination shall not preclude nominations from the floor, and all elections shall be by ballot.

Article X. Meetings.

The annual meeting of the Parish shall be held on the Fifth Sunday preceeding the State Conference session. Quarterly meetings shall be held on Fifth Sundays. Special meetings may be called by the Pastor, the Council, or by any two Churches, provided written notice is given three weeks prior to date of meeting.

The Council shall hold quarterly meetings as it may determine. Special meetings of the Council may be called by the Pastor, Chairman, or any three members of as many as two churches.

Article XI. Quorum.

Twenty voting delegates from as many as two churches shall constitute a quorum for a Parish meeting. A Majority of Council members shall constitute a quorum for its meetings.

Article XII. Amendments.

This constitution may be amended at any meeting of the Parish by a two-thirds vote of delegates present and voting, providing due notice, in writing, of the proposed amendments shall have been given to each church not less than two weeks prior to the meeting, or shall be read at a previous meeting and filed with the Secretary.

UNIVERSAL CHRISTIAN COUNCIL.

The delegates to the Universal Christian Council on Life and Work in its convention assembled at Oxford, England, this coming July, is facing the same difficulty as is the Council on Faith and Order, whose sessions are to held in Edinburg this coming August. Neither group seems destined to have any German representatives. That is apparent, because the German delegates, especially Pastors Niemoller of Berlin, and Dibelius, of Heidelberg, have had their passports to the British Isles withdrawn without explanation. This is of course detrimental to the Conferences, because they cannot achieve any measure of church "unity" without those men being present to represent their respective communions. It is far more important, however, in that it reveals to the delegates assembled in Oxford and Edinburgh the stark reality of facism. No longer is it the iron hand in the velvet glove. The glove has been discarded and the intention of the totalitarian state to completely "coordinate" the church is hidden no more. Cæsar or God is the issue. Concrete questions face the conferences as they discuss the formerly academic consideration of the church and state. Now that fascism of the German variety offers a new, quite attractive religion to its spiritually thirsty people in the name of "blood, race, and toil," the remainder of Christendom will match with interest the struggles of the German Confession Synod to fight off the encroachments of irreligion. Oxford and Edinburgh will be chagrinnedon on the one hand that their ranks are depleted by the German government's arbitrary action, but will on the other hand be thankful for the crumbs that fall from the table in this prize example of dictatorship entering the so-called "spiritual realm."

CARL HERMAN VOSS.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE HALF-TRUTH OF THE COMING OF THE KINGDOM AS ONLY SUDDEN.

Last week we gave the meditation of June 17th from E. Stanley Jones' book of Daily Devotions. Anyone reading these daily meditations will be astounded at the marvellous insight of the author into the Scriptures and the familiarity with the Bible teaching from Genesis to Revelations. No one mind could grasp the Bible and its teachings as has E. Stanley Jones, unless that mind is illuminated and led by the Holy Spirit. We commend this book of daily meditation, titled "Victorious Living," to many readers and especially any preacher who wishes to come daily in contact with a man of God and with the Book of God. The meditation for June 22nd is based on Matthew 13: 31-33; Mark 4: 26-28; Luke 17: 20-21, and is as follows:

"Modern fundamentalism in many cases has rejected the principle of gradualism and has said that in the Second Coming of Christ the Kingdom will in fact be set up. This coming will be sudden and catastrophic.

"In this they have been supported by passages in the New Testament which teach His coming as a thief in the night, by the nobleman who went into a far country to receive a Kingdom and to return to set it up, and so on. That the New Testament does teach this sudden and catastrophic phase of the coming of the Kingdom there is no doubt whatever.

"But it is a fact that the holding of this phase alone has produced a mentality that has withdrawn interest from social change by gradual processes, has made those who hold it discount those changes, and has made them look for a worsening of things in order to a final, sudden triumph at the coming of Christ. This has been a moral and social drain.

"Christian thought has moved by the dialectic from the catastrophic to the gradual and back again—thesis producing antithesis. It is now time for us to come to the synthesis. And the synthesis is this: there is in the pages of the New Testament both the teaching of gradualism and the teaching of the apocalyptic. Both are there and there are integral parts of the account. They cannot be explained away. And in the interests of the Kingdom itself they must not be explained away, for we need both phases of the Kingdom. Each is a half-truth that needs the other to complete it. We need to understand that the task is ours and must be assumed as such, and we must also see that it is God's and that He will complete it, perhaps even when we least expect it."

Prayer—O Christ, we thank Thee that Thou hast taught us that the task is ours and the consumation is Thine, and the task is Thine and the consumation ours. We shall work it out together, and together we shall triumph. *Amen.*"

J. O. A.

MISSIONARY OFFERING.

WEEK ENDING JUNE 26, 1937.

Sunday Schools.	
South Norfolk, Va.	$ 5.40
Wood's Chapel Charlottesville, Va.	1.00
Flint Hill, Biscoe, N. C.	.17
Mayland, Broadway, Va.	1.00
Pleasant Union, Lillington, N. C.	2.00
Durham, N. C.	7.82
Berea (Nans), Driver, Va.	3.90
Pleasant Hill, Liberty, N. C.	3.74
Liberty (Vance), Henderson, N. C.	6.12
Cary, N. C.	.75
Long's Chapel, N. C.	1.46
Mt. Hermon, Garner, N. C.	7.00
	$ 40.36
Individuals and Churches.	
Clayton, N. C.	$ 1.90
Mayland, Broadway, Va.	5.91
Rosemont, Norfolk, Va.	115.29
Wake Chapel, Fuquay Springs, N. C.	18.36
Henderson, N. C.	24.66
Lee's Chapel, N. C.	3.12
Long's Chapel, N. C.	11.00
	$ 180.24
Mountain Work.	
Wake Chapel, Fuquay Springs, N. C.	$ 3.76
Total for the week	$ 224.36
Previously acknowledged	14,935.08
Total since Sept. 1, 1936	$ 14,159.44

We are profoundly grateful for all funds sent in and equally as grateful for every effort any one puts forth to give missionary information and and to share with others the love and life of our Lord.

J. O. ATKINSON,
Mission Sec'y.

CAROLINA SUNSHINE.

I had the pleasure of going with our Elmores down to Carolina last week. We would have had a lovely trip and visit, only it was saddened by the death of one of the loyal members of Carolina Church. Our pastor went to preach the funeral of this mother who had so lived that all who knew her could look beyond the blue and know she was waiting there. Pastor Elmore preached a sermon in which he brough out clearly the fact that—"Death is the gate to life," and how God had simply wiped away all tears of disappointment. Of course no sermon can keep one from missing mother when she goes, but this was a message through which God spake peace to the soul—a message to lead the living toward life everlasting. Only through death we live. The flowers were lovely and the music sweet. I met lots of people and while they were saddened by their loss they seemed to be sure that this mother who had passed on was in a brighter Home. I was glad to find that feeling among those who knew her.

I also found a Christian atmosphere in the homes around this little church. Everyone seemed kind and sincere.

We had our lunch down by the clear, peaceful waters of a lake. Preachers have to eat as they go, and our preacher has to go quite a lot, But I don't go so much so it is a treat to me to watch the last blue rugged peak of this chain of mountains fade out behind me and fly out into the ever changing outside world. I feel like I have been let out of a cage to really live at last with the rest of the world. It had been over twelve years since I had been that far down in Carolina. In 1925 I was a scared, lonely lost mountaineer in Burlington High school. But today I think of old Burlington High as "My Old Carolina Home". I passed Elon and saw the gates open, a question I had thought was settled long ago came up once more I almost asked "Are those gates open to me?" Some one said once that when one door closed to us another opened, but most of us look so long and wistfully at the closed door that we failed to see the open one. I still can't quite tell if I am looking back to a closed door or if I am facing the open one. Friends, of course, want me to tell me to take care of myself and just be happy, but I am still too young to make a good job of taking that advice. In this age we know that women were not made to sit on a shelf, and in my case there is no shelf to put me on. So I find my mind going back to school and a future. Just dreams, perhaps, but they are sweet dreams at least. And the roads of Carolina with honey suckle on every bank, is enough to make any one dream. I saw flower gardens on every hand, I can close my eyes now and see sunshine and flowers.

VICTORIA OF THE HILLS.

GOOD-BYE AMERICA, HELLO AFRICA.

Good-bye, America, we're going to leave you now.

It's not that we want to leave, for you have given us a right royal time in the twelve months we have been here.

"I love thy rocks and rills,
Thy woods and templed hills."

Yes, and I love your high and rugged mountains, your dreary deserts covered with cacus and infested with rattlesnakes; your boundless prairies covered with the waving corn; your great river, "The Father of Waters," rolling sullenly between high levees, ever a menace to the surrounding low countries, and your paved roads and your speeding motor cars, yes, and even your good-natured and helpful traffic cops and your traffic lights. They have all been a delight to my heart.

You are the land of big things, big business and big cities, big schools, big strikes, big depressions, big relief, big public debt and, in the near future, a great big recovery.

And what has impressed me as the biggest thing of all is the great big brotherly heart of the people of America. It has been a joy and a delight to travel the length and breadth of the land where I have always met with kindness and courtesy. I have come to love my countrymen as never before.

So now I am leaving, not because I want to, but because I have work to do. And I am sure that the "God-speed" of all my friends in America goes with me.

So good-bye America, may God be with you.

Hello, Africa, land of opportunity: with your large desert, the size of the United States; with your great rivers and valleys and jungles and mountains; with your wealth, beyond the dreams of avarice, buried for ages deep down in the bowels of the earth; with your still greater wealth on the surface, awaiting cultivation! Your face is black and your hair is kinky, but the sun shines as warm on you as on me. And the food tastes as good and hunger is as great.

You have many wives and few clothes and your ideas of morality are not the same as ours. But when you learn of the laws of God and have been taught to think and to reason, your ideals compare favorably with the ideals of the best of us.

Ninety-five per cent of your one hundred and fifty million people live and think and act as their forebears lived and thought and acted five hundred years ago in savage and heathenish selfishness. Each man seeks his own physical pleasure, and is interested in his wives and children as belonging to himself. He can be cruel and coldly callous to the sufferings of others. When under the influence of superstitious fear, when the witch doctor has cast over him his spell, he may become a raving maniac and kill his neighbor, his friend, or his brother, or other members of his own family without mercy. Even the raid of the slave trader left him unmoved so long as his own family or tribe was not attacked. And he would at times engage in the slave trade himself, so long as his victims were his enemies.

You are like a great big sleeping giant—have been for countless ages—ignorant of the rest of the world, and indifferent when wars are raging in Europe and Asia.

But now you are beginning to move. The long sleep will soon come to an end.

What possibilities are before you? What opportunities there are for you to develop! You have a great, big, warm heart when it is touched by the grace of God. Your emotional nature will put to shame the cool, calculating emotions of the white man. In art, music, poetry, and in the deep stirrings of the human heart, you have a great message to give humanity.

What does the future hold for you? I don't know, but I am sure it is something grand and glorious.

And I want to help in every way that I can. I cannot do much. I can still help somewhat among those who are sick and suffering. Perhaps—I hope—I can show something of the love of Christ. I can do my small bit. Others will do theirs. And you will go forward and take your place among the nations of the earth.

So! Hello, Africa! I'm coming back to you.

—*In Missionary Herald.*

HAPPY AT NINETY.

The "Portsmouth (N. H.) Herald" recently gave considerable space to the life of one of our Christian Church ministers, Rev. Edwin K. Amazeen. In May he attended the honorable age of ninety. But he is not shut-in. Fewer ministers in the city conduct more funerals than this retired minister. Except in extremely stormy or cold weather he is "around town" for a considerable part of the day. If he is not in his pew at the Court Street Christian Church Sunday morning, we ask, "Where is Mr. Amazeen preaching today?" Last Sunday it was Stafford.

His eyes prevent his reading much, but the radio is a source of enjoyment and as WHEB, the local station, has at least two religious programs every day and only devotional programs on Sunday, there is considerable to interest him. He was born in New Castle, New Hampshire, a small town adjoining Portsmouth, on May 8, 1847. He attended Portsmouth High School, then graduated at our own Church School, Starkey Seminary, New York State. Then he attended our Church Biblical School at Stanfordville, New York. Rev. Myron Tyler is one of his old friends, whom he first met there. I think though Mr. Tyler was pastor later at Portsmouth. He has preached in Colebrook, North Hampton, Stafford, Kittery Point, Stratham, and Portsmouth, all in New Hampshire, and in Lynn and New Bedford in Massachusetts and in New Jersey one year. His wife (nee Rhoda Shaw) died thirteen years ago. They had lived together 45 years. Rev. Amazeen seems to enjoy the memory of the pastorate at Stratham best, largely because it took such sacrifice to go there, as he had two opportunities at the time—one a strong church paying $1,000 salary, which was much better than the average church then, and Stratham was in a weak condition and offering only $300 salary with no parsonage. It was due to Mrs. Amazeen that he went to the more needy field, but they never regretted the choice. One of the outstanding sinners of the town was reclaimed with other less noticible people, a parsonage was built, and a weak church made strong.

He also enjoys telling you how at Freedom the people utterly refused to have a series of "protracted meetings" or evangelistic services. So he said would they have a course of lectures? They thought that was just the thing for a so dignified and literary community as themselves. He got Rev. Lizzie Haley, a very logical, but very evangelistic speaker—also a Christian Biblical Institute graduate—and the "lectures" brought convitions and conversions just as effectively as if they had been labelled "revival meetings."

The men's class of Court Street Christian Church arranged the complementary birthday supper this year. Mrs. Pearl Foss read an original poem. I am sure Mr. Amazeen would be glad to hear from any other Christian Church ministers who are nearing his age.

He is so well known he needs no other address than Portsmouth, New Hampshire, though he resides at the Wentworth Home on Pleasant Street.

M. Alice True.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

THE ELON SUMMER CONFERENCE.

The group at Elon this year is much larger than the one last year, and there is quality as well as quantity here. The total registration is one hundred and sixty-two, with the representation by conferences as follows:

Eastern Virginia—55.
North Carolina and Virginia—53.
Eastern North Carolina—20.
Valley of Virginia—15.
Western North Carolina—3.
Visitors—16.

The group at Elon feels very fortunate in being able to have some of the leaders of our denomination present to assist in the teaching of classes and leading in other activities. Dr. E. L. Shaver, in teaching a class on Worship, has given his group much needed information and also practical experience in the form of planning and conducting the Vesper services. Dr. Clinton, who has been in charge of the Chapel services, has given us inspiring and uplifting messages, which have improved the whole tone of the school. Dr. Tripp, of the Town and Country Department, and Mr. Walter, newly elected Regional Secretary for New England, have added to the School by their presence. The Rev. Raymond Dudley, missionary to India, has added to our knowledge of other races and to our interest in World Friendship.

It is impossible to tell in detail about the School, but the Chairman, F. C. Lester, and the Dean, W. E. Wisseman, are to be congratulated on the selection of the faculty and upon the efficient manner in which the School has been run.

ANNUAL MEETING EASTERN VA. YOUTH FELLOWSHIP

"Building a program for Christian Youth" will be the theme of the program to be presented at the Annual Meeting of the Eastern Virginia Youth Fellowship, to be held at the Bethlehem Christian Church on Tuesday, July 13th. This will be an all day meeting, beginning at 10 o'clock in the morning and closing around 4 o'clock in the afternoon. The young people will bring their lunch. Iced tea will be furnished.

Included on the program will be an address, "A Code for Christian Youth." The Youth Fellowship Program for the coming year will be presented at this meeting, and the new officers elected and installed.

During the afternoon session a three-act Peace play, "The Vanguard," will be presented by Miss Evelyn Savage. Miss Savage is a college graduate in dramatics, and we are indeed fortunate in having her consent to be with us in our meeting.

All young people belonging to a Congregational or Christian Church, Sunday School, Christian Endeavor, or Missionary Society within the bounds of the Eastern Virginia Conference are invited and urged to attend this meeting.

W. B. WILLIAMS,
President,
Eastern Virginia Youth Fellowship.

ON ST. SIMON'S ISLAND.

June 8-15 the South Georgia Christian Life Conference was held on St. Simon's Island, one of the six Golden Isles off the Georgia Coast. It was directed by Supt. W. T. Scott and Miss Pattie Lee Coghill. Among other members of the faculty were: Rev. R. A. Dudley of the A. B. C. F. M. in India, Rev. W. C. Parker, Rev. Frederic Held, Mrs. L. E. Burnam, Rev. J. R. Clinton, and Rev. H. B. Mowbray. Three Summer Service Students, Dorothea Percy, B. F. Eddleman, and J. C. Brooks worked diligently.

The South Georgia Young People who attended came mostly from the farms. Since cash was scarce they brought their own food and they and the faculty cooked and served it. The Conference aim was to prepare the delegates to lead better in their churches the work and worship during the coming year. Courses of inspiration and of practical methods engrossed the forenoons and evenings. The afternoons were devoted to surf bathing, games, folk dancing, and athletics. A tour of the island was made with explanations of the many historic places. Some contend these have greater antiquity and signficance than any other place in the nation.

Until about ten years ago St. Simon's history has been obscure. But now it is ascertained that American Church history began here. It was long before Jamestown, Plymouth Rock, or San Diego. The Spanish Missions to convert the Indians on the Coast of Georgia were more numerous, had more substantial buildings, and existed far longer than did the better publicized California Missions.

In 1556 Father Martinez, sent out by missionary-minded Christians in Spain, came to Guale—the Indian

(Continued on page 15.)

NATIONALISM OR INTERNATIONALISM.

CHRISTIAN ENDEAVOR TOPIC FOR JULY 11, 1937.

SCRIPTURE: Acts 10:34-43.

Daily Scripture Readings—

Monday—Old Testament Internationalism—Deut. 10:12-20.
Tuesday—Jesus' World Vision—John 4:19-26.
Wednesday—Christ, the World's Peacemaker—Eph. 2:11-22.
Thursday—In Christ Antagonism Dies—Gal. 3:27-29.
Friday—A League no Scrap of Paper—Josh. 9:3-9, 16-19.
Saturday—Good Will to the Stranger—Mark 7:24-30.

There is a nationalism of extreme type called jingoism which rests upon a deadly doctrine: "My country right or wrong." We would condemn such as un-American and un-Christian. It is a false patriotism operated by small minds. Often its method is that of misrepresentation, bringing about international troubles and wars. Someone said: "It is a clear denial of the traditional rights of the American people—life, liberty and pursuit of happiness."

Consider such questions as these: How may we end jingoistic nationalism; How may we check its publicity through the press and on the platform? How may we put in its place international neighborliness which is essentially Christian? Discover better ways of cooperating with missionary boards of the church. Discuss ways of showing friendliness to foreigners in the community. How may we create a world wide friendship? What does your church do to promote international goodwill?

The stirring words: "In Christ There is no East or West," would meet strong opposition in the mind of a nationalist.

The society should place a mission study class in the year's program.

Suggested Hymns—

"We've a Story to Tell to the Nations."
"O Zion Haste."
"In Christ There is no East or West."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

GOD HEARS A PEOPLE'S CRY.

Lesson I—July 4, 1937.

Golden Text: *Before they call, I will answer, and while they are yet speaking I will hear.*—Isaiah 65:24.

Lesson: Exodus 1:1-22; 2:23-25.

A small band had originally come down into Egypt, seventy in number. But the Hebrews were prolific, conditions were favorable, and the original band had multiplied rapidly. Joseph and his brethren and all that generation had died, and a new generation had come upon the scene. That new generation was numerous and vigorous, and the land "was filled with them and they waxed exceeding mighty."

In the meantime a new king, or a new dynasty had come to the throne of Egypt, who knew not of Joseph. In one sense that was no reflection on this king, for he could not know everything. On the other hand he was typical of many persons who so easily forget their benefactors. As a matter of fact had it not been for Joseph's foresight and astuteness, there might have been any kingdom of Egypt over which this new king could rule, for the nation might have perished during the famine. Egypt owes a great deal to Joseph, and it was just too bad that the new generation of rulers did not recognize his service and the debt they owed him. But that is typical of many people. Many a man who has risen to eminence by the help of some friend has forgotten his friend after he had risen to eminence. It is not good, whither, for one generation to forget, or to fail to learn the debt they owe previous generations.

Fear, suspicion, and race prejudice are deadly things. This new king in Egypt allowed the imaginations of his heart to run riot and he saw in the Hebrews a distinct menace. He imagined them as mightier and more in number than the Egyptians, and he imagined that if ever Egypt became involved in a war, these Hebrews would take sides with the enemy. He, therefore, announced a determined policy of exploitation and persecution. He assigned heavy tasks to them, afflicted them, and made their lives bitter with hard bondage, and instructed the widwives, who attended to the Hebrew women in childbirth to kill all the male babies as soon as they were born. It is the first recorded instance of the persecution of the Jews which has gone on in one part of the world or another in every century. This people has suffered much at the hands of bigots and fanatics, and the end is not yet, as witnessed by Hitler's policy in Germany.

"But the more they afflicted them, the more they multiplied and grew." Persecution has not exterminated the Jew, indeed it has developed a deeper racial consciousness and a stronger sturdiness of character. Out of this long history of affliction and persecution there has come a discipline of character and a capacity for suffering that has made a distinct contribution to the life of the world. It is thus also with persons. Afflictions and trouble are often blessings in disguise. Character is wrought out through them, and one is prepared for the larger experiences of life and labor.

Thwarted by the midwives who feared God and who refused to carry out Pharaoah's suggestions about killing the male babies, Pharaoah issued a royal edict commanding the Egyptians to kill all sons born to the Hebrew women. It was a stern, ruthless measure, so characteristic of the ends to which those in places, or privilege and power will go in order to insure their position. The method has become a bit more subtle in modern life, but the spirit and principle is the practically the same.

The lesson for today does not include the story of the birth and early life of Moses—that will be presented in next Sunday's lesson. But it is well enough to keep this fact in mind as we go on to consider the lesson for today. Here is a people chosen to work out a divine purpose, but now in desperate bondage, crying out to God for deliverance. And God does deliver them from bondage in Egypt. He does it through Moses, the leader of His chosen people, and the maker of a nation. But all the time we are studying this larger background, we must not overlook that wee baby tucked first away secretly in his mother's home, then committed to a small basket placed along the banks of the river with a mother's instinctive eye to results, and then finally being trained at that very mother's knee. The future of the nation was wrapped up in that babe in the bullrushes. The point is that when God leads a nation out of bondage, or desires to bring about some great purpose, he does it through a man. Perhaps now there is somewhere in a cradle one who shall lead our nation out of its confusion and turmoil. And now as then the most determinative factor in that life will be the mother's training.

The Hebrews might well have thought that their God had forgotten them. They sighed by reason of their bondage, and they cried aloud to him. And God *Heard*, and God *Remembered His Covenant*, and God *Looked Upon* them, and *Had Respect Unto Them*. Here was a God who cared, one who took upon himself the sins and sorrows of His people, one who cared enough to do something about it.

Let no man or group today think that they are forgotten by God. There are "no forgotten men" with God. But He does not choose to work by the principles of force—witness the failure of Moses when he slew the Egyptian. He is working out His purpose through the slow and orderly, but sure processes of the discipline of life and by the voluntary sacrificial service of those who take upon themselves the sins and sorrows of others. In the meantime, in fellowship with Him there is the secret source for all the woes and ills of those who are caught up in the maelstrom of modern life. God works in mysterious ways his wonders to perform. And a thousand years are in His sight but as a watch in the night when it is gone. But God summons every one of us who name His name to become workers together with Him in fashioning a new world wherein dwelleth righteousness in every personal and social relationship of life. It was just this that Jesus meant by the Kingdom of God.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION OF THE WESTERN NORTH CAROLINA CONFERENCE.

Pleasant Union Christian Church,
Thursday, July 1, 1937.

Morning Session.

10:30 Call to Order by the president, Rev. S. M. Penn.
Hymn and Prayer.
Brief Business Session.
Roll Call of Schools and Societies.
Report of Executive Committee.
Appointment of Special Committees.
President's Address—"Enlisting and Holding."
Round Table Discussion.
Worship Service—Benediction.
Lunch.

Afternoon Session.

1:30 Song Service by Pleasant Union Choir.
Reports from Schools and Societies.
Open Forum.
Departmental Reports.
Address—"Missions—How to Get It Across"—Mrs. R. E. Caveness.
Reports of Special Committees.
Address — "Christian Education"—Rev. F. C. Lester.
Benediction.

Evening Session.

8:00 Program by the Young People of our Albemarle Church, Rev. Arnold Slater, Pastor.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

THY ORNAMENT OF GOLD.

"As an earring of gold, and an ornament of fine gold, so is a wise reproof upon an obedient ear."—Prov. 25:12.

Why do so many persons resent reproof? It is an instrument of delight and not a cause of chagrin. The answer must be found in the realm of conceit and personal pride. And a conceited soul is impervious to betterment.

Wise reproof is a beautifier of life; it puts loveliness in the place of ugliness. It considers weakness and lends strength. It is mercy upon impoverishment and offers enriching. It sympathizes with one's illness and offers health. Even the bitterness of unwise reproof may do good. Therefore reproof is to be treasured gratefully.

Prayer—Our Father and our God, where can we find reproof so wise as Thy Holy Word? We pray that we may be able to see that Thy Word is sweet and good in all things. Make us thankful and obedient. *Amen.*

TUESDAY.

WONDERFUL CREATIONS.

"God made two great lights: the greater light to rule the day, and the lesser light to rule the night: He made the stars also."—Gen. 1:16.

The earth, the sea, and the sky; the array of beauty and glory as seen in garden, field and forest; the procession of His creatures in birds of the air, animals of the forest, and man of the fields, all amaze our minds. On all things, great and small, the Creator has lavished His loving and marvelous inventiveness, and He cherishes the least and humblest of them as tenderly as the mightiest. We fall down and worship.

Prayer—Our Father, our Creator and Blesser of our souls, we would not abase ourselves, but pray for a consciousness that we are a part of Thy great scheme of things and have a part with Thee in "Thy kingdom come." Grant this unto us and enable us to walk with erect head, but with humility and reverance above all others of Thy creations. *Amen.*

WEDNESDAY.

THE HIGHEST HONOR.

"Behold what manner of love the Father hath bestowed upon us that we should be called the children of God."—I Jno. 3:1.

Men have always contrived to invent honors for themselves. One of the greatest, if not the greatest, the world has ever conferred has recently been bestowed upon one of the royal sons of England. It was a wide-world affair, reaching into every city and town, and almost every home of the wide world. Men and women everywhere sat by their radios all night till eight o'clock next morning listening to the vivid descriptions of what was taking place in London.

Even the coronation of the King of England in all of its glory cannot be compared with the distinction that our Heavenly Father confers upon us in calling us His children. If we are His and He is ours, let come what will, we do not mind. We are sons and daughters of the King.

Prayer—Our Father, we share Thy throne already. We have entered Thy kingdom already, and we bless Thy name and crown Thee Lord of our hearts this day. *Amen.*

THURSDAY.

A CITIZEN OF HEAVEN.

"I have driven him out for his wickedness."—Ezk. 31:11.

We are put in this world for a brief time that we may become permanent citizens of heaven. It matters not where we go in the world, and how little we have, if only God goes with us, we are citizens of heaven. But in order to maintain that citizenship we must always get rid of the arch enemy of our citizenry—sin.

Sin breaks up homes, steals our peace of mind, separates us from the truth, parts us from our friendships, and, if possible, forces us from everything that makes life worth living for, and from everything that leads to eternal blessedness. Take Christ in thy soul and drive him out for his wickedness.

Prayer—Blessed Saviour, Thou hast gone ahead of us and shown us the way to live for happiness and prepared a place for our endless abode. Come Thou Lord Jesus and prepare us for that abode. In His name we ask it. *Amen.*

FRIDAY.

HOLDING UP HANDS.

"I have prayed for thee that thy faith fail not: and when thou art converted strengthen thy brethren."—Luke 22:32.

Aron and Hur held up the hands of Moses, one on one side and one on the other, thereby Moses was enabled to hold a steady hand till sundown. If Aron and Hur had not rendered this service, the history of the world might have been different today.

Thus Aron and Hur were true soldiers and valuable citizens. When Jesus told Peter to strengthen the brethren he was personifying this fundamental law of God, that every man must help the other and give encouragement to well doing. This is of vital importance to the kingdom of God. God is looking to you and me to be hand-holders. There is not one who cannot be a Peter, or an Aron, or a Hur.

Prayer—Our Father, we do not ask to be some one great, but only to be of service in upholding the hands of our fellow-man in good and to be thus up-holders of Thy hands. *Amen.*

SATURDAY.

THE JOYFUL SOUL.

"Blessed is the people that know the joyful sound."—Psalm 89:11-18.

The joyful sound is the voice of God, speaking in glad approval, speaking as a friend and not as a condemning judge.

The joyful sound may come to us as comfort in time of sorrow, as inspiration for victory in time of conflict, as guidance in time of doubt and confusion. It can come to us as the thunder, or as the still voice, in storm or in sunshine, in a smiling valley or on the raging deep.

We may know the joyful sound only as we listen intently for it, only as we become acquainted with it. The friends of God know it, in its least whisper, in all its varied tones.

Prayer—Speak to us Lord, and we will hear Thee. Whisper to us of Thy will, and help us to obey. For Jesus's sake. *Amen.*

—*Amos R. Wells.*

SUNDAY.

THOROUGHGOING EXAMPLES.

"In all things showing thyself an example of good works."—Titus 2:1-8.

Why do so many scorn the idea of being good examples to others? Is it because they fear Pharisaism? Do they dread becoming goody-goody? Do they shrink from a holier-than-thou attitude?

These are all to be deplored, but they have no necessary part in setting good examples. As soon would an accurate square be dubbed Pharisaic because it is a criterion of accuracy. It is a Christian's business to set a good example, and to set it in all things—in business life, in social life, in politics and manners, as well as in

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

A CHAPEL TALK.

By DR. JAMES R. CLINTON.

Given at the Elon Summer School of Leadership Training.

TEXT: *"He won the praise of all."*

So Jesus cast a spell over everybody. It happened everywhere. How did it come about? What was the secret of His amazing, effortless influence over people? I say effortless, for I am more and more convinced that the charm of His personality was mightier than even His words and deeds. Gracious and powerful, though they were, it was the magnetism of His personality behind them that was mightier still.

There were some who asked for signs and wonders and mighty deeds in His day but they missed the glory. Others saw Him and inquired more about God. Those who saw Him never forgot Him. To go, then, under His spell was the entrance gate of life. He challenged young people and according to the degree of response or resistance life moved forward to ultimate issues.

For weal or woe, the coming of Jesus changes things for us all. Now if life would be strong and sweet and beautiful let us study the five-fold secret of Jesus. Watch Him building His strength and His beauty along lines that are open to us if we are seriously minded to be stalwart and attractive.

First of all, He loved nature. He loved the fields, the gardens, the streams, and the hills. He knew the mountains and the valleys. He lifted His face to the sun and the moon and the stars and the crimson clouds. He lived in the open. He taught in the open. He preached in the open. He died in the open. No wonder He could speak of the wind's blowing as they listed, but "Thou canst not tell whence it cometh or whither it goeth." No wonder the sunshine and the rain were evidences of God's undistinguishing regard for all, good and bad, the just and the unjust. The freshness of nature gave Him fresh visions of God. His love of the hills gave Him a wide outlook and a penetrating gaze. I would rather that my children had an appreciation of the Father's beautiful world than that their minds should be filled with classic lore. Their education would be deeper.

Secondly, He loved the Scriptures. He hadn't a large Bible as we are privileged to study, but He loved the Bible He had. He knew the Old Testament characters intimately. He nourished His soul in the eternal truths of Psalms and prophesies. He enriched His life in the spiritual experiences of others. As a boy of twelve, He had unusual insight; and marvelled at the dullnes of mature people who had been taught the Scriptures. Let us discover what Jesus discovered—that the Bible is strong and true. It is a lamp unto our feet and a light for the path, guidance in the immediate circumstance, and illumination for the far-stretching way. Even when Jesus leaped from the grave with a new accession of duty He turned to the Holy Scriptures. What an illuminating exposition of the Bible He gave to those who depressed disciples on the Emmaus road.

Thirdly, He loved human fellowship. He was social and sociable. He shared the pilgrim road with all sorts of people. Shall we say He picked up His knowledge of human life as we all may pick up our discernments and appreciations by contacts with people? He got a first hand knowledge of men by intimacy and service. He was no recluse. He sought retirement in prayer, but he was friendly, keen on meeting people and knowing them. The charm of His humanness finds no greater authority than in the children. Have you ever asked the question: What became of the children that romped along the way with Jesus? They never forgot His play. Adults would have kept them back, but He welcomed them, lifted them in His strong, muscular arms, for he was a carpenter. I am sure that twenty years afterwards they were the young men and women who gave to us the heroic records of the early Church. They said when Paul and Peter preached and called them to life more abundant, "We remember; we can not forget that day as children on the road, and we can not keep out of this." What an encouragement and an assurance to Christian parents in training our young people in the Church and its ministry among the children, for the Christian Church is built among Christian children.

Fourthly, He appreciated human toil. He was a worker, a carpenter, and His prices, I am sure, were neither exorbitant nor economic. He understood the labor world.

> Very dear that cross of shame
> Where the Saviour took our blame,
> And the grave wherein the Saviour lay
> Until the third day came.
>
> But He trod the self-same road,
> And He bore the self-same load
> When the Carpenter of Nazareth
> Made common things for God.

And lastly, He loved the fellowship of the Father. This is so marked and beautiful that we may well pause in an attempt to express our thoughts about it. What exquisite words were these: 'I am not alone for the Father is with me, and I do those things that are well pleasing in His sight." Such words are too lovely for a comment. One prefers to see the red rose in all its beauty and inhale its eternal fragrance. Again, "I and my Father are one."Words too exquisite for comment. Such words are not for a theologian and dialetic. They are unveiling of the heart of Jesus. We are privileged to look into the holy of holies where love and hope and patience and courage meet. He lived in God, and His sky-blue soul had no mists of ignorance or prejudice to obscure the glory of the Father everlasting. He specified times for prayer, but His life was a prayer. "He walked with God."

These are the secrets of the strong, sweet, irresistable personality of Jesus. Study these secrets well if you would win others to the Kingdom. You must live with Christ. There is no other way.

WHAT A GRAND JURY THINKS OF LIQUOR.

One of the most amazing exposes of liquor and its effect on American life since repeal is on file from the county grand jury in Cleveland, Ohio, says the "National Voice."

"In every one of the distressing cases of death caused by a motor vehicle which came to our attention," says the Cuyahoga County Grand Jury, in a report presented by Professor Henry M. Busch of Cleveland College, "liquor was an important element, if not the chief, leading to the accident.

"The jury is strongly of the opinion that a lethargic public opinion with respect to criminal potentialities in the mixture of gasoline, alcohol, and emotional excitement, is largely responsible for the tragic situation today.

"The jury finds that liquor is an important factor in many cases of arson, burglary, sex offenses, stabbing, robbery, assault and other crimes."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

It would be a great blessing to the Christian Orphanage if more of our people would remember it in their wills. People who have been richly blessed with this world's goods and have plenty and to spare would do a fine thing if they would write the following item in their wills—"I will and bequeath to the Christian Orphanage, Elon College, North Carolina the Sum of $———. for its uses.

The amount, whether large or small would be a great blessing to the Orphanage. Some people won't give small amounts because they are not able to give big amounts. When you write this important document please remember the Christian Orphanage with some amount. It will be a lasting monument to you and will be a blessing to the little children here.

Some years ago a friend of the orphanage set aside an endowment and included the orphanage as one of the beneficiaries and every two months we receive from the endowment a check for $150.00. And as long as the orphanage remains an institute of charity this amount will continue to come. This good man passed away some months ago, but the little children here will be continually blessed from year to year by his gift, and his memory will live and be cherished and kept alive on our campus for years to come.

Remember the Christian Orphanage when you write your will.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 1, 1937.

Amount brought forward		$7,612.78
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Burlington, C. T. Holt, pledge		50.00
Eastern N. C. Conference:		
Mt. Hermon	$ 4.00	
Plymouth	5.60	
Wake Chapel	9.44	
Raleigh, United	15.00	
Pleasant Union	5.00	
Liberty Vance	5.67	
		44.71
Western N. C. Conference:		
Biscoe		1.36
Eastern Va. Conference:		
South Norfolk	$ 5.40	
Wakefield	2.07	
		7.47
Valley Va. Central Conference:		
Winchester	$ 2.81	
Newport	2.08	
Timber Ridge	1.04	
		5.93
Special Offerings.		
Waterford Christian S. S., Goshen, Ind.	$ 5.00	
An unknown friend	75.00	
Fidelity Bank	12.50	
Mrs. Moore, support of child	20.00	
Cash	65.12	
		177.62
Total for week		$ 287.09
Grand total		$7,899.87

MINISTERS AND STRIKES.

It is interesting to note that many ministers in Detroit and Flint, Michigan, took a "hands off" attitude in the recent strikes in those urban areas. There were, on the other hand, several clergymen in these centers who took an active part in settling the strikes. One group succeeded in warding off a proposed attack of the "vigilantes." Their terse telegram to the Police Commissioner in Flint has its effect and the vigilantes were not mobilized. Other expedients in mitigating the struggle's ferocity were found in giving the people of the churches information concerning the issues at stake, for middle class people in sheltered environments so seldom understand the struggle of capital and labor. This had a far wider influence than most people realize. When the textile workers of the South succeed in banding themselves together to make their protests heard, when share-croppers unite for effective collective bargaining, where will our Southern ministers be? On the side of the "comfortable and excellent?" Let's hope not! But a more devout hope than that is this: let them not delude themselves into thinking they must take an impartial viewpoint, a "middle of the road attitude," for when they do that they unconsciously throw their support to the group in power and are contributing more to class warfare than if they would openly espouse the cause of the working classes. Let the ministers of the South speak for the dispossessed and the disinherited! If they do not, it will once again be a case of the blind leading the blind as ministers mislead their congregations into thinking that labor struggles are wrong.

CARL HERMAN VOSS.

FAMILY ALTAR.

(Continued from page 12.)

religion. A flaw in his example may spoil all his influence. He never can tell when the flaw will count for more than the excellence.

Prayer—We must have Thy grace in our hearts, dear Lord, that it may fill all our lives. Only with Thy help can we show ourselves in all things an example of good works.

—*Amos R. Wells.*

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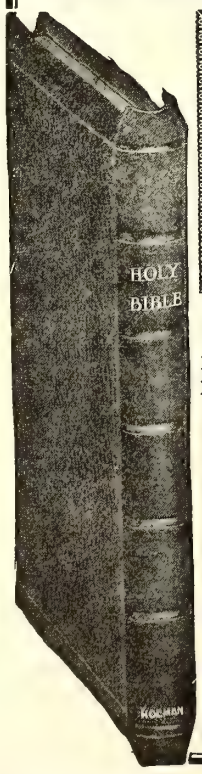

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

HOLLAND.

Mrs. Lucy Piland Holland died at her home near Holland, Virginia, June 7, 1937, aged sixty-five years. The funeral services were conducted at Holy Neck Church by the writer assisted by Dr. J. G. Truitt and Rev. Carl R. Key. The burial was in the church cemetery. Mrs. Holland was the daughter of the late George and Harriet Lawrence Piland, of Gatesville, North Carolina, and widow of Christopher Columbus Holland. She leaves five sons, Calvin and Gilliard, of Norfolk, Howard and Junius of Holland, and Gordan, of Washington; two daughters, Mrs. Elaine Smith, of Norfolk, and Mrs. Pattie Howell of Holland; six grand children, seven brothers and three sisters. She was a member of Holy Neck church—a good woman of heroic faith and courage and loving loyalty and service to her loved ones. Truly "her children shall rise up and call her blessed."

N. G. NEWMAN.

SUTTON.

We the members of Berea Christian Church, Alamance County, N. C. wish to pay tribute to the memory of our beloved member, and Deacon, Brother J. U. Sutton, who died April 22, 1937.

He was a faithful member, and Deacon from the foundation of the Church, a liberal giver to all worthy causes. His going has left a vacant pew that before was seldom vacant.

Therefore be it resolved:

1. That we pause to refresh our memory that death will come to us all, and that we submit to the will of our Heavenly Father, who doeth all things well.
2. We hold in loving remembrance his willingness, and quiet personality.
3. We extend our heartfelt sympathy to his family and commend them to God, whose grace is sufficient for them.
4. That a copy of these resolutions be placed on our Church records, a copy sent the family, and a copy be sent to "The Christian Sun" for publication.

W. F. WARREN,
AMOS JONES,
W. S. SIMPSON,
CARL PRITCHETT.

YOUTH FELLOWSHIP.

(Continued from page 10.)

name for the lands which General Oglethorpe, 167 years later named Georgia after George II. When Father Martinez landed, he was accompanied by soldiers. The Indians welcomed the white men. Father Martinez and the Indians managed to carry on by gestures a friendly conference. But when the Father's back was turned, the soldiers began to annoy and mistreat the Indians. When Father Martinez tried to intercede, the Indians misunderstood his supplicating arms and clubbed him to death —the first martyr on America's soil.

To St. Simon's Island in 1735 came John and Charles Wesley. They were Church of England Missionaries to look after the spiritual interests of General Oglethorp,s new Colony and to convert to Christianity the Indians. Since General Oglethorpe had his home on St. Simon's, John preached here under a live oak (still standing) and John organized Christ Church (still functioning). There is a tradition that Charles wrote on St. Simon's "Jesus, Lover of My Soul."

These two episodes, "The Martyrdom of Father Martinez" and "The Coming of John and Charles Wesley to St. Simon's" were reduced to a drama by Rev. H. B. Mowbray, and under his direction enacted at two of the Vespers.

FLORIDA YOUNG PEOPLE'S CONFERENCE.

Nearly one hundred and forty young people and their leaders attended the Florida Young People's Conference at Camp Immokalee, where they enjoyed a week of working and playing together. We really "camped" for there was no electricity and we did our washing in the lake.

Rev. V. B. Chicoine, of Winter Park, broke a "two-term tradition" by being chosen for the Dean for the third consecutive time. He is so well-liked by the students and faculty that he was again pressed into service. He was ably assisted by Pattie Lee Coghill, who was the Registrar, taught a course, and did much of the planning for the whole conference.

The young people were about equally divided into three age groups—freshmen and sophomores in high school, juniors and seniors in high school, and an older group of college-age young people. We were again fortunate in being able to secure Mrs. C. Fred Ward as an instructor in Bible and Dr. Clarke of Rollins College, who discussed "Christian Living in our World Today" with the older group. Mrs. Jockinsen's course on "The Christian Home" was very helpful to her group.

One group of courses was entitled "Finding My Place in the Church" and the students could choose one of the following: "Teaching," by Mrs. Ward; "Recreational Leadership," by Mr. Lesher; "Christian Youth in Missionary Action," by Mrs. Jockinsen, and "The Young People's Society," taught by Pattie Lee Coghill and Emily Carleton.

Two members of the faculty should be especially mentioned. We were fortunate in having a "real missionary" in our midst in the person of Rev. Raymond Dudley, missionary to India. His classes stimulated a great interest in missionary enterprises and world friendship. Rev. Stuart Austin, of the Southern Methodist Church taught courses on the Bible. The presence of a leader of another denomination in Florida was a new and delightful experience.

In the afternoon there were a variety of interest groups which offered invaluable help to the students: "Personality Development," by Mrs. Lesher; "Books," by Mr. Gantt; "Music and Worship," by Mrs. Scott, and the older group had a course on "Cooperatives," taught by Mr. Lesher. This group not only studied about the history and development of "Co-operatives," but ran a Co-op Store as a practical experiment—the results were so good that it is expected that Co-op Stores will appear all over the state.

The recreation was under the direction of Rev. Gerald Smith, new minister at the West Tampa Mission, who was counselor for boys and who soon had all of them under his spell. During the recreation period each day the Mohawks and the Seminoles waged "war" in he field of diamond ball, volley ball, track, and swimming.

The fellowship of this conference exhibited the finest spirit which could be found anywhere, and we are sure that all of those present will be eager to return next year.

The Bald Eagle

Soaring among the clouds, nesting on cliffs
Where foot of man nor mountain sheep's sure feet
Have never climbed, and in the spaces vast
Where silence reigns supreme, you raise your young.
And when their wings are strong but yet untried,
You take one on your back and in the sky,
Far, far above the floor of rocky chasms
You shake him loose, and the poor bird flutters,
Tries its wings, but lower, lower falls
Toward the harsh rocks and death that yawn below—
With sweep of wings you swoop beneath your child
And carry it high into the dizzy heights,
Once and again this lesson to him give
Until he, too, becomes at home and sure,
And travels heights with courage unabashed.

SYMBOL.

Symbol of this Nation whose ideals reach
Beyond what men in history have won,
Blazing new trails and unexplored heights
Where the most daring feet have never trod
And the surest wings have never flown,
Your task, America, is new and clear
To train your children until they, too,
With daring heart and faith unfaltering
Will gather up our incompleted tasks
And live them and to their children teach
The truths that underlie all Liberty,
And steady them as they, too, learn to live
The principles that make our nation great
Until throughout the world in every land
Men shall cooperate, in justice fair,
And every person, free, within, without,
Shall make the people's reign a mighty fact.

Thus may our Flag, the Red, the White, the Blue,
Lead every nation to be kind and true.

—CLARENCE A. VINCENT.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, JULY 8, 1937. NUMBER 27.

A Prayer

Sometimes I wish that I might do
Just one grand deed and die,
And by that one grand deed reach up
To meet God in the sky.

But such is not Thy way, O God,
Nor such is Thy decree,
But deed by deed, and tear by tear,
Our souls must climb to Thee.

As climbed the only Son of God
From manger unto Cross,
Who learned, through tears and bloody sweat,
To count this world but loss.

Who left the Virgin Mother's arms
To seek those arms of shame,
Outstretched upon a lonely hill
To which the darkness came.

As deed by deed, and tear by tear,
He climbed up to the height,
Each deed a splendid deed, each tear
A jewel shining bright.

So grant us, Lord, the patient heart,
To climb the upward way,
Until we stand upon the height,
And see the perfect day.

—Studdert Kennedy.

PERSONALS

News from the Churches

The Western North Carolina Sunday School Convention amended its constitution so that the regular date of meeting is to be the last Thursday in July.

At the recent session of the Virginia State C. E. Convention Mr. C. E. Warrington of First Christian Church, Norfolk, Virgnia, was elected president.

Mrs. John G Truitt, Mrs. John King, Mrs. J. F. Morgan, Mrs. A. B. Jarvis and Mrs. Elizabeth Harris, of Eastern Virginia, have recently attended the missionary conference at Eagle's Mere, Pennsylvania.

Last week Rev. H. E. Crutchfield of Windsor, Virginia, aided Rev. C. E. Newman of Virgilina, in a revival meeting, and this week is aiding Rev. L. L. Wyrick of Elon College in a meeting at Shallow Ford.

Rev. I. Alva Hart, of Crestview, Florida, serves the churches at Crestview, Pyron Chapel, Good Hope, Dorcas, Central, Children's Home and Lakewood. He also preaches at Pond Creek School house where a Baptist lady conducts a Sunday school.

Rev. Victor B. Chicoine, pastor of the Congregational-Christian Church at Winter Park, Florida, and his family left the first of July for a two months vacation in New England. They had just finished a two weeks community vacation church school.

The bulletins of Apples Chapel and Ingram Churches indicate that the pastor, Rev. B. J. Earp, is eager for his churches to join in the proposed pastorates. Rev. Mr. Earp was among those who attended the pastor's summer school at Duke University recently.

The First Congregational Church of Lakeworth, Florida, reports having held a very interesting service on June 13th. The children gave a fine program. Dr. Lillian B. Fulton, the pastor, christened two babies. The church expects to build Sunday school rooms in the near future.

The Eastern Virginia Youth Fellowship will meet next Tuesday at Bethlehem, near Suffolk, Virginia. The meeting will open at 10:00 o'clock and continue through the afternoon. The topic is "Building a Program for Christian Youth." All young people and pastors in the conference are invited.

The ten Congregational and Christian Churches in and about Norfolk, Virginia, held their Quarterly Sunday School Conference at Ocean View Christian Church on Tuesday of this week using as the topic, "Training Leaders for Our Churches." The editor of The Sun is president of the group for this year.

The Eastern North Carolina Sunday School and Christian Endeavor Convention will meet at Fuller's Chapel, near Henderson, Tuesday, July 13th. The Eastern Virginia Convention will meet with the Liberty Springs Church, near Suffolk, on Tuesday, July 20th. These dates were incorrectly announced last week.

The Christian Sun acknowledges with appreciation the following announcement and wishes for the contracting parties much happiness and good success:

Reverend and Mrs. Charles Everett Newman
announce the marriage of their daughter
Helen Shivers
to
Mr. Paul Marion Nance
Saturday, the twenty-sixth of June
Nineteen hundred and thirty-seven
Washington, North Carolina
At home after July tenth
118 Pierce Street
Washington, N. C.

APPLES CHAPEL.

On June 27, Mrs. J. L. Foster, of Elon College, was with us at Apple's Chapel. She came to bring us a Missionary paper prepared by Dr. J. O. Atkinson. Mrs. Foster was at her best and the people were so appreciative of Dr. Atkinson's interest in them that a motion was made by Mr. Michael that a rising vote of thanks be given and that the beautiful flowers that the church was decorated with be sent to Dr. Atkinson.

We were so glad to have Mrs. Foster with us. Her winning smile and the way she read this wonderful Missionary Message made us realize her whole heart was in this work too. Thanks, Dr. Atkinson and Mrs. Foster—you are always welcome at Apple's Chapel!

Reporter.

Oh, ask not thou, How shall I bear
The burden of tomorrow?
Sufficient for today, its care,
Its evil and its sorrow;
God imparteth by the way
Strength sufficient for the day.

—*J. E. Saxby.*

FRANKLINTON.

Last week some forty ministers and leaders met at Franklinton College (N. C.) for a leadership training school. It was the editor's privilege to look in one afternoon and evening. Apparently a fine type of work was going on. Trained leaders were giving excellent instruction to pastors and local leaders who in turn will serve local churches. Rev. E. C. Lawrence, of Raleigh, seemed to be quite at home with the prophets and led a stimulating discussion of their message. Miss F. L. Frazier, an extension, worker, presented young people's work in a very intelligent and helpful fashion. Rev. Charles F. Rush did an excellent job as chaplain. Rev. Raymond A. Dudley, our missionary to India, was there to tell about what is going on in India. Rev. Henry S. Barnwell, Superintendent of Negro work in the Southeast, talked concerning general organization and promotion. Rev. Carl R. Key presented Christian stewardship. Rev. Robert Lee House talked with the preachers on preaching and acted as dean. Several other leaders came in for helpful service. It was regretted that Mrs. Charles F. Rush was too sick to be present.

Plans were begun for advertizing the school next year so that a larger representation will be present. Franklinton has meant much to the Afro-Christian Convention and surely has a large task to perform for the now united Congregational and Christian Churches. The Southern Convention has always been interested in Franklinton and leaders from this convention, as well as the superintendent for the district of the Southeast, continue to manifest that interest. There was a fine spirit of cooperation, understanding and mutual hopefulness among the white and Negro leaders at Franklinton this summer. It is this type of cooperative helpfulness which will eventually solve the race problem in the South, for it overcomes the difficulties which prejudice and criticism merely antagonize.

F. C. L.

"AN OLD PRAYER."

"God, make the door of this church wide enough to receive all who seek human love, fellowship, divine help, and a Heavenly Father's forgiveness; and make the door of this church narrow enough to shut out all envy, pride, unbrotherliness and prejudice. God, make the doorway of this church the gateway of Thy Eternal Kingdom."

—*Prayer for People's Church,*

SUGGESTED CHURCH GROUPS.

At the last meeting of the North Carolina and Virginia Congregational-Christian Conference, which met in Greensboro, North Carolina, last fall, the Home Mission Board was charged with the responsibility of formulating churches in that conference. (Page 140, 1936 *Annual*). The Board was called to meet at Elon College on May 10th for this purpose, but only a few of the members were present. The ministers were asked to meet with the board, but only a few of them could remain over for the meeting. There grew out of that meeting a suggestion that a called meeting of all the ministers of the conference be held in the First Congregational-Christian Church, Greensboro, North Carolina, May 31st. Twelve ministers responded to that call. The matter was laid before them and received their endorsemen. The following groups were formed:

No. 1—Apples Chapel, Hines Chapel, and Monticello.

No. 2—Belew Creek, Salem Chapel, and Pleasant Ridge.

No. 3—Bethlehem, Berea, and Shallow Ford.

No. 4—Bethel, Concord, Long's Chapel, and Mt. Zion.

No. 5—Haw River, Providence Memorial, and Mebane.

No. 6—Carolina, Hopedale, (Student Supply).

No. 5—Rocky Ford, Elk Spur, and Ivy Hill.

No. 8—Union (Va.), Hebron, Liberty, and Lebanon.

No. 9—Pleasant Grove, Ingram, and Happy Home.

No. 10—Mt. Bethel, New Lebanon, Kellam Grove, and Howard's Chapel.

It is hoped that these churches will consider the suggested groups favorably and that when they come to the time to elect a pastor they will select a committee from each church and meet jointly to call a pastor as a group, and not as an individual church, seeing to it that the pastor locate in the midst of the field, or as near to the midst as possible, or at any rate, be near enough to give them more than just preaching service. Too long have our churches been content with just this, thus failing to administer to the needs of the community. Then, too, our ministers have had to stretch themselves out, spend time, energy and money in getting to their work, which has not been profitable to either church or minister, and certainly not to the growth and progress of the Kingdom of God.

There has been called to the writer's attention the fact that Haw River, one of our fine little towns in North Carolina, with a population of more than fifteen hundred, has four churches with not one resident pastor. This is a challenge, as well as an opportunity, for the Christian Church to place a minister there. What a field white unto harvest! This is perhaps an outstanding illustration, but I am sure it repeats itself in many other sections of the country. Furthermore, I am sure we could have been much stronger in many places had our churches seen the need and had the vision of placing their minister in the midst of the people, where he would have been able to have rallied the folks and lined them up with the Church, whereas, in many instances, they have been lost to both the Church and the Kingdom.

We are sincerely hoping that our churches will take a progressive perspective of this situation and give it their best prayerful consideration and act with good spiritual intelligence, keeping over in mind the growing needs of the Kingdom of our Lord and His Christ.

If there are questions which any one wishes to ask about the above proposal, the writer will be glad to receive them. He will turn the matter over to the Home Mission Board or the Executive Committee of the Conference for as favorable and as intelligent an answer as is possible to be given.

G. C. Crutchfield,
R. 2, Burlington, N. C.

THINGS BIBLE READERS SHOULD KNOW.

A cab was three pints.

An omer was three quarts.

A hin was one gallon and two pints.

A firkin was about eight and seven-eights gallons.

An ephah, or bath contained eight gallons and five pints.

A farthing was one and one-half cents.

A gerah was worth about three cents.

A shekel of gold was eight dollars.

A shekel of silver was about fifty cents.

A mite was less than a quarter of a cent.

A piece of silver, or a penny, was thirteen cents.

A talent of gold was thirteen thousand, eight hundred and nine dollars.

A talent of silver was five hundred, thirty-eight dollars and thirty cents.

Ezekiel's reed was nearly eleven feet.

—*Free Methodist.*

CHANGING A WORLD.

"He that winneth souls is wise," a wise man many years ago wrote into his collection of proverbs. Modern thought has modified the importance of many Old Testament sayings. If it is still true that "He that winneth souls is wise," one cannot help but wonder if many in our churches have been made wise through evangelism.

Writing on what impressed him during a recent trip to Russia, Basel Russel told of hearing some ten thousand young people singing, "We are changing the world, we are changing the world." They showed by the enthusiasm of their singing that they believed they had what it took to change the world. What would happen if all American Christians would unite in singing, "We are changing the world, we are changing the world," and then sacrifice to make their song come true? Evangelism has to do with changing a world, changing a social order, changing the use of things. Evangelism makes bad men good and good men better. It teaches men to use the good things of this world for the good of the world. A change of this kind is much needed today. Without true evangelism this change cannot be brought to pass.

Roads, radios and refrigerators all contribute to the comfort and improving of the world, but the change most needed is in man himself. This change is made only when Christ gets hold of the heart and emotions, and claims mans' will as His own. These men, impelled by their changed thought and conduct, launch out to change a world, not by a new program, but by the power of a new life.

When Jesus Christ changed the heart of young Kagawa he went to work on Japan. Through Kagawa, God is changing the life and thought of that great nation. When Jesus Christ changed the heart of Grenfell, God put him to work at the task of changing Labrador. When Jesus Christ changed the heart of Sweitzer, he sent him, one of the world's greatest interpreters of the music of Bach, a great theologian and a graduate in medicine, into the heart of Africa to use his talents and the Gospel message in changing the hearts of Africa.

When a man's religion ends with the man it ends with the man. When religion changes one's heart, the heart beats for the world. The need today is for men, as Dr. Maddrey relayed from China, for men whose hearts are hot. Evangelism is still God's way of changing a world by changing individual hearts. The world needs today an *Evangelistic* Church—*Religious Herald.*

EDITORIAL STAFF

F. C. Lester, *Editor,* 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*

J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

A YEAR AS EDITOR.

The first year as editor of "The Christian Sun" has swiftly passed and has left some few ideas, which may be worth passing on.

In the first place, the experience has shown me that it is possible to do the seemingly impossible. Without previous experience or time to do the work, it became necessary for me to edit the paper, and for at least one year we have not failed with a single issue to have something printed. When first looking at the job even this seemed to be impossible. Accomplishing this much has given the writer a new courage to undertake difficult tasks. It also gives him the daring to invite others to try that which seems to be impossible to accomplish. If the job is hard to do, the chances are it can be done.

Secondly, the paid up subscription list is practically twice what it was a year ago, although the mailing list is no larger. This means we have an active subscription list, but that we are far from having the number we should have. In this realm there is work yet to be done, for the paper has no value unless it is read by our people. No one individual can increase the subscription list to the extent that it should be done, but all the churches working together can do it. The increase so far is due largely to the fine work of the local church groups. This is as it should be. One task of a local church certainly centers around the religious education of its people, and that education ought to include the reading of the church publication.

Another evident thought is that it is not fair for a pastor of a church to edit a church paper. The paper needs more time, thought, and effort than a pastor can be expected to give. Every person needs some time for rest and recreation, but this editor has had little such time during the past twelve months except when too sick to carry on. The time must soon come when some other arrangements can be made for editorial services. The present arrangement cannot be considered as permanent, for it is fair neither to the church, the editor, nor the readers.

Another very interesting fact to the writer is that the additional work has made worry impossible. There has literally been no time for worry. The job has given new opportunities for service and acquaintance. It has taken all of the time and energy available and the result has been increased happiness. Hence at the end of the year your editor feels like saying "Thank you" to those who thrust upon him additional duties and thereby gave to him new happiness.

STUDENT SUMMER SERVICE.

For about ten years students have been sent by the Congregational Church into local churches to do summer service. These students have come from many colleges and have gone into most of the states. This summer about one hundred students will work in twenty-five states. Several of them will be in the Southeast. A larger number than usual will work in the Southern Convention, which means the Carolinas and Virginia. Schedules are not entirely complete and may have to be adjusted some more yet.

Albert Buchanon, from Milroy, Pennsylvania, is a senior in Oberlin College, and is to work with the churches at Winston-Salem, Albemarle, Asheville and Southern Pines.

Loring Chase, brother of Miss Priscilla Chase, comes from East Bridgewater, Massachusetts, graduated from Middlebury College (Vermont) in June and expects to go to Yale Divinity School next year. He assisted last week in the Franklinton Summer School, is at Christian Temple in Norfolk, and probably some other places.

Emmanuel Hedgebeth is a member of the Holland Christian Church at Holland, Virginia, is a student of Elon College, and will work at Henderson, Sanford and other churches in Eastern Carolina. He was with Rev. G. C. Crutchfield a week before the Elon Summer School.

Miss Arline Waite is a junior in Worcester Teachers College (Mass.). Her home is at Beverly, Massachusetts. She and Miss Mary Nell Eaves, a student at Elon, whose home is near Henderson, North Carolina, will work together. They are now in Greensboro and will serve High Point, Sophia and other places in the Western North Carolina Conference.

Miss Dorothy Grigsby is a graduate of Piedmont College, Demorest, Georgia, and is teaching at Milner, Georgia. Her home is in Chattanooga, Tennessee. She and Miss Evelyn Ayscue, a sophomore in Louisburg College, whose home is near Henderson, North Carolina, make a team who are working in the Valley of Virginia Conference. If the schedule planned is carried through, they will serve most of the churches in the Valley during the summer.

Arthur Wells, a senior in Brooklyn College, whose home is in Brooklyn, New York, spent last week with Rev. G. C. Crutchfield and has gone on to Georgia where he will join other workers in that section.

These students usually conduct a vacation church school and share with the pastor in doing whatever type of constructive work that may be needed in the community where they go. They are able to render a real service to the churches, and by so doing get experience which will aid them in future preparation for their chosen profession. Some of them may go into the ministry, but all of them will have a better idea concerning church work.

This work is being done through the cooperation of the Board of Christian Education and the Extension Boards. In addition to these Student Summer Service workers the Board is sending Miss Lilly Spain to Franklin, Virginia, to aid in a community vacation school. The first of August Miss Spain and Miss Edna Fulcher will go to our mountain mission churches to conduct

vacation schools there. In this way the Boards are seeking to serve the churches of the Convention.

YOUTH AND COLLEGE.

Congregationalists have planted colleges across the continent. The Christian Church of the South established Elon College for the training of its leaders and later began what is now Southern Union College. The leaders of our churches through the years have believed that education is necessary for the promotion of Christianity and that this education needs to have back of it Christian philosophy. They did not expect the state to furnish this training, but established church schools to do it. It is still true that the state cannot give the religious instruction and very often does not give the Christian philosophy as a background.

This makes it very important for young people who are expecting to attend college to consider well the institution where they will study. It would seem to be wise for parents to guide their children in the selection of what is usually the first home after leaving the family. Other institutions may be excellent in scholarship and cheaper to attend, but the fact still remains that Christian education is attained in Christian colleges. The best place for Christian Church young people to be trained is in the college of their church. If this is not true then the colleges of the church should be changed so that it is true. This writer believes that in the case of young people in the Southern Convention it is true. Elon may not have everything that some other institutions have, but it does have something that many of them cannot give. It has a church background, a church connection, and offers training for service in our own church, which no other institution can be expected to give. Those young people within the Southern Convention who are planning to go to college next fall for the first time should surely give Elon serious consideration, before deciding to go elsewhere. And unless there is some distinct advantage which does not show on the surface for selecting another college, Elon should benefit by the presence of the young people of our churches who are going away to school. Only so can Elon do its best service and only so can our young people receive the advantages which the church offers them. Local churches have an interest in this matter and should do all within their power to influence students to attend our own college, so the local churches may be benefitted in turn by the students who attend church institutions. Sometime within the next two months young people will decide on the college of their choice and by so doing may largely determine their future life. Pastors and leaders bear this in mind and direct these young people in the choice of their college.

REVIVALS.

Christian Churches in the Southeast are accustomed to having revival meetings annually, most of which are held in the summer. It is a custom that is difficult to break, and there may be no reason for breaking the habit. There are criticisms of revival meetings which may be rightfully made, but every other institution and activity carried on by groups of people may be criticized also. Human endeavor is seldom ever perfect and human institutions which go through the centuries accumulate things that are not good.

It is not right to depend upon the revival for religious fervor. Those who are Christian should be Christian all the year, rather than simply through the revival meeting. There are some who get enthused during the meeting and are seldom seen at the church any other time. It is better for them to go then, than not at all, but it would be far better for them to be regular worshippers in the house of the Lord.

It is not right to depend upon the revival meeting for winning converts to the Christian religion. God is just as near in January as He is in June, and is equally as anxious to receive repentant sinners. Pastors and church people should plan their church programs with the expectation that all through the year converts will be made to the Christian religion. There may be special occasions on which emphasis will be laid upon this phase of the church work. Christmas and Easter lend themselves to this emphasis. The revival may help but it should not be the only time that people are expected to accept Christ.

Revival methods are sometimes faulty. Cheap songs, exciting stories and loud prayers may arouse considerable emotion, but it must be remembered that God was not in the fire, nor the earthquake, nor the storm, but in the still, small voice that spoke to the heart of the prophet. Becoming a Christian depends upon the will of an individual to accept Christ as his saviour and to follow in the footsteps of the Master. It is to be expected that this decision may be accompanied by aroused emotion, but it is the mind, the will that means the most in such a decision.

Having said all this, now let it be said that pastors and people may well set apart a definite period in each church year for special emphasis on soul winning. If they are to accomplish this task they must themselves first be aroused and be enthusiastic about the task. This means a revival within the experience of pastor and people. When the church becomes alive, alert, eager for the redemption of the world, those who are on the outside will take notice of them that they have been with Jesus and will doubtless want to become followers of the Master also. Workers may well study methods of approach to those who are not Christian, but methods will never take the place of loyalty, sincerity and eagerness. There needs to be enthusiasm, thought, prayer. It is to be devoutly hoped that in every church where there is a series of meetings there will be a real revival of Christian experience and an ingathering of those who are coming into the Kingdom.

Our churches need to work for new members. There is no reason why we should not win. There is every reason to encourage our churches to work for new members, and these members should come largely from that unchurched group who need to become Christians. When the summer has ended and the conferences gather, it is devoutly hoped that every church will have increased its membership by an ingathering of large numbers of those who now know not the way of the Lord.

F. C. L.

CONTRIBUTIONS

SUFFOLK LETTER.

Recently the ministers of Suffolk and Nansemond County were guests of I. O. Hill and Company on a boat trip down the Nansemond River to Hampton and return. On the return trip a sudden storm came upon us from the Northwest. The wind blew about 35 miles per hour and the rain descended in torrents. The captain decided to follow one of the large ferry boats into the harbor. The situation was very threatening for our party as it was impossible to see land, and there was a danger of collision with some other boat.

That experience is a picture of the church at the present time. The church is not lost, but it is in a storm. It is a dangerous storm. And it has been beating upon the old ship of Zion for a number of years. There are dangerous shoals and treacherous rocks, and the officers of the ship are not fully agreed as they try to chart the course for the future. That complicates the situation and disorganizes the people on board. The first great break of the storm came with the World War. Churches were importuned to convert their pulpits into public forums where ministers could freely plead for winning the war. Governments sought earnestly and anxious to enlist the churches in the great conflict. And the churches yielded to this premediated propaganda.

After the war was over, governments, one by one, turned away from the churches, and in many cases, disregarded and defied their leaders. Look at Russia and Germany. Then study the situation in the United States. Do state legislatures and both houses of Congress pay much attention to appeals and resolutions going up to them from representative church bodies? What is the attitude of the daily press towards the church? In many instances the church has lost its former place of importance. Why this change and what does it suggest for the future?

These are questions which cannot be answered, finally, and satisfactorily, by any person. But they must be faced. And the time has come when they must be considered seriously. It is evident that many church officials, both laymen and ministers, are trying to follow other boats into the harbor, and are not watching the chart and compass as carefully as in the former years. There are many groups of people, so-called leaders in their respective fields, who are seeking to use the churches for the purpose of creating public sentiment in favor of their pet scheme or favorite plan of public welfare. Naturally in the cross currents of conflicting personal opinions the church will find self in a dilemma under such conditions. No wonder the confusion is detrimental to real progress.

The church must find a way out for itself. And it must find a way out for the world. It is possible to still the howling wind and calm the troubled sea. When Jesus stilled the tempest He did not use dynamite, and He did not stir up another storm. He spoke and the sea was calm. He did not challenge the cause of our group. He challenged all classes. In that respect He excelled other men. Some public speakers think they must create a storm by their public appeals and enthusiastic denunciations. One wishes someone would say to such enthusiasts: "Be still and know that I am God." The way of the cross leads out of distress. That is the way for the church today. Forward to Christ and to the Cross. Spiritual life surpasses political agitation, and the distinctive task of the church is to foster spiritual regeneration. This requires much prayer and sincere consecration.

I. W. Johnson.

VITAL EDUCATION.

Elon College has incorporated in its curriculum progressive ideas that makes educational practical and productive, so far as the individual is concerned. During the past years the administration has been diligent and careful in locating and interesting the kind of teachers essential to a progressive program in higher education. At Elon College education is made practical and interesting in the more essential fields of study and research. Effective education consists in more than information. Individual application is necessary if the individual is to be benefitted to the fullest extent. Elon's curriculum is built on the theory that students learn by doing, as well as by knowing. The practical element must enter into effective training. In addition to usual advantages offered by a liberal arts school, Elon College has encouraged certain attractive and practical features.

The Elon College Press—In the late spring the college purchased a very good printing press for the use of interested students. In the press room they learn something of typesetting, proof-reading, the actual printing of books, magazines, newspapers and periodicals. The press is operated by the students themselves. At regular intervals publications go from the Elon Press as a part of courses in Journalism and advanced composition. The students, under the direction of Dr. Fletcher Collins, get out two significant publications, the college weekly newspaper, *The Maroon and Gold,* and the quarterly magazine, *Elon Colonnades.*

Motion Pictures—For the benefit of the whole school and as a part of the practical laboratory work of the Department of Physics the College has purchased and installed an up-to-date motion picture outfit, including professional sound and projector equipment. This equipment is installed in the original moving picture booth in the Whitley Memorial Auditorium, and is operated by the students themselves. A full program of selective entertainment is given Friday evenings, Saturday afternoons, and Saturady evenings at a minimum cost and has proven to be a vital feature in the recreational and social life of the students, faculty, and townspeople.

Dramatics—In addition to weekly professional movies, Elon students are active in the production of plays, campus and public performances. Opportunities are given for fascinating work in scenery construction, lighting, costuming (in collaboration with the Home Economics Department), acting, coaching, and play writing.

Business and Commercial Departments—Elon College has an up-to-date business department offering excellent advantages to all students who wish to prepare for secretarial work or administrative responsibilities in business. This department is thorough and does laboratory work not only at the college but in business establishments in the surrounding towns and cities. It is manned by three professionally trained and experienced teachers.

Home Economics—In this department are extensive facilities for laboratory work in Dressmaking, Cooking, and Interior Decorating. Projects engaged in are alive, not bookish or impractical.

Music—Elon offers superior advantages to music students. This department has its own building. The equipment for this department is unrivaled among small colleges. There is a Skinner, 4-manual organ installed in the auditorium and an Estes practice organ in a separate studio. In

addition there are four music studios and a number of individual practice rooms, which are equipped with grand and upright pianos. Instruments are provided for band and orchestra students. The college choir, the band, and the glee clubs offer opportunities to all students.

Elon College is a liberal arts college, with an attractive curriculum and unusual advantages in extra-curricula activities, a good climate, good instruction, wholesome atmosphere, an inclusive curriculum, personal contact with professors, and a school that you will like.

Write Leon Edgar Smith, President, Elon College, North Carolina.

L. E. SMITH.

DR. CLINTON VISITS BARNSVILLE PARISH.

June 13 to 18th was a period of rare opportunity for Meansville Congregational Church. Dr. James R. Clinton, preacher under the Home Boards, conducted a Preaching Mission which was helpful to both church and community. His approach is a timely advance over the old "High Pressure" revivals so familiar to so many of us in the South.

The attendance was evidence that the services were highly acceptable. During the six days, more than a thousand persons attended the Mission. For the last service Dr. Clinton gave a dramatic recital of Ian MacClaren's "Beside the Bonnie Briar Bush" to a crowded church.

On Sunday, June 20, Dr. Clinton was guest speaker at the Annual Home Coming at Fredonia Congregational Church, Barnesville, Georgia. The people were delighted with his timely messages, and they were happy to know he will be there for a preaching Mission in August. It was beautiful to see a hundred people join in one big circle among the trees and sing "Auld Lang Syne."

D. W. SHEPHERD.

A VITAL QUESTION.

A junior in one of our larger colleges recently wrote to *Allied Youth*, asking the following question:

"I have heard so many pros and cons about whether or not moderate drinking is harmful that I have decided where there is so much doubt neither extreme is apt to be right. Isn't there a sane middle ground?"

J. Roscoe Drummond, Executive Editor of *The Christian Science Monitor*, was asked to answer the question. He does so, as follows:

"It would be idle to deny that there are large numbers of persons today who drink moderately and appear, to the casual observer, to be none the worse for it. However, alcohol is habit-forming. The use of alcohol, even in moderation, mars the capacities of all men and deters them physically and mentally from the best work of which they are capable. Moderate drinking begins this disabling process and insures no method of halting it. No one will deny that, even a few drinks may make the automobile driver a cruel menace on the highway.

"And finally, moderate drinking, even though one believes it a harmless practice, leads to excess, and therein lies its greatest harm."

ARE YOU WILLING—

To close your book of complaints and to open the book of praise?

To believe other men are quite as sincere as you and to treat them with respect?

To ignore what life owes you and to think about what you owe to life?

To stop looking for friendship and to start being friendly?

To be content with such things as you have and to stop whining for the things you have not?

To enjoy the simple blessings of life and to cease striving for the artificial pleasures of the day?

To forget what you have accomplished and to meditate on what others have done for you?

To cease looking for someone to help you and to devote yourself to helping others?

To consecrate your life to the service of an imperfect church and to remember that Christ chose twelve imperfect men to be His disciples?

To accept Jesus Christ as your Saviour and to let your life be an outlet for His joy, love and peace?

—*Samuel M. Lindsay, in Watchman-Examiner.*

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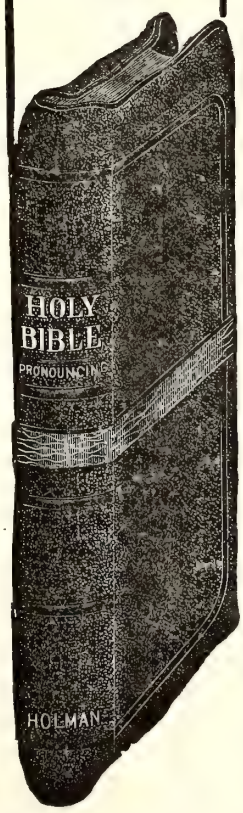

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UNTO the angel of the church of [a] Ĕph'ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1;
b ch. 1. 16;
c Ps. 1. 6.

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A SPIRITUAL FEAST.

The normal active soul grows hungry for spiritual food, even as the body hungers for bread. To have this hunger supplied is a real feast and a joy that words cannot express. This writer does not know the verdict of all who attended the School of Leadership Training at Elon College, June 21-26th, but that part of the school which he was permitted to attend was a feast of good things indeed. This was also the verdict of many others. Our special joy came from attending Dr. James R. Clinton's class for preachers, the subject of which was, "The Preacher's Treasure Hunt in The Psalms." This was a series of very searching and soul stirring studies in the Psalms. Dr. Clinton impresses all who hear him as one who has been a close student of the Bible during all his life, and as one who is spiritually minded in his studies, exposition and attitude. It is seldom, indeed, that one comes in contact with a man seemingly so filled with the Spirit of Christ and zealous at all times to reveal and reflect that Spirit. Surely the Home Mission Board of our Congregational and Christian Churches is making a wonderful contribution to the spiritual life of our entire fellowship in sending out this man, who like Enoch, of old, seems to walk with God and reveal the teachings of our blessed Lord as set forth in the Book of Books. Such a man and his teachings reflect the real spirit of our United Church in its quest for the best and in its desire to bring to this chaotic time, the one message that is sufficient to solve our problems, namely, the message of our crucified, but victorious, Saviour and Redeemer.

We write especially of Dr. Clinton because it was our privilege to hear him more often than time and strength permitted us to hear the others, but we heard nothing but words of commendation and gratitude for the feast of fat things for the soul that this Summer School of Leadership Training, under the direction of our Board of Religious Education of the Southern Convention, brought us at this time.

While writing of the feast of good things for the soul in our midst, comes the following line from our friend and brother, Mr. Charles S. Bates, of Exeter, New Hampshire, who at the time was enjoying a feast at Northfield, where the spirit of D. L. Moody, the greatest evangelist of his day, still lingers. "It was the finest, most deeply spiritual Conference I ever attended. And Dr. Whale who came to deliver four addresses, was great. He came from England, and was the best I ever heard. It was a continual feast of great, deep, vital experiences; positive, definitely aimed at *making Christ known. Personal Evangelism* they all believed in, and I don't have to say I think so—I know—for they spoke with no uncertain tone."

J. O. A.

MISSIONARY OFFERING.

WEEK ENDING JULY 3, 1937.

Sunday Schools.

Leaksville, Luray, Va.	$	5.34
Berea (Norfolk), Norfolk, Va.		12.10
Ether, N. C.		1.00
Dendron, Va.		4.85
New Lebanon, Summerfield, N. C.		6.50
Wakefield, Va.		2.05
Timber Ridge, Gore, Va.		1.40
Happy Home, Ruffin, N. C.		2.70
Ramseur, N. C.		4.85
Holy Neck, Holland, Va.		7.21
Mt. Carmel, Carrsville, Va.		1.95
Palm Street, Greensboro, N. C.		6.00
Bethlehem (Nans), Suffolk, Va.		1.75
Suffolk, Va.		25.00
New Elam, New Hill, N. C.		4.90
Mt. Olivet (R), Elkton, Va.		3.00
Shallow Ford, Elon College, N. C.		6.10
Pleasant Ridge, Ramseur, N. C.		4.20
	$	100.90

Individuals and Churches.

First, Norfolk, Va.	$	76.84
Antioch, Elams, N. C.		3.65
Belew Creek, Walnut Cove, N. C.		3.26
Barrett's, Sedley, Va.		1.60
Durham, N. C.		100.00
Rocky Ford, Fancy Gap, Va.		5.50
Elks Spur, Fancy Gap, Va.		3.00
	$	193.85

Specials.

Burlington, S. S., Burlington, N. C.	$	26.59
E. J. Cheatham, Franklinton, N. C.		19.00
	$	45.59

Total for week	$	340.34
Previously acknowledged		15,159.44
Total since Sept. 1, 1936	$	15,499.78

J. O. Atkinson,
Mission Sec'y.

To him therefore that knoweth to do good, and doeth it not, to him it is sin.—*James, the Apostle.*

MISSIONS, AND HOW TO PUT IT ACROSS.

To me, we miss the greatest joy in religion when "Missions" is left out. In the political life, men are highly honored when the president of our country appoints them as Ambassadors to Mexico, South America, Europe, or any other country. Their's is an interest in the needs and developments of each country for a common benefit. The Ruler of the universe has appointed each of us as His ambassadors and has given definite instructions as to our work. His is a mutual interest in a lost world. No greater honor can be conferred, no more important task, no work is of more urgent need, and none gives more satisfactory returns.

"Go ye!" is not optional with a Christian, it is a very decided command. When we have accepted the gift of Salvation, we are selfish indeed to hold it within our own heart and not share it with others. In fact we were given the joy of a Saviour not to seal up in our own selfish heart, but to pass on to others and when we fail to do this we are keeping that which rightly belongs to others. We are being unfair to our Saviour, who sent Salvation to others through us. We are being unfair to those from whom it is being withheld. And we are being unfair to ourselves. We rob others of life everlasting, and we rob ourselves of the growth and happiness that come to those who share the love and faith in Him Who "So loved the World."

Missions consists mainly of love to God and love to man. It was love that brought the Son of God down from the throne of Glory to this selfish and wicked world that He might "seek and save those who were lost." While He was here "He went about doing good" and when He went back He commanded His disciples to follow His examplse. He said, "As the Father hath sent me even so I send you." "Go ye! and teach all the nations, and Lo! I am with you always."

The first Apostles gladly obeyed and were most zealous in spreading the knowledge of their blessed Saviour and His gracious plan of salvation. Mr. S. D. Gordon tells a very striking imaginary conversation between Gabriel and Jesus.

Gabriel, who is deeply concerned asked, "Master, you must have suffered much down there on earth?" In His quiet, humble way, Jesus said, "Yes, Gabriel." "Do they all know that you died on the cross to save them from their sins?" "Oh no Gabriel, only a few know about it yet."

"But you died for the whole world, did you not?" "Yes, Gabriel, I died for all." "Well, then," said Gabriel, "what is your plan for letting them all know about it?" And Jesus said, In fact, ours is not a perfect following of Jesus Christ unless we include Missions in our Christian program. "I told Peter and James and John and all the other disciples and told them to tell others, and others to tell others and still others to tell others, until every man, woman and child in the fartherest corner of the world shall know of my love."

Gabriel, who knows us human beings pretty well down here, said, "But Master, what if Peter fails, James forgets and John gets too busy and the others just don't do it. What then?" The Master, in that loving, patient, sweet voice, said, "Gabriel, I haven't made any other plans. I am counting on them." He is counting on us and we must not fail. "Go ye" is our command, direct from our Captain. How shall we obey His orders?

Some of us may hear the call and break away from home ties, loved ones and friends and go as Abraham did into strange land. Give of ourselves, our time and talents. This is the choicest way. However, Jesus does not expect all to do this. We can't all be missionaries, preachers, teachers and leaders, but He does expect us to go in spirit and interest, even if we stay at home. Home Missions as well as Foreign Missions can be carried on even from our own fireside.

Prayer does more to put missions across than we can ever know. Prayer from a heart full of love for lost souls can through the majestic power of love draw the individual to the throne of grace and into the light of faith and into the knowledge of Him, Who said, "I am the light of the world." More things are wrought by prayer than this world ever dreamed of—is so true. Prayer strengthens the object and person prayed for, and feeds the soul of the one who communes with God with life giving strength. If we know Jesus in His fullness we can not conceal Him, but will be willing and anxious to proclaim His love even to the darkest jungles of Africa, unto the most remote heathen. There are other ways, that we may go, even through another by staying at home, give of ourselves in the form of money which represents our strength, energy, and mind, and as we give let's go with it in prayer, feeling that we ourselves, or this part of ourselves that was used in earning the money, is working in the foreign fields among the heathen. Each individual who would win others helps to carry on the mission program of our Lord. As we strive to be like Him, we strengthen the Home Base, and send out beacon lights that guide the lost to a safe harbor.

(By Mrs. R. E. Caviness before the Western North Carolina Sunday School and Christian Endeavor Convention at Pleasant Union Church, July 1, 1937.)

MISSIONS AND CHRISTIAN EDUCATION.

As there have been some suggestions about the Mission Board taking over a part of the expenses of the Board of Christian Education and also making a liberal annual appropriation to the support of a promotional or executive secretary for the entire Southern Convention I will state for the benefit of those who have not investigated that our Board desires to pay its indebtedness; deems it unwise to increase the expenses of the Board with present deficit, and does not feel justified at this time to direct mission funds to other Boards or causes, except the five hundred dollars ($500.00) appropriated annually to THE CHRISTIAN SUN, which was ordered by the Convention. The Board now hopes to pay all its indebtedness by September 1, 1938.

J. E. WEST,
Chairman.

AN ANSWER TO W. H. FREEMAN.

Our church services seem more like a funeral service than a group of worshippers inspired by the presence and power of the Holy Spirit.

Again I have thought that we are having too much preaching and too little prayer and testimony in our churches.

There are people in our communities who do not know that they are wanted at church. A man told me that he lived some years ago in half mile of two churches the year before and there was not a minister in his home that year.

Again Roger Babson is charged with saying that his religious survey reveals that the Holiness Churches are the only group in the United States that have not shown a decided decline in attendance during recent years.

The early Church placed special emphasis on the Holy Ghost. I am wondering if a lot of our church members today would not answer as the little group at Ephesus, "We have not so much as heard whether there be any Holy Ghost." Then I am wondering if John's testimony about Jesus is out date for he declared, "He shall baptize you with Holy Ghost, and with fire." Then there would be joy and gladness, prayer and praise, a warm fellowship, a willingness to testify in the name of our Master—and others would be contrained to glorify our Father, which is in Heaven.

J. J. CARTER,
Wadley, Alabama.

HERBERT HOOVER'S TEACHER IS DEAD.

At 82, Chuan Yeuh-tung, venerable "grand old man of Congregationalism in North China" is dead. He taught Chinese to the ex-President and Mrs. Hoover. He was a "stalwart among pioneer Christians." A poor boy, he was one of Yu Ying's first pupils—later he went to Jefferson Academy. His family life was a model to all about him. Four children live to honor his name; Dr. John Chuan, trained at Johns Hopkins and Harvard Medical School, is a Surgeon-General under the Government; James Chuan holds an important place in a big Chinese bank; Peter Chuan (Hartford Seminary) is in student Christian work and the daughter, an Oberlin College woman, is the wife of a prominent Peiping business man.

"IT HAS BROUGHT US . . .

fellowship and brotherhood. It has treated us with respect and it has given us self-respect. The light of Jesus Christ has shone into our hearts and minds and is illuminating us." So wrote Rev. V. S. Azariah, the Bishop of Dornakal, India, to his fellow coutrymen in the Depressed Classes, about Christianity. Among the many benefits, spiritual, intellectual and material, he cites the lifting in social life, raised womanhood, removal of customs and habits that degrade, Christian marriage, happy homes, discourage of drink, cleanliness and the improvement of "intellectual powers." "Christ enables us to give up our old bad habits and grow in newness of life."

To recognize with delight all high and generous and beautiful actions; to find a joy even in seeing the good qualities of your bitterest opponents, and to admire those qualities even in those in whom you have least sympathy, this is the only spirit which can heal the love of slander and of calumny—*F. W. Robertson.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

VALLEY OF VIRGINIA YOUTH FELLOWSHIP.

The three districts of the Valley Youth Fellowship, of which Miss Thelma Morris is president, have recently held their Spring Rallies. The Theme in each meeting was "Creating a More Christian Atmosphere Within Our Churches and Communities."

The meeting for District A was held at Mt. Olivet (G). Mrs. Joe A. French, of Ocean View, led the opening worship service. Miss Eugenia Snow gave the welcome and the response was made by Miss Mable Higgs of Newport. Miss Minnie Dofflemeyer read a message from Miss Irene Cotten, on Missions. Rev. Joe A. French addressed the group with a message built around the theme, which was followed by a round-table discussion on this subject led by Rev. W. J. Andes. Fifty-two were present at this meeting. The following were elected as officers for this district:

President, Miss Hazel Davis, Bethel; Secretary-Treasurer, Miss Mable Higgs, Newport.

The session was closed with a benediction by Rev. Roy D. Coulter.

The rally for District B was held at Concord. The opening worship service was presented by the Bethel Choir. Miss Hazel Kenney gave the welcome and the response was given by Miss Elizabeth Bell. Seventy-five people were present. The address on the theme of the rally—"Creating A More Christian Atmosphere in Our Churches and Communities"—was given by Rev. Roy D. Coulter and followed by a round-table discussion led by Rev. W. J. Andes. This district was organized and the following officers were elected:

President, Raymond Smith, Concord; Secretary-Treasurer, Elizabeth Bell, Linville.

The meeting was closed with a selection by the Bethel Choir.

The meeting for District C was held at Winchester. Mrs. Joe A. French led the devotional period. Mrs. C. L. Whitlock gave the welcome and Miss Thelma Morris gave the response. Rev. Joe A. French gave an inspiring address to the group. Mrs. Layton Stocksdale of Winchester favored the group with a solo. The following officers were elected for this district:

President, Miss Elia Pugh, Winchester; Secretary - Treasurer, Miss Opal Oates, Timber Ridge.

The benediction was given by Rev. R. A. Whitten.

WESTERN N. C. CONVENTION.

The Western North Carolina Sunday School and Christian Endeavor Convention met as scheduled at Pleasant Union Christian Church, near Asheboro, North Carolina, on Thursday of last week. Rev. S. M. Penn, vice-president, presided, as the program which had been planned by the executive committee was executed.

Ninety-six delegates were enrolled from twenty-two churches. Good reports were made of the work being done in the local Sunday schools and Christian Endeavor societies. There appeared to be not many Christian Endeavor societies within the conference. It was a busy season for the local community as wheat thrashing was going on, but the church furnished a fine dinner for the delegates and visitors who attended the convention. They also entertained for supper and overnight the guests who desired to stay.

There was evident a real interest in Christian Education. Pastors, superintendents and leaders were seeking for information concerning Sunday school, Christian Endeavor and Missionary training. Young people were in evidence and shared in the program. Miss Maple Lawrence was

(Continued on page 15.)

ELEVENTH ANNUAL MEETING EASTERN VIRGINIA YOUTH FELLOWSHIP.

Bethlehem Christian Church,
TUESDAY, JULY 13, 1937.
10:00 A. M.

Theme—
"Building a Program For Christian Youth.

Registrations.
Song Service.
Welcome to Bethlehem Church.
Response to Welcome.
Special Music.
Presentation of New Program.
Address—"A Code for Christian Youth."
Worship Service—"Charting the Way."
Adjourn for lunch (Bring lunch. Everyone eat together on the church lawn. Iced tea furnished.)

Afternoon Session.
2:00 P. M.

Song Service.
Business Session—Reports—Election of Officers.
Installation of Officers.
Special Music.
Peace Play—"The Vanguard."
"Our Missionary Program."
Hymn.
Discussion of Our New Program.
Closing Worship Service—"Our Responsibility."
Adjourn.

JESUS, THE AVAILABLE FRIEND.

CHRISTIAN ENDEAVOR TOPIC FOR JULY 18, 1937.

SCRIPTURE: John 15:12-16.

Daily Readings—

Monday—Moses' Intimacy With God—Ex. 33:9-11.

Tuesday—Abraham, the Friend of God—Jas. 2:14-23.

Wednesday—Friend of the Lost—Matt. 11:6-19, 28-30.

Thursday—Our Friend At the Door—Rev. 3:19-22.

Friday—Close Friends of Jesus—Luke 10:38-42.

Saturday—God's Intimates—Heb. 11:4-8.

Jesus had many friends when He was upon earth. Not only was His friendship established among His disciples, but many other friends shared the hardships of His life, witnessed the events connected with His death, and spread the glad tidings of His resurrection. They gave us an imperishable gospel record.

Young people should know that Jesus is an available friend, altogether dependable and trustworthy. He is more ready than any human friend. He understands, comforts, and supports those who call upon Him.

For Discussion—

1. The Christian religion involves the practice of friendship with God.

2. The Christian religion involves the practice of friendship with our fellowmen. Christian Endeavorers may discuss ways and means for bringing about such friendship.

3. How is Christian love to be distinguished from the romantic love, parential love, and filial love?

4. How would you express to a person, who did not profess Christianity, the effect which Jesus has on your life?

5. If Jesus were to drop out of a Christian's life, what qualities of character and personality would drop out also?

6. Plan ways to observe the Quiet Hour so that friendship of Jesus may become more effective in your life.

Suggested Hymns—

"What a Friend We Have in Jesus."

"Saviour, Like a Shepherd Lead Us."

"O Jesus, Thou Art Standing."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

GOD PROVIDES A LEADER.

Lesson II—July 11, 1937.

Golden Text: *Come now therefore, and I will send thee.*—Exodus 3 : 10.

Lesson: Exodus 2 : 1-22; 3 : 1-12.

The story of the baby Moses in the little ark among the bulrushes is one of the most familiar stories in the Bible. And one of the most appealing. Here is set forth in a homely way the ingenuity of motherly love, and the strange ways of God. It was not a mere chance that Moses' mother became his nurse-maid during the formative years of his life. God had a great purpose for this child, and Moses could not be prepared for that great purpose in the luxurious atmosphere of the Egyptian court. God saw to it that Moses' mother had him during the those early, impressionable years which were so important in character building. There was built into the warp and woof of this boy's life great ideals of character that made him a chosen vessel in God's hands for delivering his people. Let every mother in this land take care during the formative years of their children's lives, seeing to it that right habits, right attitudes, right ideals become an integral part of child life. Train up a child in the way he should go, and when he is old he will not depart from it.

God had to show Moses that the way of deliverance for his people was not by force and bloodshed. With the hot-headed enthusiasm of youth, Moses slew the Egyptian who strove with one of his fellow-Hebrews. Force and violence are not the way out of our industrial situation, or our international affairs. God would have his people choose the longer but surer way of arbitration, understanding, cooperation, and mutual sacrifice.

A long period at his mother's knee, the finest training that Egyptian Universities and the royal court could give him—these were the informal and formal factors in Moses' education in early life. But there was still another course in his education which was more determinative and vital—there was the long period that Moses came to know God, that he came to understand God's purpose, that he heard God's call. Perhaps there would be stronger and more able men in places of leadership today, if there was a place for the discipline of silence in our educational processes. It was undoubtedly in the long periods of silence while watching the flocks, it was out of quiet meditation that God spoke to Moses, and prepared him for the arduous duties of leading his people out of the bondage and welding them into a nation. The fear of the Lord is the beginning of wisdom. The simple life is a builder of both body and mind, and of character.

And then came the call to his great life work. In a way all that had gone before was simply preparation. And because this young man had refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt—short because he put the rule of God first in his heart, God made his way known unto him.

What matters it how the call came! What if it seems strange to us that a bush was on fire and yet did not burn. What if it is out of the ordinary for God to speak out of a bush! Back of all of these strange phenomena there is the spiritual fact that this man Moses knew that he was in the presence of God, that God had spoken to him, that God had set him to a chosen task and commissioned him and prepared him for it, that he accepted this God-given mission. God does not always call men in the same way, or under the same circumstances. The important thing is that he calls them, and that when he calls, men recognize his voice and heed his call. There is nothing that so steadies and stimulates men as to know that they have been called and commissioned by God.

"The God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." There was a definite link here with the past. This God had already demonstrated his fidelity in keeping covenant with his people, he had already shown that he was slowly working out his purpose for his people, he had already met the deepest needs of those who put their trust in him. Let us moderns remind ourselves occasionally of the God, not only of the Biblical characters, but the God of Luther and Wesley and Kagawa, to say nothing of the God and Father of our Lord Jesus Christ.

"I have seen, I have heard, I know, and I am come down"—for heaven is not deaf to the cry of oppressed peoples. God sometimes seems to move slowly in the affairs of peoples and nations, especially in the case of his elect. But he looks down with compassion upon them, and in his divine plan there is deliverance. Sometimes this deliverance waits upon the hearty cooperation of man.

"I will send thee up to Pharaoh that thou mayest bring forth my people, the children of Israel out of Egypt." Here was an humble, unknown shepherd who was to stand before kings, and to deliver a nation. God often chooses the seemingly weak to confound the mighty. One man with God is more than a whole army.

This man Moses, having come through the period of callow youth when he felt adequate for anything, now felt a sense of insufficiency, as he realized the work to which he had been called. Like every truly great man, he felt his sense of dependence on God. In true meekness there is strength.

"Certainly I will be with thee." That is sufficient. If God be for us, who can be against us? It is told that a certain general once said to Abraham Lincoln, "Mr. Lincoln I hope that God is on our side." Lincoln replied, in effect, "I am far more concerned as to whether we are on God's side." When a man knows that he has been called of God and sent for God, he can be sure that God will be with him. If he knows that, nothing else matters much.

"This shall be a token unto thee." God gives tokens and evidence that he is with those who fear him and do his will. It is not a matter of material blessings or even freedom from suffering, but the secret of the Lord is with them that fear him, and with those who remember his commandments to do them.

THE TALE OF A SHIRT.

Mfino was blind—in his eyes but not his soul. He studied at Mt. Silinda School, South Rhodesia, Africa, and then went to do Christian work in another section. One day he bought a shirt. He asked the store-keeper if he could speak with the boys working there. He was kicked out with uncomplimentary words following him. Back home he found he had been given two shirts instead of one. It was 24 miles back to the store but Mfino went the next day. When the store-keeper realized the error he called all his boys and said: "I want this man to have a meeting with you. If the Mission does this for a boy, I want you all to learn." Since then a meeting a week is held in the store.

HYPOCRITES.

Men often sneeringly besmirch
The hypocrites who go to church;
Yet no one has a word to say
Of hypocrites who stay away.

—*Edgar Guest.*

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

SHALL I, OR SHALL I NOT?

"My people are destroyed for lack of knowledge, because thou hast rejected knowledge, I will also reject thee."—Hosea 4:6.

The Lord is having a controversy with His people and He is very plain in making them understand what shall happen to them for their sins. The truth taught is, that knowledge of the right sort is life; and the right sort is "the heart sort." This is the sort that touches His love and lifts us up into the realm of joy.

How can we get this knowledge? Answer to this question has been stated in a very unique manner by an unknown author. He said: "This knowledge is obtained in the school of prayer. In the College of the Bible. In the University of faithful service. There are no tuition fees and no entrance examinations. The doors are open to all comers and school is always in session. We may matriculate any time."

Prayer—Dear Father, we would know Thee, whom to know is life eternal. Day by day teach us knowledge and may we be good students. This we ask in the name of Jesus. *Amen.*

TUESDAY.

THE POWERS THAT BE.

"The powers that be are ordained of God."—Romans 13:1.

Paul is talking about Christian respect for the law. But there is another law which we need to respect as well as we need to respect the law of the land. There are powers within us as well as the powers bestowed upon a magistrate. Every one of us has some power of authority, however small, but a power and an authority which has been bestowed upon us by God. Every one of us also has personal contacts with a certain circle of people who respect us, who obey us, and who look up to us. It is our duty to look well to these powers to see to it, that what we do and say are ordained of God. Let us magnify these powers. Let us increase them by diligent use, let us make them ever more worthy of Him who gave them to us.

Prayer—O Thou Most High God, we glory in the gifts which Thou hast given us. Make us more receptive to Thy law and make our influence more nearly like His. In His name we ask it. *Amen.*

WEDNESDAY.

A GLOWING WITNESS.

"Having many things to write unto you, I wouldn't write them with paper and ink; but I hope to come unto you, and to speak face to face." —II John 4-12.

Letters between friends are fine and affectionately cherished. But friendships are not based on letters. It takes the tender eye, the speaking face and warm lips to make friendships.

John would tell us that the most glowing witnesses of the Lord are those who speak their hearts to one another. The face to face method of salvation breaks down barriers, lets the light through like a window to the morning sun, and sends the message of living salvation to dying men.

Prayer—O our Saviour, we pray for Thy love in our hearts—that love of Thine that never wrote, but spoke and won the souls of men. May we be a little like Thee. *Amen.*

THURSDAY.

THE GREAT PULL OF THINGS.

"The cares of the world choke the word, and he becometh unfruitful." —Matt. 13:22.

The thirteenth chapter of Matthew is Christ's little sermon on the power of "things." And he says that there can be no harvest in a man's life who has given over his life altogether to "things."

To be over-busy with affairs crowds out thought. Things banish devotion. Things ruin the fineness of our lives. Things pull down and thwart achievement. Things crumble into dust from which they came, however attractive and glittering they may be, leaving a pitiful withered soul to go through eternity. Beware of things.

Prayer—O God, give unto us the fascination of the lofty things, the exileration of noble things, the stamina of growing and enduring things, things that will go with us through an endless life. *Amen.*

FRIDAY.

HEARTS ARE TRUMPS.

"Let us lift up our hearts with our hands unto God in the heavens."—Lam. 3:51.

It is easy for us to cheat ourselves in His service. We can be busy with our hands and think that we lift our hearts unto Him. We can be filled with emotions of awe and think that we worship. We can feel remorse and take that for repentence. And in it all we may be mistaken.

Our hearts must be first in our work, for the work to be acceptable unto God, or we are none of His. "We cannot serve God and mammon." God's call unto a soul is first for the heart. "Son give me thy heart." "Where thy heart is, thy treasure will be also."

Prayer—O God, we would like to offer our whole being unto Thee, body, soul and spirit. And whatever accomplishments, may all the praise be thine. *Amen.*

SATURDAY.

LANDMARKS.

"Cursed be he that removeth his neighbor's landmark."—Deuteronomy 27:11-19.

Landmarks are precious things. They stand for right and justice. They say to would-aggressors: "Thus far and no farther." They confirm us in our possessions and give us abiding-places on this earth. Where landmarks are neglected or removed, law is despised, order is scorned, and anarchy is near.

Even more precious are the landmarks of the soul. It is good to have a settled faith. It is good to recognize the bounds of truth. It is well to have respect for our neighbor's conscience, even as we desire him to have respect for ours.

Let us cherish these landmarks of the soul. They are all to be found in the Bible. As we study its golden words, as we fix them deep in character and embody them in action, we are establishing more firmly in our lives the eternal landmarks.

Prayer—Thou art from everlasting, to everlasting, O our God. May we have an everlasting faith in Thee. *Amen.*

—*Amos R. Wells.*

SUNDAY.

OUR NUMBERED STEPS.

"Doth He not see my ways, and number my steps?"—Job 31:1-8.

To some, the thought of God's omnimous presence and omniscience is oppressive. They put it out of their minds. They do not want all their ways observed, all their steps numbered. They want to be left alone, to do what they will, unnoted by their Father in heaven.

To others the knowledge that God is ever with them, their constant companion overseing all their work and play, is an unmixed comfort and joy. To them, as to Christ on the cross, the thought that they might be forsaken by God is the most terrible of all thoughts.

Thus is it in the life of a Christian. They rejoice that Christ follows all

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

CONCERNING SUMMER.

By REV. JOHN G. TRUITT.

"The harvest is past, the summer is ended, and we are not saved."—Jer. 8:20.

These are the sad words of a great people. These are a bitter song sung by those who had in times past sung so many triumphant songs. These are the words of God's chosen nation, uttered out of cringing, cowardly fear. What is wrong? It should not be so? What would be your suggestion of what is wrong? We know who these people are. There great history, now hundreds, even thousands of years old, is well known to the very well-read school boy. We know they were great? Why this pitiable cry?

These people are the proud possessors of most of the best in the fundamental laws of civilization. Their Moses had already handed down from Sinai the Ten Commandments. Already their writers and seers had written their sacred Scriptures. Already they had sung David's songs, and David had given them a great nation. Solomon had builded them their matchless temple, and Isaiah had prophesied the coming of their Messiah, and the redeemer of the world. They had been told the very large place they were to play in world-redemption, and promises had been made them by the one and only true God giving them eternal prestige. Now like a whipped cur, they cry "Summer is past, and we are not saved." Why are they not saved? Saved from what?

Their enemy nations have already carried many of their fellow-citizens away into captivity, and other foes stand ready any moment to strike death and destruction to what remains of their former glory. They had hoped that the summer would bring them deliverance, and safety. How they looked forward to the open season, when God might give strength to their failing troops, to fight their battles as in former years. But now "The harvest is past, summer is ended, and we are not saved" had become their cry. Why, what is wrong? Something is wrong. Do we feel in our hearts that God has deliberately turned them down? Will not God go more than halfway to make their history still more glorious? How have they defeated God's great hope in them? What has come to pass to make their strong, young prophet, Jeremiah become a prophet of 'Lamentations,' of broken heart, and of great sorrow?

Let me call to your memory a few words: "The word came to Jeremiah from the Lord, saying, stand in the gate of the Lord's house, and proclaim there this word, and say, hear the word of the Lord, all ye of Judah . . . Amend your ways and your doings, and I will cause you to dwell in this place . . . oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and for ever. Behold, ye trust in lying words that cannot profit. Will you steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye not know; and come and stand before me in this house, which is called by my name, and say, we are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord . . . Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they harkened not, nor inclined their ear, but walked in the counsels and in the imaginations of their evil heart, and went backward, and not forward."—(Jer. 7.)

What was wrong? Answer: Sin! Give it a new name if you can find one that suits it better, but by whatever name you call it, it brings ruin and wreckage in its wake. It changes triumphant leaders of all the ages to come into cringing cowards, it changes glory into infamy, and it brings the sad cry: "Of all sad words of tongue or pen, the saddest are these; It might have been sin."

But that was many centuries ago, in distant lands, and of another race, and under far different circumstances. Why bring it here today? This is a congregation of people who love the Lord. This is a large congregation of Christian, God-fearing, home-building, peace-loving, honor-guarding, charity-showing, vision-seeking people. Yes, I mean it, with all my heart I mean it, and I am fully aware of exceptions, and fully aware that we all stand before such sacred words with bowed heads, but nevertheless, our hearts within us are aflame with the very real desire to be good and true! This is a fact, and a glorious fact. We do love God, and we do seek to honor him. So why bring up this text and this subject this morning?

Neither is the harvest even come as yet, and the summer is only just begun! Why bring it up? What reason would you suggest? Summer is just begun. You are a great people, with a great tradition, yours is a great and good and true culture, most of the best of civilization, and the finest of the Christian faith is yours. Thus far you are much like the ancient Judah of Jeremiah's day. With all my heart I bring you this little message today that at the close of the summer every single one of you may look across the beautiful weeks and months with real joy in your souls rather than any cry of pitiable defeat. Now, before the summer has come to full glory, and long before what looks now like a bounteous harvest has come from God's hands, let me bid you put God first throughout all the days thereof.

Let the days bring re-creation, not 'wreckreation,' let the days bring healthier, finer bodies, cleaner, holier aspirations; truer, better friendships; and bigger, broader souls. It will be so if we put God first! Why forget God during the summer? Why leave off our daily prayers? Why stay away from public worship? Why forget our church duties, and dues, and obligations? Not so, God's people. We may by circumstances worship in other places, meet other folks, enjoy other scenes; but let us be true to all that is best within us, and when we sing our harvest song in the autumn it will be with triumph instead of tears.

FAMILY ALTAR.

(Continued from page 12.)

their steps. They exult in their Father's comradeship. They would not be separated from Him for an instant, well knowing that such a separation would be the most direful of all disasters.

Prayer—Nearer, my God, to Thee! I will have no secrets from Thee. My every act and thought shall be glorified with Thy gracious presence. *Amen.*

—*Amos R. Wells.*

Contemplation is necessary to generate an object, but action must propagate it.—*Feltham.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Twenty years ago the Christian Orphanage farm produced seventy-five bushels of wheat and less than one hundred bushels of oats. The land was poor and unproductive. At that time the orphanage had only one plow and one two-horse team, and a few other farm implements.

Since that time the land has been continuously built up and put in a better state of cultivation and made more productive, and now we get a better yield of anything we plant.

This year just twenty years later our orphanage farm produced 857 bushels of wheat and 805 bushels of oats. Quite a difference from twenty years ago.

During the year modern farm machinery has been added, including two tractors, two fine teams of mules, and new land added.

Twenty years ago the orphanage had two milk cows, today it has 40 head of milk cows and young stock. Twenty years ago the cows stood in an open shed, today they have a modern dairy barn where they can be sheltered from the cold in winter and be warm and comfortable. Twenty years ago they were not tested as to health. They are now tested and we hold a government certificate showing that they have met the necessary requirements which gives us an "A" grade of milk.

Our progress has been slow, but steady. Today the orphanage has one of the best farms in the community, and we are trying to improve it year by year.

In our financial report this week we have reached and passed the $8,000.00 mark. We only wish we could have reached ten thousand dollars at this time. Prices of everything we buy are high but our income has not increased to meet it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 8, 1937.

Amount brought forward $7,899.87

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
Shallow Ford	$ 8.16	
Howard's Capel	1.00	
Concord	1.00	
New Lebanon	6.50	
		16.66
Eastern N. C. Conference:		
New Elam	$ 5.94	
Shallow Well	5.00	
Pleasant Hill	1.50	
Henderson	5.01	
		17.45
Western N. C. Conference:		
Smithwood		1.47
Eastern Va. Conference:		
Suffolk	$ 25.00	
Bethlehem	5.30	
Holy Neck	8.66	
Holland	13.15	
Barrett's	1.75	
Mt. Carmel	11.30	
Berea, Norfolk	16.00	
First, Norfolk	4.67	
Dendron	5.00	
		90.83
Val. Va. Central Conference:		
Antioch	$ 4.00	
Mt. Olivet (R)	3.00	
Linville	6.56	
		13.56

Special Offerings.

Mrs. Hines, support of children	$ 10.00	
J. C. McAdams	8.00	
Mrs. Phillips, support of children	30.00	
Men's Bible Class, Rosemont Christian Church, support of Robert Currin	12.50	
Interest on Helmer Loan	75.00	
To correct error	2.00	
		137.50
Total for week		$ 277.34
Grand total		$8,177.34

Be friends with every body. When you have friends you will know there is somebody who will stand by you. You know the old saying, that if you have a single enemy you will find him everywhere. It doesn't pay to make enemies. Lead the life that will make you kindly and friendly to every one, and you will be surprised what a happy life you will live.—C. M. SCHWAB.

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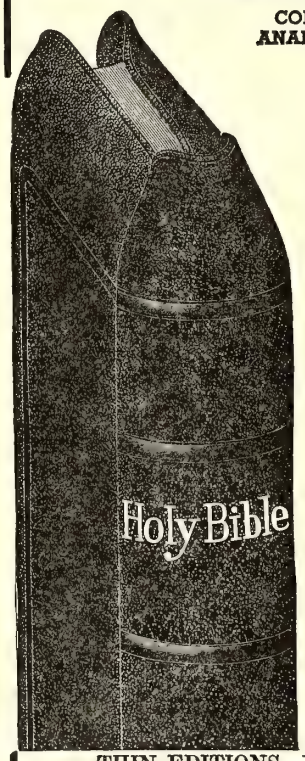

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

A. D. 33.

widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, [t]*even* all her living.

[i] 1 John 3. 17.

[a] Matt. 24. 1.
[b] Luke 19. 44.
[c] Luke 21. 7.
[p] Deut. 28. 14.

18 And pray ye that your flight be not in the winter.

19 [p] For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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In Memoriam

WHITE.

Mr. R. M. White was born December 6, 1857, and died March 26, 1937. In middle age Mr. White was converted and joined the church, coming to south Georgia from the north. In later years he moved his membership to the Ambrose Christian Church, and remained an active, loyal member until death. Funeral services were conducted by his pastor, Rev. W. C. Carpenter, Tifton, Georgia. Besides his wife, he leaves one sun, Murl, to mourn his going.

"A dear one from us is gone,
A voice we love is still;
A place is vacant in our hearts
That never can be filled."

Mrs. J. M. DEES,
Mrs. OSWALD VICKERS.
Committee.

BOGGAN.

On April 28, 1937, in the midst of sorrowing friends and loved ones, God called to our friend and co-laborer, Mrs. C. D. Boggan, Sr., and bade her come up higher and receive her eternal reward. Ambrose Christian Church has lost a faithful and devoted member, she being a charter member of the church. She joined the church in early childhood and was faithful until death called her. She was born March 29, 1859, making her 78 years, one month old when she died. To her union were born four children. One baby died in infancy. Three children are left to mourn her death: W. F. Boggan, C. D. Boggan, Jr., Mrs. Reba Philips, and nine grandchildren. The funeral was conducted by her pastor, Rev. W. C. Carpenter, Tifton, Georgia.

Mrs. J. M. DEES,
Mrs. OSWALD VICKERS.
Committee.

YOUTH FELLOWSHIP.

(Continued from page 10.)

elected to plan for a meeting of young people some time during August so that the Youth Fellowship may begin more active work.

Officers for the coming year were elected as follows: President, Rev. S. M. Penn, Sophia, North Carolina; vice-President, Rev. E. Carl Brady, Hemp, North Carolina; Secretary-Treasurer, Mrs. H. F. Coltrane; Assistant Secretary - Treasurer, Miss Ruth Helen Devers; Departmental Superintendents: Elementary, Miss Lola Farlow; Young People, Henry J. Overman; Adult, Rev. John Pugh; Teacher Training, Rowland Farrell; Christian Endeavor, Rev. M. A. Pollard; Missions, Mrs. R. E. Caveness; Orphanage, Geo. T. Gunter; College, Miss Maple Lawrence.

WESTERN NORTH CAROLINA.

The Sunday School and Christian Endeavor Convention for the Western North Carolina Conference was well attended by young people from the various churches. At the close of the morning session the young people from the Pleasant Ridge Church led the worship service, which gave the right note to the end of that session. In the evening the young people of the Albemarle Church, under the leadership of their pastor, Rev. Arnold Slater, had charge of the evening session. The theme of this service was "Talents" and was very forcefully brought out in the talk by Mr. Slater. All of the young people in the group from Albemarle had some part in the meeting, and the result was all that could be desired. The young people of Pleasant Ridge and of Albemarle are to be thanked for their part in making this Convention a success and to be congratulated upon their fine spirit of cooperation and helpfulness.

It was decided to have a rally for the young people of the Western North Carolina Conference at some time in the near future, for the purpose of reorganizing the Youth Fellowship organization there and creating an interest in this work on the part of the young people of all the local churches. Miss Maple Lawrence of Seagrove, was elected as chairman of this rally and is already making plans, in cooperation with Rev. S. M. Penn and George Gunter, for this meeting sometime in August. It is hoped that all of the churches will take it upon themselves to see that at least one of their young people is present at this rally.

LEARNING FROM A LAD OF TWELVE.

The late Dwight Morrow was, with his wife, sight-seeing in the town of Rugby, England, and wandering through the streets realized that they had lost their way. Seeing a little lad of about twelve years, they stopped him and asked: "Could you tell us the way to the station?"

Well," answered the lad, "you turn to the right there by the grocer's shop and then take the second to the left. That will bring you to a place where four streets meet. And then, sir, you had better inquire again." The incident made a lasting impression upon Mr. Morrow, becoming, we are told a part of his philosophy of life. His biographer, Harold Nicolson says: "This answer came to symbolize for Dwight Morrow his own method of approaching complicated problems. It implied a realistic skepticism regarding the capacity of human intelligence. The human mind is a small vessel and cannot, at any moment, hold too much. It was, in the second place, an object lesson in the inevitability of gradualness. And in the third place, it was a parable of how, when the ultimate end is uncertain, one should endeavor to advance, if only a little way, in the correct, rather than the incorrect direction."

Morrow was considered not only a great statesman, but a financial wizard, and it is related that he often referred to this story in negotiations where it seemed impossible to get participants to agree, with the result that many "big deals" were saved from collapse.

A Temple there has been upon the earth, a spiritual Temple, made up of living stones; a Temple, as I may say, composed of souls; a Temple with God for its light, and Christ for the high priest; with wings of angels for its arches, with saints and teachers for its pillars, and with worshippers for its pavement. Wherever there is faith and love, this Temple is.

—*J. H. Newman.*

A good name, like good will, is got by many actions and lost by one.

—*Lord Jeffrey.*

Advance or Retreat

By C. B. RIDDLE.

The futility of our struggles to help right the world's wrongs began to dawn upon us when the World War ended. With great enthusiasm, emotion, limitless resources of money and men, we had returned from a never-to-be forgotten voyage to help save the world for democracy. The loss of money and men did not begin to strike home to us so forcibly until the smoke of battle had cleared away. Not until we began to count our momentary resources did we realize how we had all but drained them. As for our grief, that was deepened when we were constantly reminded that poppies were growing on the graves of our fair sons, the sacrifice of whom excelled all material outpourings. The years of 1918 and 1919 were sobering periods for us as a nation.

Then came a voice from the Middle West bidding for national leadership. "Let us return to normalcy." These words had a psychological effect upon our people at a most opportune time. Warren G. Harding, the author of these words, was swept into power because we really believed we could return to normalcy. We tried in vain to return to normal conditions, and while we did so in our thinking, the upheavel of a world's troubles had pushed us ahead more than a decade. We undertook to go back when there was no normal period with which we could make connection. Old ideas and antiquated methods had passed away.

For several years we had traveled in the opposite direction of impending dangers which we should have faced courageously. One day we found ourselves at the wrong end of the road. This was in the closing days of 1929 when we suddenly discovered we had been traveling without a compass. The fact that we had been going in the wrong direction so long made our discovery more painful and our adjustments more difficult. We learned one great lesson—that one cannot go contrary to the ever adjusting and leveling of currents of social and economic affairs without paying the price of folly.

Today we are again hesitating—hesitating on the question of going forward or accepting the fallacy that we can return to the simple ways of individual living. We cannot afford to ignore the lesson learned by our attempted retreats between 1919 and 1929. We should write those years down as a Lesson Decade.

Measures advocated by leaders in other eras appeared at that time to be radical to many conscientious people. Remedies for present-day problems may also appear to be radical. If we attempt to let conditions heal themselves without guiding hands we will pay and pay heavily, for our fallacy of thinking that the affairs of men will automatically adjust themselves. The "radicals" in one age become the benefactors of, and for another.

This generation's issues are inescapable; and this is true of every generation. No political party can change the human side of life; and since this human side cannot be changed, no man has a patent to the answer to humanity's needs.

Only the partisan-minded, blinded by the failure of self-adjustment in an ever changing society can fail to see that governments cannot remain static and correctly serve ever changing human needs. To oppose change is to oppose progress. And herein lies one of the weakest spots of national planning: Conditions force us to change when we should plan ahead to care for sure and certain changes and adjustments.

The fight today on the national political battle-front is which order to accept—forward now, or retreat, to be compelled to advance later.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN
REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity
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Lost! An Altar

The chief losses to the most of us are not in stocks and bonds, or land and lots. The biggest loss of all is in the realm of the moral and the spiritual, and no greater loss has come than the loss of the altar of prayer.

Many American homes are well equipped with telephone, electric refrigeration, automatic oil heat, brilliant lights, hardwood floors, radios, weather-stripped windows, streamlined and air conditioned comforts, and in many of these homes there is no altar—no altar of prayer. Many children growing up in these homes have never heard or seen their parents pray. Real vital, pious praying has passed out of style with the most of the people.

One of the mightiest factors in the life of Abraham was the altar. You could trace the travels of this man in his wanderings over the desert sands by the altars he built when he pitched his camp. And when the crisis came, he had access to that altar, and did some mighty praying for his wayward nephew, Lot, who forgot God down in the big city as he equipped his modern home and left out the altar of prayer.

The first act of Noah after he found the dry land was to build an altar unto the Lord and establish communication with Heaven. The altar was a necessary and an important thing then, and it is now.

Many homes and hearts have broken communication with Heaven. They no longer tune in with their Redeemer. The static of the world drowns the voice of God calling to their souls. The altar is broken down.

We need to find the lost altar of prayer. We must tune in again with God. The first great drive in the second chapter of the Crusade ought to be a united effort to restore the lost altar of prayer. If we do that everywhere, our moral and spiritual recovery will be certain.

—RICHMOND CHRISTIAN ADVOCATE.

PERSONALS

News from the Churches

Rev. H. E. Rountree, U. S. Navy Chaplain stationed at San Diego, California, has been sick recently. His many friends will wish for him complete recovery.

Our Greensboro (N. C.) Church has just closed a vacation school in which Misses Arline Waite and Mary Nell Eaves, Student Summer Service workers, shared. The report is that they had a fine school.

The revival at Apples Chapel will begin July 25th with Rev. Stanley C. Harrell, D. D., president of the Southern Convention, the visiting preacher. The same church will hold its quarterly conference on the 24th.

Rev. A. R. Flowers, a well known lecturer and worker in the cause of Christian education, in several states, is spending a few days in Wake, Durham, and Granville Counties, mostly in the interest of students for Elon College.

Dr. W. C. Wicker, treasurer of the Southern Convention, says that a hospital examination assures him that he has no serious trouble and may expect a complete recovery. This is good news which will be enjoyed by many who know him.

Eighteen member have been received into the Ingram Church since the last annual conference. Dr. S. T. A. Kent, a long time active member of the church, was able to attend the Sunday school recently by use of a rolling chair. Fifty people attended their prayer meeting on June 30th.

The Christian Temple, Norfolk, Virginia, is in the midst of a vacation school. Mr. Loring Chase, a Student Summer Service worker, aided the pastor, Dr. H. S. Hardcastle, in setting up the school during the first week. Mr. Chase is this week working with our church at Holland, Virginia, in a similar school.

The Franklin (Va.) Christian Church has just closed a two week's vacation church school which was held in cooperation with the Methodists of the community. Our church had the Beginners and Primary departments while the Juniors and Intermediates met at the Methodist Church. Miss Lilly Spain, a teacher in the public schools of South Norfolk, aided in the vacation church school.

MASSANETTA MUSIC FESTIVAL.

The annual Musical Festival at Massanetta Springs just four miles east of Harrisonburg, Virginia presents a program of varied musical interest. New thoughts, new ideas and new music are presented each year. One year the Management brought to Massanetta Springs singers and players of American Folk Music from the nearby Blue Ridge and Alleghany Mountains. Another year they presented competitive auditions for choirs, with private criticisms given the Director by Dr. John Finley Williamson, authority in this field of music.

This year one of the new features will be the program of the Virginia Federation of Music Clubs on Thursday evening, July 22nd. Some of the music to be used on this program will be the original music of the mountain people, presented in its newly harmonized form. Among the music of Virginia composers which will be presented will be several numbers arranged by John Powell, noted pianist and composer. Mr. Powel will personally conduct the chorus of singers who will participate in this program. No section of the country is richer in Anglo-Saxon music than Rockingham County in which Massanetta Springs is located.

Friday, July 23rd, will be rich with musical interest, beginning at 11:00 A. M., with an address by Dr. John Finley Williamson and closing with the extraordinary concert by the great Festival Choir, of about 150 voices, singing on Vesper Hill at the setting of the sun.

CHAPLAIN ROUNTREE HONORED.

Rev. Hersey E. Rountree, Chaplain U. S. Navy, has recently been elected President of the President's Council of Civic Clubs, San Diego, California, for the ensuing term of six months. This Council consists of all the Presidents of all the Civic (or Service) Clubs of San Diego, representing eighteen in number. They meet once a month for the purpose of coordinating mutual interests and for fostering civic activities. Chaplain Rountree is the only member whose term does not expire, since he is appointed by the District Commandant as the representative of the Navy personnel. It is a distinct honor for him to be chosen as President of this group, since by virtue of his position he represents only one angle of civic life—the Navy interest. During the past year Chaplain Rountree has been particularly interested in fostering the Navy Negro Social Welfare in San Diego, through the Council and other city organizations. Last week the members of the President's Council were guests of Chaplain Rountree on the U. S. S. Rigel.

HAW RIVER.

A very beautiful home coming and memorial service was held at the Haw River Christian Church the third Sunday in June. The committee in charge had prepared an interesting program. Special music was furnished by the Haw River male quartette. The pastor, Rev. E. J. Sanderson, brought the morning message and then a nice memorial window was dedicated to the memory of Rev. C. C. Peel, the first pastor and builder of the church. Among the visitors from other states were Mrs. C. C. Peel from Washington, D. C., and Rev. Roy C. Coulter from New Market, Virginia.

At noon a lovely lunch was spread in the dining room of the church, where many friends gathered and spent a happy hour together. In the afternoon Rev. Roy D. Coulter preached an excellent sermon. We then said good-bye, hoping to meet another year.

Miss Emma Thomas.

FRANKLINTON.

Two weeks ago a group of Negro young people from North Carolina and Virginia met at Franklinton for the purpose of study and training along various phases of religious work. Most of them represented Christian Churches, although some of them came from Congregational Churches. Among the group was Clara Stanley from Alabama, who is one of the nine Negro Student Summer Service Workers being sent out in the Southeast this summer.

If any of these young people should happen to be working among the Negro Churches in your community this summer, it would be a fine thing to invite them to tell about their work at one of the young people's meetings. Last summer the young people of the Greensboro Church did this, and they not only gained greatly by it, but in so doing helped the spirit of understanding and cooperation grow between the people of these two races.

Evil is merely privation, not absolute; it is like cold, which is the privation of heat. All evil is so much nonetity.—*Emerson.*

Nothing is more dangerous than to be deceived into thinking there is no danger. This is one of Satan's most effective schemes.—*Exchange.*

A CHRISTIAN—WHAT IT MEANS.

Every relationship in life that carries with it privileges and blessings also places us under obligations. Christianity brings many blessings and enjoyments in its wake, but it also lays a responsibility on our shoulders that must be borne if we are to continue to enjoy its blessings. Being a Christian calls for a very definite relationship between God and one's self.

In the first place, the matter of becoming a Christian is a very definite process. One does not become a Christian simply because he changes his attitude about right and wrong. Nor does one become a Christian because many of his attitudes are in sympathy with the work that the church is seeking to accomplish in the world. One may be an upright citizen in his community, deal justly with his fellow man, sympathize with every move for securing a higher moral civilization, and yet not be a Christian.

The Bible teaches that there are two great antagonistic kingdoms on the earth—the kingdom of Satan and the kingdom of God. No one can be in both of these kingdoms at the same time; we are members of one or the other, but never of both at once. Before one becomes a Christian he is a member of the kingdom of Satan, sometimes called the "kingdom of darkness." When one becomes a Christian, he ceases to be a member of the kingdom of Satan and becomes a member of the kingdom of God. God delivers him "out of the power of darkness" and translates him "into the kingdom of the Son of his love." Hence, there is a change of relationship that takes place.

This change of relationship is produced by means of the new birth. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." By means of the new birth one is translated out of the kingdom of darkness into the kingdom of the "Son of his love." A new relationship is effected between the individual and God by means of the new birth. And notice that Jesus said that a man cannot enter the kingdom of God except he be born again. If Jesus says he cannot, how can he?

Paul expresses this change of relationship by various figures in his epistles. He expresses it by the figure of adoption in Rom. 8:15; by the figure of marriage in Rom. 11:24; by the figure of a translation from one government or kingdom to another in Col. 1:13. In all these passsages it is very clearly taught that a definite action is required of those who would leave the kingdom of darkness and become followers of Christ. When Jesus referred to the process of entering the kingdom by being born again, he was using a figure of speech. When the apostles told men, without using a figure of speech, what to do to get into the kingdom of God, they told them: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Here we have in simple language what God requires of a man in order for him to become a Christian. It is a very definite process, and there is no way of becoming a Christian without obedience to these requirements. In New Testament times no one was recognized as a Christian, except a baptized believer who had repented of his sins and acknowledged Christ as his Saviour. When one obeys these commands and becomes a Christian, he assumes a new relationship to God, enjoys new privileges and blessings, and acquires new responsibilities.

The newborn Christian enters a new relationship with God and finds new obligations. He recognizes God as Father and Lord and consequently is ready to obey him in all things. There is no possible way for men to get along with God unless they obey him. Jesus said: "If ye love me, ye will keep my commandments." "If a man love, he will keep my word." Love does not choose with commands to obey and which to disregard, but willingly obeys them all. All of God's commandments are for our good. God's wisdom knows what is best for us, and the only proper attitude for us to assume is one of complete obedience to his will. God has always required this of his people, and always will. There is nothing greater that we can do than to obey, and obedience is the basis of all acceptable relationships with him.

Another obligation that every one assumes who becomes a Christian is that of self-sacrifice. Cross bearing is the law of discipleship. After Peter's public confession of Christ as the Son of God, at Cesarea Philippi, Jesus announced in clear, unmistakable language the sacrifice that he should make on the cross. "From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." But this announcement was far from welcome to his disciples. They did not understand how he could be the Messiah and yet submit to such ignominious treatment. So Peter rebuked him, saying: "Be it far from thee, Lord; this shall never be unto Thee." Jesus recognized the subtilty of the temptation that Peter's suggestion brought to him, and replied: "Get thee behind me, Satan; thou art a stumbling block unto me." Immediately after this Jesus said unto his disciples: "If any man would come after, let him deny himself, and take up his cross, and follow me." Just as if Jesus had said: "Not only is it necessary for me to carry a cross, but every one who becomes my follower will have a cross to carry also." There is no way of following Jesus on any other terms.

The cross that Jesus refers to his disciples carrying is not the ordinary burdens and sorrows of life. Such burdens and sorrows are borne by all men, whether Christians or not. But Jesus means all those hardships and persecutions and self-denials that are voluntarily assumed for his sake. The apostle reminds us that all who live godly in Christ Jesus shall suffer persecution. Surely if Jesus, who is our Master, suffered persecution, his followers shall not expect to be exempt. Jesus would have us understand very clearly that following him means bearing a cross, and that there is no other basis on which we can be his disciples.

But let us turn our attention now to some of the blessings that arise out of this new relationship that the Christian sustains toward God. They are, of course, too numerous to be mentioned. Even our imaginations cannot bring to our minds all the things that God does for his children. So we attempt to mention only a few of them.

God is merciful to us. Our past sins were taken away when we obeyed the gospel. But his mercy hovers over constantly. John says: "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." There is scarcely any blessing that one can think of that is greater than God's mercy. In his praise for Jehovah's mercy David sang: "As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so Jehovah pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

And then there is the privilege of friendship that the Christian has with God himself. Jesus said to his disciples: "Ye are my friends, if ye do the things which I command you." Great men of faith in olden times had this privilege, and it is also open to the

(Continued on page 14.)

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

A BANKER'S ADVICE.

The president of a bank is one of my neighbors. Sometimes we walk down town together. Recently this happened when I had a copy of "The Christian Sun" in hand and the conversation turned to its publication. The banker friend inquired immediately concerning the cost of publication and the number of subscribers. The figures quickly impressed him that the church must carry a deficit on this publication and he said, "Why not get the Men's Bible Classes to sponsor a campaign for new subscribers? This is what my church has recently done successfully." He is a member of the Methodist Episcopal Church and the Richmond Christian Advocate has felt recently the impulse of enthusiastic Men's Classes working in its interest.

Well, why not take this banker's advice and follow the leadership of our Mother Church? We have recently had a campaign for subscriptions, led largely by the women. So far as this writer recalls, the men of our Christian Churches have never put on a campaign like this in our history. It may be that we have left too much for the women to do. There are Men's Bible Classes in our churches, although we hear but little of them. Activity and responsibility are good for them, we are told. Your editor is passing on this suggestion of a banker friend with the hope that some member of a Men's Bible Class will read, consider it, and act upon it. If followed up and put into practice, it could mean the stimulation of the classes and the success of "The Christian Sun"—two very good and important things to be accomplished.

VACATIONS AND CHURCH EXPENSES.

Those churches that have summer vacations are quite often familiar with summer deficits. From October to June the churches are busy and the people support them, not only by attendance and service, but also by contributions. Then comes summer, with a less active program, many of the members on vacations, and often the pastor away for a rest. It is at this season that the treasurer has his hardest time, for only too often the members leave without thinking that the church must continue its service while they are gone.

It is a simple matter to leave a check or a contribution, which will be equivalent to the amount that would be placed in the hands of the treasurer, before going away on a vacation. There are some who think enough of the Church and are Christian enough at heart to do this kind of thing. For them, Church Treasurers are devoutly grateful. There are others who spend more on a vacation than they give to the church for an entire year. They forget to put in their contributions before they leave and do not have it to give when they return. This means it difficult for the church to continue its service and would take a million years to impress the world that Christianity is very vital. Vacations are often necessary and are certainly delightful, but it can hardly be said that they are more important than the continuous activities of the Church.

This is a gentle reminder to those, like the editor, who may be planning to spend a few days away from the reugular routine and who will miss some Sunday services of the church which they have agreed to support. Others will remain at home, and will need the ministry of the Church. Visitors will come to the community and should have the joy of the open church door. The services of the Church and its expenses, as well, continue through the entire year and call for the consideration and liberality of all of the membership. Vacationists will please remember their churches and the church in the community where they may worship, for the expenses go on and the liberality of the worshippers is a testimony to their faith.

OUR YOUNG PEOPLE.

This week the Eastern Virginia young people held a day's conference concerning their work, and the Eastern North Carolina young people conducted the evening session at the Sunday School Convention. Recently other young people have held similar services and in weeks to come still others will be busy with programs and plans. This is a comparatively new thing in our churches. Of course, young people have had their chance through the years, but they have not had conference organizations of their own until recently. The denominational organization is just one year old. Our young people across the country are beginning to get acquainted, to share in similar programs, and to feel that they are one united group. Rev. A. L. Granger, Jr., first president of the Pilgrim Fellowship, is spending the summer visiting leadership training schools in the West and Mid-West helping to build this united consciousness and co-operative program.

This new type of work is interesting and challenging. It is an interesting fact that young people, when given a chance to organize for Christian service, set for themselves the task of "Building a New World." This is no small undertaking, but of course they will have it to do, for a new world is always in process of being made. It is a challenge worthy of the best to undertake to make this new world Christian. That is what our church young people want to do. At least it is what many of them want to do. Unfortunately, there are some who have no vision, no dreams, but the church may be very grateful to those who dream and visualize, for those who believe that the world can be made better. Jesus said, "According to the faith so be it unto you."

It has been the pleasure of the Board of Christian Education in the Southern Convention to counsel with these young people of ours and to aid them in every possible way in the promotion of their own plans. When necessary money has been furnished for their work. The Board believes that in these young people

is the hope of the church; that the most productive work can be done with the growing generation. It is eager to see them have their chance and to offer whatever counsel it can in directing them to be workmen of God, who need not be ashamed.

PASTORATES.

The freedom of democracy practiced by our churches has often been very expensive. This freedom is a heritage which we want to maintain, but we may have paid too high a price for some of it. It is perfectly obvious that pastorates should be so arranged that ministers can live near their people and share with them the life which they must needs live. It costs money to drive cars long distances and most of our rural churches pay small salaries.

The conference which is recommending pastorates composed of churches closely related is certainly to be commended. It must be understood always that the conference has no authority to legislate or to demand of any church or group of churches that they form such a pastorate. On the contrary, it must be understood also that the churches which compose the conference should seriously consider the advice of the leaders that they have elected, and the votes of the conference itself. It may be that some of the pastorates suggested are not the best combinations, but the churches concerned should consider carefully the matter of forming pastorates.

There are difficulties involved. Churches now have pastors and many of them may want to continue those same pastors. Ministers may like their people well enough to want to stay. Ties of long standing and personal friendships will unavoidably enter into the picture. There may be bits of misunderstanding between nearby churches, or even rivalry of a sort.

But the business of the Church is to overcome difficulties. Sin is the world's greatest difficulty and the Church proposes a plan to eliminate that from human life. The church that is bold enough to undertake that certainly should be able to overcome the minor difficulties connected with forming pastorates closely enough related so the minister can serve without too great cost and can do a much better grade of work. It is to be hoped, therefore, that the churches concerned will appoint leaders to confer with each other, and see what can be done so that when the pastor for the coming conference year is to be called, the pastorates may agree on a plan of procedure and necessary adjustments made, so that the coming conference year may have a much better alignment of churches in pastorates. Incidentally, this may mean the development of a higher grade of Christianity, because so many personal desires will have to be sacrificed for the benefit of the larger group.

F. C. L.

IN FAVOR OF A "FEELABLE" FAITH.

By Vance Havner.

One of the churches' leading prejudices today lies in a grudge against emotion in religion. Our feelings have been denounced and discredited and pushed out the back door of our spiritual lives like an unwanted step-child. If a preacher warms up in the pulpit and moves about freely, he is accused of preaching in the energy of the flesh—as though energy of the flesh were the same thing as energy of the body! Modern public speaking, together with the radio, has produced a statuesque type of speaker, who leaves us wishing another John Knox might come along to "ding the pulpit to blads." It would be a good thing for some preachers to forget their delivery and work up what Whitfield called a "pulpit sweat!"

And emotions are berated in Christian experience as though we should flee from them as from the bubonic plague. I know that they are dangerous, but so is anything worth having. Any experience that doesn't get tangled up with feeling isn't worth having. Think of love, patriotism, music without emotion! Man has intelligence, will, and emotion, and a real Christian experience will affect all three.

I grew up in the hills where old-fashioned revivals used to get mixed up with heart-strings and tears. You could tell when you had a revival in those days. The Heavenly Dynamite got under the topsail of superficial dignity and blew up roots of bitterness, and along with moans of repentance there were hallelujahs of rejoicing. There were some extravagances now and then, but the very fact that the devil threw in some counterfeits proved that the actual was there! There was emotion in those awakenings of other days, but blanched-faced sinners trembling at altars of prayer are always enough to stir feelings; and God knows we need to see them now! Very few adults are being converted nowadays and we excuse our failure to reach them by ridiculing emotion. Some little professors tell their classes that "as intelligence grows, emotion decreases," then go to a ball game to yell themselves hoarse in a downpour of rain whooping it up for the dear old alma mater!

We sit on the lid of our feelings in things spiritual, and "amens" are as scarce at church today as though they cost ten dollars a piece. It is true that faith rests on facts instead of feeling, but it is just as certain that real faith will stir the emotions as that faith without works is dead. We have let the devil run away with a monopoly on emotion. When David returned to Jerusalem dancing before the ark, his wife despised him and was smitten with barrenness. The happy Christian today will find more than one Michael, already smitten with spiritual barrenness, to throw ice-water on his zeal.

We enter a plea for a return to what used to be called "heart-felt religion." We need more of it ourselves and crave to find more of it in a cynical, bitter, and disillusioned world. We boast of modern smartness, but some of us would gladly see it all exchanged for a little of the old-time religion that "makes us love everybody."

A double-dose of old-fashioned, revival-meeting, brush-arbor repentance and rejoicing will do us Baptists more good than all our clever schemes and wordy discussions. If we could lock up our church office desks awhile and visit the mourners' bench, we might be telling a different story. For all our advantages and improvements we have not the fervor of our fathers. Somewhere along the road we lost more than we have gained. Let us not quench and grieve the Spirit, but yield ourselves to the Holy Fire, and things will begin to happen!—BIBLICAL RECORDER.

CONTRIBUTIONS

SUFFOLK LETTER.

The Bethlehem Christian Church, near Suffolk, Virginia, sustained a loss recently in the death of Mr. W. B. Byrd, who has been Superintendent of the Sunday school for a number of years. He was a son of Mr. and Mrs. William Henry Byrd, and was born March 7, 1879. He died at his home near Nurneyville, Virginia, July 6, 1937, at the age of 58 years, 3 months and 29 days.

He is survived by three daughters: Mrs. C. R. Taylor, Mrs. N. H. Bradshaw, and Miss Margaret Byrd of Nansemond County, Virginia; two sons: William Jordan Byrd and Stanley Byrd; his parents; four brothers: N. W. Byrd, J. P. Byrd, J. L. Byrd and D. H. Byrd of Nansemond County, Virginia; two sisters: Mrs. J. A. Ellis of Suffolk and Mrs. C. L. Harris of Norfolk, Virginia, and nine grandchildren.

He united with Bethlehem Church when a small boy and remained faithful until death. He loved his church, and gave to it his best service and sincere devotion. He developed the plans and supervised the remodeling of the church several years ago, and this work stands today as a monument to his faithful service. As superintendent of the Sunday school he showed ability as a leader and as an executive. The church is grateful for his efficient leadership. As a recognition of his service the church voted two weeks ago to elect him Superintendent Emeritus of the Sunday school.

Several months ago he was badly hurt in an automobile collision. Since that time he has been a great sufferer. He bore his sufferings with patience and submission, and passed to his reward, loved and respected by a large number of friends.

The funeral was conducted at Bethlehem Church by the pastor, Rev. R. E. Brittle, assisted by Revs. G. A. Pearce, John G. Truitt, N. G. Newman and I. W. Johnson.

Surely a man of this type deserves space in his church paper when he passes away. In a time when so many people do not find time for the spiritual work of the church, it is refreshing and encouraging to know that others are willing to spend their time and strength in the service of God. And this service of love should be appreciated and recognized by every agency of the church. Consecration increases the talents of people who are willing to pay the price. "Give and it shall be given unto you" is a law that is true in the field of service. Think what power the church would have if every member would give to it his best service.

Heaven is the final goal of those who follow Christ. But the Christian religion seeks to bring heaven down to earth—and reveal a foretaste of the heavenly life to those who faithfully follow the Master. The hope of everlasting life should bring into this life sunshine in the place of shadows, comfort in bereavement, encouragement in time of despair, strength in weakness and joy in sorrow. The Christian life is the life worth living, not only because of the promise of heaven at the end of this mortal life, but because of the compensation which comes from living for others. This opportunity is offered to all who will accept the way of life revealed in Jesus Christ. "Come unto Me—I will give you rest."

I. W. JOHNSON.

WAS IT YOU?

In the early morning hours a picnic sailed out of an improvised harbor for a day's outing on the river. In the afternoon friends, relatives, and neighbors gathered at the harbor looking for the return of the boat that left in early morning. They were crowding the pier. Presently there was a scream of distress. A child had fallen overboard. A lad in the rear, quite a ways from the river's bank, heard the scream. He seized a long rope, tied one to his belt, threw the other end to a member of the party standing on the pier, plunged into the river and caught the child just as she was going down for the third time. He tucked her under his arm with head up, for he had been taught how to rescue a drowning person, and turned to signal the man on the pier, but alas, the man had dropped his end of the rope!

Many years ago the Christian Church launched Elon College as its supreme effort in the field of Christian higher education. The sailing has always been a bit stormy, but the church never lost hope of its success until the recent depression swept down upon us without warning. The college was pushed overboard. The church aroused itself and went to the rescue. Two years ago, June, 1935, after many discussion, long hours of conferences, and tireless efforts, the college was finally halted in its downward sweep and the signal was given but, alas, some one had dropped his end of the rope! Was that someone you?

L. E. SMITH.

PREACHING MISSION AT HENDERSON.

During the week of June 27th to July 2nd, Dr. James R. Clinton conducted at the First Congregational-Christian Church, Henderson, North Carolina, a preaching mission, which proved to be of great spiritual value to both church and community. His simple gospel message and the marvellous way by which it was presented caused Dr. Clinton to win undivided attention of his congregation.

Thursday evening after the regular service Dr. Clinton conducted, at the insistence of the Finance Committee, seminar on Finance during which he presented many, many helpful and timely suggestions.

Friday night at the closing service, Dr. Clinton presented his Dramatic Recital—a selection taken from Ian Maclaren's "Beside the Bonnie Briar Bush." This recital and its presentation was the most marvellous thing of its kind I have ever seen.

After the Recital Friday night, twenty-two volunteers met in a class room to listen to an explanation of the "Christian Campaigners" work of personal evangelism. This group will soon perfect its organization and begin active work.

It was a pleasure for us to have Dr. Clinton; we sincerely feel that the interest and enthusiasm which he stimulated will never die.

For renewed interest and enthusiasm, I suggest to every church that it secure the services of Dr. James R. Clinton.

J. EVERETTE NEESE,
Pastor.

Throngs of young people are expected to convene for the second Labor Day Week-End Youth Rally at the Moody Bible Institute, Chicago, from Friday evening to Monday evening, September 3 to 6. The 4,900 registered guests of last year, from sixteen states, Canada, and the District of Columbia, will doubtless be greatly exceeded in number, judging from the zeal and interest that marked last year's convocation.

Imperfect knowledge is the parent of doubt; thorough and honest research dispels.—*Tryon Edwards.*

CHARLES LEROY GOODELL.

A Good Minister of Jesus Christ.

[Memorial address delivered at Northfield, Mass., by Dr. Charles E. Schaeffer, Secretary of the Department of Evangelism of the Federal Council of Churches.]

Whenever the leaders in Israel desired to rally their followers to fresh loyalty and devotion to their ideals, they pointed them back to their fathers. The heroic deeds of valor and the feats of victory in the past were the wells out of which they drew fresh water for the inspiration of the present. The writer of the letter to the Hebrews was especially fond of recalling the names and the memories of those who were pioneers of the faith. In grand procession these pilgrims of God march before our eyes and their lives inspire us to nobler action and deeper devotion. "Remember your leaders" writes this unknown author, "the men who spoke the word of God to you. Look back upon the close of their career and copy their faith."

We are met here amid these hallowed surroundings to remember one of our leaders, one who spoke the word of God to us, one whose victorious and unusually useful life came to its close on April 26th of this year and whose great faith is most worthy to be copied. In a sense, it is indeed difficult to describe adequately the character and the career of Dr. Charles Leroy Goodell. He was no ordinary man. He towered above his contemporaries like an Alpine peak towers above the lesser hills. His life was so many-sided and his work was so manifold. He combined in himself the elements of greatness and goodness and graciousness which endeared him to all who were privileged to move within the charmed circle of his gracious personality. But in another sense it is comparatively easy to trace the lineaments of this man. While he had secret places and deep reserves in his nature, he had no secrets. He was an open book, known and read of all men.

He had first of all the advantage of having been well born. In Dudley, Massachusetts, on July 31, 1854, a man child was born to Warren and Clarinda Goodell. They were a sturdy New England family, pious and frugal who laid good foundations of physical, mental, and moral qualities in their children. Those of us who were close to Dr. Goodell often heard him speak of the old home in which he was reared. He said: "It was bounded on the east by supplication and on the west by thanksgiving." How often we heard him tell his audiences of the way in which the Sabbath day was spent in his boyhood home. "Morning prayers a little more spiritual than on other days, and then the singing of the great hymns of the Church with the family grouped around the Melodeon or the piano. Then the ringing of the bell high up in the country steeple. After Church and Sunday school were over it was not so bad of a summer afternoon to lie amid the clover with the fragrance in your nostrils and watch the fleecy clouds as God drove them like spotless flocks in azure pastures; or to count the swallows as they circled to their homes in the chimneys or their nests under the eaves, and then, if you had been good all the week, there was the promised trip to the graveyard." Upon such foundations of most beautiful Christian home influences, he faithfully built the superstructure of his great life and work. His native and acquired qualities peculiarly fitted him for his chosen profession—the Christian ministry.

After studying in a number of New England schools, he was ordained as a minister in the Methodist Episcopal Church in 1879 and assigned to a small parish at Acushnet, where he served for one year. Then followed eight years of ministry in three churches in Providence, Rhode Island, eight years in two churches in Boston, then six years in Brooklyn, eleven years in Calvary Church, New York, and five years in St. Paul's Church, New York. From 1919 to 1935, a period of 16 years, he served as the efficient and beloved Secretary of the Department of Evangelism, making a total of 55 years in active service in the ministry, of which 39 were spent in the pastorate.

He was indeed "a good minister of the Lord Jesus Christ. No one ever mistook him for anything else. In his appearance, in his attitude and bearing, in his walk and conversation, he never concealed nor betrayed his high and holy calling in the Church. With St. Paul he could say: "I magnify my office."

He had the advantage of size. Nature had dealt very generously with him in his physical framework. Like Barnabas "he was tall and towering." Of Phillips Brooks they said that "when he walked across the campus at Cambridge it looked as if a walking tower was approaching them." When Dr. Goodell walked down the Church isle in front of a procession of recruits whom he had won for Christ and the Church, or when he mounted the pulpit platform, his physical presence at once commanded attention and inspired the confidence and assurance of all present. His ample chest sheltered a large and loving heart. In it he found room for every worthy cause and call and when his hand was offered, and yours went to his, his completely covered yours.

In spite of his being before the public most of his life and being privileged to address audiences of great size and quality, he was the most timid and backward of men. "More than once," says he, "have I walked around a city block before I could get up courage to go to the door and talk to a man about his soul's interest." With a temperament that shrank from notoriety, he would stand on the steps of the City Hall of New York City and preach, or standing on the seat of an automobile in Wall Street under the windows of J. P. Morgan's office, he would proclaim the unsearchable riches of Jesus Christ to a surging crowd.

He was gifted with a voice that was resonant and vibrant. Its rich tones were ample to fill the largest church, or auditorioum, and when he spoke he carried conviction in the very accent of his words. His audiences hung with rapt attention upon his well constructed sentences, and he moved his hearers like the wind sways the treetops. He spoke the words of wisdom and truth. His utterances were steeped in scripture and were couched in the choicest literary form. He was a matter in his art. He was an artist in the field of diction. "Craftsman's art and music's measuse for God's pleasure" did he design. He had coined many phrases and sentences of pith and point which ever stood ready to do his bidding. It seemed as if he could just reach out somewhere into space and call them in at will and weave them into the fabric of his discourses. His sermons and addresses were mosaics of rich and beautiful patterns. He knew biography and seemed to walk in the company of the celestials. Wesley and Whitfield and a host of others formed the goodly fellowship of saints who attended him on his way. He knew Bunyan's "Pilgrim's Progress" almost by heart. We shall never forget how once in this very place he quoted the words of Mr. Valient-for-the-truth: "My sword I give to him who shall succeed me in my pilgrimage; my courage and skill to him who can get them; my marks and scars I carry with me to be my witness that I have fought His battles who will now be my rewarder." Or those other words of Bunyan in which he describes the preacher with "His eyes are uplifted to heaven, the open Bible is in his hand, the word of truth is upon his lips and

(Continued on page 9.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

WHAT IS THE MATTER WITH THE METHODIST CHURCH?

Writing in the North Carolina Christian Advocate July 8th a correspondent, J. J. Boone, asks the question given above as the heading of his article. We wonder if Mr. Boone didn't ask a question that is pertinent to our Congregational - Christian Church and to the other churches of our day? Then that which is more to the point in the opinion of this scribe, Mr. Boone answers his own question in these words: "It seems that we have lost our passion for souls. We do not any more suffer over the sins of other people." We may talk all we wish about the morality and the immorality; social justice and injustice and all the rest of it as much as we will, but the history of the past as well as the Holy Scriptures teach that the one hope of the church, and of society is evangelism, a passion for our souls, a suffering and an anxiety on the part of those who have accepted Jesus Christ as the Way, the Truth and the Life, for those who have not done this vital thing. But without commenting further we quote in full Mr. Boone's question that he puts to his own people and his comment thereon, which is in full as follows:

"We have never had a more efficient ministry intellectually. The church has never had better buildings and equipment than now. Our Sunday schools never had better trained teachers and workers. Our churches and various organizations were never better organized. Never before did we have more conferences, schools, and get-together meetings than we are now having.

"In spite of all this efficiency we can feel our foundations slipping. A few years ago we were first in every field. Today we stand in percentage way down the line. During 1936 the Baptist denomination gained in membership 140,308. The Reformed Church gained 81,958. The Lutherans gained 43,905. While the Methodists gained 41,798.

"For the last fourteen years our church has lost out of her Sunday schools 150,000 students.

"There has been a shameful loss in our missionary offering. It seems that we have lost our passion for souls. We do not any more suffer over the sins of other people. We are in a large measure dead to moral and social issues. In the counties in North Carolina that have voted for legalized liquor, more than 50 per cent of our ministry did not make a vigorous protest.

"Please tell us what is the matter with us. Is it our system, our educational institutions, or the stage of our growth and development?"

J. O. A.

MISSIONARY OFFERING.

WEEK ENDING JULY 10, 1937.

Sunday Schools.

Lebanon, Semora, N. C.	$	1.15
Winchester, Va.		4.42
Graham, N. C.		2.61
Waverly, Va.		4.00
Mt. Pleasant, Vass, N. C.		.61
Linville, Va.		5.54
	$	18.33

Individuals and Churches.

Old Zion, Norfolk, Va.	$	6.65
Beulah, Buies Creek, N. C.		3.16
Ingram, Va.		3.55
First, Portsmouth, Va.		30.00
	$	43.36

Mountain Work.

Bethel Church, New Hill, N. C.	$	3.00
Total for week	$	64.69
Previously acknowledged		15,499.78
Total since Sept. 1, 1936	$	15,564.47

J. O. ATKINSON,
Mission Sec'y.

THIRD QUARTERLY REPORT OF THE NORTH CAROLINA WOMAN'S MISSION BOARD.

JUNE 30, 1937.

Women's Societies.

Big Oaks	$	3.75
Bailey Grove		2.50
Biscoe		4.50
Circular Congregational, S. C.		12.96
Durham Cong-Christian		42.65
Erskine Memorial		60.00
Elon Cong-Christian		63.42
Esther Church (New)		4.05
First Cong., Asheville		35.00
Flint Hill		1.36
Fuller's Chapel		10.00
Greensboro First Christian		75.00
Ingram, Va.		4.85
Lynchburg, Va.		5.00
Mt. Zion		5.00
Palm St., Greensboro		10.00
Park's Cross Roads		5.00
Piney Plains		5.30
Pleasant Hill		9.11
Pleasant Ridge (Guilford)		5.00
Pleasant Ridge (Randolph)		2.30
Raleigh		50.00
Ramseur		11.09
Reidsville		32.50
Sanford		21.00
Shallow Well		16.00
Salem Chapel		2.50
Turner's Chapel		10.00
Union Virginia		14.60
Wake Chapel		19.40
		543.84

Young People.

Durham Cong-Christian	$	9.92
Greensboro First Christian		11.46
Wake Chapel		10.00
		31.38

Willing Workers.

Durham Cong-Christian	$	8.54
Greensboro First Christian		3.40
		11.94

Willing Workers (Jrs.)

Durham Cong-Christian		6.25

Cradle Roll.

Durham Cong-Christian	$	3.57
Greensboro First Christian		5.75
		9.32
	$	602.73

Special Offerings (April)

District Rallies:

Alamance	$	5.15
Chatham-Lee-Moore		2.50
Durham-Wake		4.42
Guilford		3.42
Halifax		8.27
Randolph		4.08
Vance-Warren		2.50
		30.34

Silver Anniversary Offerings.

Parks Cross Roads	$	25.00
Piney Plains		4.50
Ramseur		16.00
United Church, Raleigh		50.00
		95.50
Total Receipts	$	728.57

Disbursements.

Mrs. H. S. Hardcastle for Silver Anniversary	$ 95.50	
Mrs. H. S. Hardcastle Apportionment and Off., June 30	633.07	
	$ 728.57	$ 728.57

MRS. C. H. STEPHENSON,
Treasurer,
1410 Hillsboro St., Raleigh N. C.

THE GIFT REVEALS THE GIVER—A MEDITATION.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

This verse tells of the greatest gift the world has ever known. Other passages from God's Word march in procession before the mind:

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—I John 4:9.

"Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

"Without shedding of blood is no remission."—Hebrews 9:22.

"Wherefore he is able also to save them to the uttermost that come unto God by him."—Hebrews 7:25.

"No man hath seen God at any

time; the only begotten Son . . . he hath declared him."—John 1:18.

The mind clings to the thought, God's Gift, even Jesus, reveals God to me; then is it not true that my gifts reveal me to God?

Jesus, God's Gift, reveals to the human heart far more of God than mere paper and ink can ever convey. Four characteristics of God the Father are definitely revealed in His Gift and are all suggested in the words of John 3:16.

1. God's Gift Reveals God's Love—

"God so loved . . . *that he gave his only begotten Son.*"

"*God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*"

2. God's Gift Reveals God's Vision—

"*God so loved* The World *that he gave his only begotten Son.*"

"*Go ye into all the world, and preach the gospel to every creature.*"

3. God's Gift Reveals God's Wisdom—

"*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him* should not perish."

"*The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.*"

4. God's Gift Reveals God's Power—

"*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but* have everlasting life.

"*He that believeth on the Son hath everlasting life.*"

If Jesus, the Gift of God, reveals to us God's love for us, God's vision of the needy world, God's wisdom in providing a way of escape from sin, and God's power to save, surely our gifts also reveal us to God.

Take a backward look at your gifts of the past year, to test yourself by them. Center your thoughts on the gifts which you plan to bring in the coming year as gifts to Him, week by week and month by month. Ask yourself: What do my gifts reveal of my love for Him who gave all for me, of my vision of this sin-stained world, of my knowledge of the way of salvation, and of my faith in God's power through Christ to save all men everywhere. If you are not sure that the revelation made through your gifts is in line with what you feel in your heart, will you sacrifice even more, until you are confident that, seeing the gifts, God will know the depth of your love. Then you will know the secret which Jesus sought to disclose, but which has been kept from many of us:

"*It is more blessed to give than to receive.*"

—*Adapted from Janie McCutchen, in "The Presbyterian Survey."*

CHARLES LEROY GOODELL.

(Continued from page 7.)

the world is upon his back." Like a diver he would plunge into the Bible or into some sacred literature and bring forth pearls of rarest charm and beauty—hidden manna which nourished his own soul and the souls of his hearers. Some of those treasure trovers he would delight in like a merchant man dealing in goodly pearls. Can we not still hear him say? "Sayest thou this of thyself or did another tell it of me?" "The well is deep and thou hast nothing to draw with." "If thy heart be like my heart, give me thy hand." "It matters little how excellent the fuel if the fire is out?" He was especially fond of quoting Birrel's words that Wesley "traveled more miles to bring the gospel to the lost than any other man who ever bestrode a beast" and Wesley's own words, "My heart was strangely warmed." In his volume of sermons "Pathways to the Best," published in 1907, occurs this sentence: "The need of the hour seems to be not so much more light as more sight." I presume he made use of that expression and others of equal pungency and power thousands of times in his public utterances, as well as in his writings.

Dr. Goodell's temperament was poetical, rather than philosophical. Dr. Richard Green, the historian says of Edmund Burke, the great statesman, "The ground work of his nature was poetic; his ideals, if conceived by the reason, took shape and color from the splendor and fire of his imagination." Dr. Goodell was a poet, rather than a theologian. He conceived truth sentimentally and poetically rather than speculatively and philosophically. "It is the heart that makes the theologian" to quote Paschal. Logic often leaves one cold, but truth passing through the emotions carries with it warmth and radiancy.

An open heart and hand,
A noble life, a single faith
These are the lovely litanies
Which all men understand.

Another characteristic of Dr. Goodell was his catholicity of spirit. He belonged to no class and kept aloof from petty party lines, a fearless champion of the truth, and a dauntless advocate of the principles which he cherished. He was tolerant of the views of others, and any difference which existed in no wise estranged him as a personal friend and brother. All circles claimed him, for he had the wit to win. He drew a circle and took them in.

This catholicity of mind and heart and this conciliatory attitude came to noble expression when he became the Executive Secretary of the Department of Evangelism of the Federal Council. He entered into this general field of Evangelism when the old methods were being repudiated and when Social Service and Religious Education were putting forth their rival claims for major emphasis in the program of the church, but he never had any serious quarrels with their advocates. He might have easily wrecked the whole house of Evangelism if he had been more of an ecclesiastical iconoclast. But his irenic and conciliatory nature and attitude enabled him to steer safely through this Scylla and Charybdis which lay in the path of Evangelism. With him it was not "either-or" but "both-and." By this policy he disarmed his opponents and silenced his critics, and "those who had come to scoff remained to pray."

Time will permit me only to make mention of two other phases of his ministry. The one was that through the printed page. He wielded a facile pen, and was a ready writer. His first book, "My Mother's Bible" was published in 1891 when he was 37 years of age. More than a dozen other meritorious volumes followed—nearly all of them bearing on some phase of evangelism.

As a crowning feature of his long and useful career came his radio ministry. The winds were his messengers and the waves of ether the bearer of his messages. Literally millions of people in near and distant parts of the earth "listened in" while this Shepherd of the Air discoursed on divine things. Thousands of letters of appreciation and inquiry came to his desk, and perhaps his Sabbath reveries were more widely heard than the voice of any man who has ever lived.

Dr. Goodell was a good man in every sense of the word, full of faith and of the Holy Ghost. The Shunamite woman, watching Elisha, said, "I perceive that this is a holy man of God that passeth by us continually." "He was a burning and a shining light" and we were happy to walk in his light for a season.

On April 26th he quietly and peacefully passed on into the great Beyond. He once wrote "Death is only crossing a seam in the carpet, passing

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

EASTERN VIRGINIA S. S. AND C. E. CONVENTION.

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference will be held with Liberty Spring Christian Church, near Suffolk, Virginia, on Tuesday, July 20, 1937.

A worthwhile program has been prepared, and it is hoped that every church in the conference will have a representative delegation.

The work carried on by this convention is essential to the growth of our constituency, and it is essential that our local churches support it both by having a full representation present and by their financial assistance.

HOME AGAIN, WHAT NOW!

The Elon Leadership Training School is over, and numerous young people have returned to their local churches and societies to undertake the responsibilities of putting new life into their activities. Those were happy and enriching days at Elon. They were filled with courage and new experiences. The pleasant memories of study, of worship, of play, and of fellowship together will linger on in our minds. I feel sure that our delegates have a better understanding of the brotherhood of man and the Fatherhood of God. From the boundless and courageous good will of the School there is no doubt in my mind but what some of the following are the greatest assets throughout a lifetime: friends, health, sterling qualities of character, and a highly developed spiritual insight. It was a privilege to share in the experiences of our leaders who possessed such qualities and who were of a high calibre. We were inspired by their leadership, their dynamic personalities, and their wealth of spiritual contributions. With renewed strength in our hearts, our minds, our bodies, and our souls, what shall we do, young people? Shall we endeavor to carry on, or shall we let our enthusiasm die? Where our leaders left off, do we have a responsibility to carry on? If so, what is it to the church, to God, and to man? A poem entitled "The Better way," written by Miss Dora Byrons, of Pomona, Florida, in 1935 while attending the Elon School and under its inspiration, leaves us in a thoughtful mood. Which way will you seek?

Two men once walked side by side,
behind the Christ who trod
A hillside path to Calvary,
To suffering, and to God.
One man walked but with the crowd,
followed where it led;
The other saw an humble cross
far ahead,
With the crowd one soon returned,
weary from the day,
But in the darkness one remained
to watch and pray.

We also walk a hillside path, a
path that Christ has trod
A path of life that leads us up
to suffering, and to God.
Do we but follow like that crowd,
follow where it led;
Or do we glimpse an humble cross
far ahead?
And when the darkness in our lives
covers up the day,
Will we go downward with the crowd,
Or seek the better way?

MARVIN MCCAULEY,
Sup't of Service,
E. North Carolina.

PUTTING CHRISTIAN IDEALS INTO OUR FRIENDSHIPS.

CHRISTIAN ENDEAVOR TOPIC
FOR JULY 25, 1937.

SCRIPTURE: Prov. 17:17; 18:24; John 15:13.

Daily Meditations—

Monday—"Think On These Things"—Phil. 4:8.

Tuesday—"Frind of Publicans and Sinners"—Matt. 11:19.

Wednesday—"What Do Ye More Than Others?"—Matt. 5:43-48.

Thursday—"Be the Friend of God"—Jas. 4:4.

Friday—"Love"—I Cor. 13.

Saturday—"True Friendship"—Prov. 17:17.

We recall how that in discussion of last week Jesus was and is the friend of all. He was called "the friend of publicans and sinners." He is a true friend because He is ever ready to help in time of need. We call to mind the proverb: "A friend in need is a friend indeed."

The only real way of understanding people is to be friends. Probably we do not like certain traits about people. But can you realize that all of us have some traits which are not so desirable? The ideal of friendship is to overlook faults of others and be true to people. It is said, "A friend is one who knows all about you and still loves you." This being true, we must necessarily love some people who are a bit unlovely.

To an abiding friend, we must be trustful. We cannot listen to idle gossip and become busy-bodies who delight in carrying rumors about other people's names and character and still bear the ideal of friendship.

To Think About—

1. How will a true friend act?
2. How may friendship be proven?
3. Does selfishness have any part in friendship?
4. Is true friendship something that is easily broken?

Suggested Hymns—

"What a Friend We Have in Jesus"
"The Touch of His Hand on Mine."
"Love Divine, All Love Excelling."

S. E. M.

A SUGGESTION TO PREACHERS.

One of the easiest faults for the preacher to indulge in is that of pouring forth words into space, to an audience *in general.* During the D. L. Moody Centenary, observed this year, the evangelist's power over an audience is constantly mentioned. One admirer records: "His listeners waited on his words in a spirit of eager expectancy, and no man living in America, in those days, could hold an audience with a firmer, surer hand than Dwight L. Moody."

While Moody preached before thousands, he always addressed an individual. "He would pick out this or the other person in the audience," says Bradford, his biographer, "and fire his quick words at him."

The effect of this method upon the rest of the audience was electric. Frequently the individual would not know he was being addressed. It is probable that generally he did not know it. And certainly the congregation did not. But the electricity was there just the same. Preachers! try it some time. And ask the Spirit of God who is the Spirit of power to bless your effort. The suggestion comes from the practice of Moody.

Beware what you set your heart upon. For it surely shall be yours.
—*Emerson.*

The conscientious plodder is nearly always outdistanced by the fellow who stops occasionally to analyze and plan.—*W. J. Cameron.*

Sunday School

By Rev. H. S. Hardcastle

GOD ENCOURAGES A LEADER.

Lesson III—July 18, 1937.

Golden Text: *The Lord will give strength unto his people.*—Psalm 29:11.

Lesson: Exodus 3:13-6:1.

Beyond the mount of vision there lies the valley of service. God had revealed himself to Moses in the burning bush; now He commissions him to go back to Egypt to deliver his fellow-countrymen from their bondage. Every privilege involves responsibility. God gives that we may use. God empowers that we may act. God demands much of those to whom he gives much.

Moses might well hesitate in the light of the great task. Who indeed was he, a fugitive criminal, and an unknown herdsman, that he should stand before the mighty Pharaoah of Egypt, and lead a people out of bondage? There is quite a difference in the spirit of the young man who hastily struck down the Egyptian who struck down his fellow-Hebrew, the chivalrous youth who defended the daughters of Jethro against the shepherds, and the man of mature judgment who now stands abashed in the presence of his great task. It was not false modesty; it was the instinctive sense of insufficiency which every truly great man feels when he receives a divine commission from God. Moses' forty years in Midian had helped him to see the larger significance of the moral enterprise to which he had been called. It had also made clear to him that it was not to be by high-handed violence and bloodshed that social problems of his day were to be solved. Only patience and indiscourageable purpose, aided and abetted by the divine presence and power could solve the problem. Many a modern high-handed labor leader can learn a valuable lesson from this man Moses.

"Certainly I will be with thee." The assurance of the divine presence and help—that is all that any man can ask, and it is all that he needs, as he undertakes a great commission. Let a man be sure that he is within the divine purpose, and it does not make much difference who is against him, or the odds that are against him. If God be for us, who can be against us?

"Thus shalt thou say *I am* hath sent you." God is a personal spirit, self-existent, a living presence. Our modern world needs to recapture the sense of God as a person, as a Living, Loving Person, a Spirit and a Presence, over and above and beyond things and other persons. An impersonal god or mere idea will not meet the need of hungry hearts today or any day.

"The God of your fathers . . . the God of Abraham and Isaac and Jacob . . ."—There were sacred associations and great experiences connected with these names. This was the God who had made a covenant with the forefathers of this people, and who had kept his promises and manifested his presence to their children. Happy is the young person or the boy or girl to whom the God of his or her father means something, in whose mind God stands for a reality.

Leaders may be called of God, commissioned by God, and assured of God's presence, but there come times when they need to be encouraged. The spirit is willing but the flesh is weak. Physical weariness, bitter resistance, ingratitude, a sense of futility—a hundred and one things rise up to haunt and harass them. But God will not leave them or forsake them. As he gave Moses unquestionable evidence of his presence and his power, so will he quicken the lagging spirits of those whom he has called to his work. God will not leave his children without his witness.

"O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant, but I am slow of speech, and of slow tongue." Moses was not the last man who thought that eloquence was a prerequisite of the servant of God. There are still those who think that the ability to speak with the tongues of men and of angels is the most important thing in the world. To be sure it is desirable that one shall be able to use chaste words and beautiful language, that one may be able to speak with persuasion and ease in behalf of the Kingdom. But there have been, and are legions of men and women, slow of speech, and not eloquent at all, who by integrity of character and faithfulness of service and humility of spirit, and sheer goodness of life, have done great things for God. Many a minister who is eloquent is not to be compared with some quiet, faithful shepherd of the sheep. And many a Sunday school teacher who can speak glibly and fluently is not nearly as fruitful as is some modest, quiet spoken man or woman with love in the heart. Though we speak with the tongues of men and of angels and have not love, we are become as sounding brass and tinkling or clanging cymbals. In like manner, impassioned orators and eloquent agitators are not doing nearly as much for labor and social justice as are those who patiently and sacrificially are working for the coming of the Kingdom. The Kingdom does not come by eloquence but by sacrifice.

Moses and Aaron— God's team of workers, the one the compliment to the other in his work. Thus it has so often been. Jesus himself sent out his disciples two by two. Paul and Barnabas, Barnabas and Mark, Paul and Silas. And how true it is in the so-called secular relations of life. Many a man, and many a woman are incomplete in themselves, but in each other they find that which completes their lives. And God uses them in a far more effective way than simply as two individuals.

The darkest hour is just before dawn. There are meanings in God's seeming delays. Things never looked blacker for the Israelites than just before Moses appeared to lead them out of bondage. Pharaoah had doubled their labors in mere spite and hate and their burdens seemed more than they could bear. But God had seen and heard and cared and He was about to deliver them. He waited only until his chosen servant had come to the day of visitation, when out of the experiences of his early youth, and his life in the desert, and his experience of God, he should go forth to carry out the will of his Lord. In the fullness of time God sends forth his man. Out of the welter and the chaos of these times there will come a deliverer for God's people. Even now there stands in the background some one whom God has purposed as his chosen leader for these troubled times. Let us wait on the Lord and take courage.

A CONFESSION BY DR. D. L. MOODY.

"Friends, before beginning tonight, I want to confess that I yielded just now to my temper, out in the hall, and I have done wrong. Just as I was coming here tonight, I lost my temper with a man, and I want to confess my wrong before all of you, and if that man is present here whom I thrust from me in anger, I want to ask his forgiveness and God's. Let us pray." Moody's son, in his biography, informs us that the man referred to had grossly and deliberately insulted his father. But Moody's confession reflects not a hint of excuse or self-vindication for resenting the insult, and the meeting that followed was a scene of unusual blessing as a result of such a straightforward Christian confession.

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

From Foundations to Turrets.

"Him that is weak in the faith, receive ye . . . for one believeth that he may eat all things; another, who is weak, eateth herbs . . . Let not him which eateth not, judge him that eateth, for God hath received him."—Romans 14 : 1-10.

This text is the gospel of ministry of love and of toleration. Paul, the great theologian, would no more teach theology to new beginners than he would give strong meat to babies, or calculus to kindergarten. He had a great sense of fitness of things and of due proportions.

The Christian worker must have an equal sense today. And the new Christian must likewise learn first principles and build upon them Christian character. Many a young Christian has backslidden because he has never built this way. If one in the beginning has to correct misinformations and go into the elements of faith and doctrines, he will make but one progress. First, make the foundations sure and then build the walls through daily faith and practice.

Prayer—Heavenly Father, we revere Thy truth as it is in Jesus Christ. Grant unto us Thy wisdom that we may know how to build our characters up in Him and likewise may we know how to impart the same truth to those whom it is our privilege to teach. *Amen.*

TUESDAY.

Our Might.

"This is the work of the Lord . . . not by might, nor by power, but by my spirit, saith the Lord of Host."—Zech. 4 : 6.

One of the greatest lessons of Christian experience is the failure of our own resources and the success of God's. How often, Christians everywhere testify how they have failed in their plans when they have forgotten God, and how often they have succeeded when they have taken God with them.

The history of Israel gives us many pictures of great victories in wars; but only when God was with them. All powers come from Him and they must be guided by Him to happy conclusions. The great will of the Lord today is not that men shall fight at all, save that bloodless battle against sin. But we shall never conquer of our own strength, nor by fighting. He is our Commander. He stands by our side. Obey Him and we shall conquer.

Prayer—Make us courageous, O God, but make us courageous for Thee. *Amen.*

WEDNESDAY.

God Standing By Us.

"The words that I have spoken unto you, are spirit and life."—Jno. 6 : 63

The weaknesses of our flesh often remind us of that rediculous saying "Here goes nothing." This life of the flesh is truly only a vapor that is soon gone like a mist. And yet, how great is this nothingness if God is standing by!

Today we are told that the words of our Saviour are spirit and life. If we have His Word in us, the light of our life, we have Him in us, and we have all that He can mean to a believing soul. In this God is always standing by.

Prayer — Dear Heavenly Father, spirit of all life, come to our hearts and abide there, and bring with Thee Thy life, Thy light, and the glory of heaven. *Amen.*

THURSDAY.

Ambition for Our King.

"In every place incense shall be offered unto My name, and a pure offering."—Mal. 1 : 11.

The world is hearing a lot these days of international relationships. Pan - Germanism, etc. . . . why shouldn't we have a greater emphasis on Pan-Christianity?

To be sure we don't blame earthly monarchs for being eager about their countries and their interests in other countries. We do not blame Americans for being one hundred per cent Americans. But even so, every one should be enthusiastic for the King of kings, and ambitious for His rule in the hearts of men. Christians: let us make ourselves more enthusiastic for the winning of souls to the glory of the King of kings.

Prayer — Dear Heavenly Father, forbid that we shall be laggards in Thy kingdom. Help us to make Thy kingdom our own. Help us to be exalted with it, in the name of Christ. *Amen.*

FRIDAY.

The Work of Patience.

"Let patience have its perfect work, that ye may be perfect and entire, lacking nothing."—James 1 : 4.

Patience is very sadly imperfect. It is hard for us to wait for anything in this tense age. Above all it lacks the love that "bears all things."

Notwithstanding the imperfection of patience, it is one of the most potent factors in the perfecting of character. To whatever extent we are able to exercise it, it shines with a soft, steady and wonderfully harmonizing glow. And, if we are to understand our text, it is the agency that makes perfect, "lacking nothing."

There is much to make us impatient—disappointments, failures, pain, defeats, injuries, losses, waitings, desire to achieve, and delayed results. Yet, whatever our condition, Christ calls upon us to contemplate how beautiful it is to be serene and trustful. As the Holy Spirit may dwell in us we can draw from His infinite resource this dauntless peace and purpose.

Prayer—Forgive us of our impatience, Our Father, who art so patient with us. In the name and patience of Jesus we ask it. *Amen.*

SATURDAY.

Lofty Righteousness.

"Thy righteousness also, O God, is very high."—Psalm 71 : 9-19.

Every sincere soul is humbled when he thinks of his sins. His failures are many. His shortcomings are shameful. His weakness and wickedness drag him down to the ground.

How blessed then, to remember that God's righteousness is very high! It is infinitely above the possibility of evil. It is so resplendent, so vast, that He can share it with all the creatures He has made.

No soul, however debased, but can reach up and clasp the righteousness of God, and be lifted by it above all his meanness and foulness, and his despair, and his sin.

Prayer—Thou art never too high for us, O Thou that sittest in the heavens, though we sit in the slime of the pit. For Thy love, O God, can reach from the loftiest height to the most terrible depths. *Amen.*

—*Amos R. Wells.*

SUNDAY.

In Our Own Country.

"For Jesus himself testified, that a prophet hath no honor in his own country."—John 4 : 39-45.

The Son of God met with no honor in His own country. He was driven from Nazareth. He was crucified in Jerusalem. And if He, the world's Redeemer, was thus ill-treated by the

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

A RICH HERITAGE.

By Rev. John G. Truitt, D. D.

[Preached by the sixth pastor of the Suffolk Christian Church upon the occasion of its 76th anniversary.]

Our Suffolk Christian Church was established in November, 1860. So rich is our heritage I deem it worthwhile to review a few things in the history of our church. When the government of the United States was thirteen years old, Rev. James O'Kelley and about thirty other ministers began the formation of the Christian Church. That was 144 years ago. In the year 1794, two years later, they met at Old Lebanon Church, in Surry County, Virginia, and adopted the principles for which our church has stood from that day to this. At that time they numbered about 1,000 members, scattered well over Virginia and North Carolina.

Fifty-three years later, in 1847, the "Southern Christian Association" was organized to embrace all of the smaller organizations and conferences. This gave place to the "Southern Christian Convention" which was organized in Alamance County, North Carolina, in October, 1856, at Union Chapel. Rev. Edwin W. Beale, whose name is well known by many in this congregation was one of the lay delegates to that Convention. The Rev. Dr. W. B. Wellons, who later became the founder and first pastor of this church, was one of the leading spirits in the organization of that Convention, and became its first president.

May I quote from the words of an Eastern Virginia Christian Conference minister, Rev. R. H. Holland, grandfather of Dr. Gilmer G. Holland, of Holland, Virginia, a passage which will show something of the spirit with which our forefathers worked in this great Church of ours in the days before the Suffolk Christian Church was organized. "I was in company with a number of delegates to the first Southern Christian Convention which was to meet at Union Chapel, Alamance County, North Carolina. Among the number present there were the aged and venerable ministers, Uriah Rawls, and Mills Barrett. On our way we stopped at the well known, and popular "Yarboro House" in Raleigh. During our short and pleasant stay there Dr. Wellons secured of the accommodating proprietor a large and convenient 'Upper room,' and proposed a short season of prayer and a pleasant interchange of thought about the contemplated work before us, that we might arrange and systematize our efforts, and work understandingly—We thought the circumstances of the occasion, the business that had called old and infirm veterans of the cross from their homes, was of too much importance to enter into unaided, or without asking and having some assurance of Divine wisdom, direction, and strength.

"Our deliberations together for the good of our Zion, the solemnities of that hour, the pleasant and sacred emotions that came over me as we entered that room, and as the tender, mellowing, yet solemn tones of Dr. Wellons' voice was heard, are still fresh in my memory. When he reverted to the fact of our separation from our families, the laying aside our business, and our cares, and our starting out on a grand mission to convene on such an occasion without a precedent in our history, and none before so fraught with such weighty considerations, we felt the need of a short season of prayer—of holy communion with God, importunate pleading for assisting grace, and the envoking of the Divine direction, in this time of special need. Whereupon the Rev. Uriah Rawls, the aged servant of God, decrepid by affliction, led us in a most fervent, feeling and solemn prayer . . .

"In my imagination I can now see Dr. Wellons as he led us, and as we ascended the stairs, as he opens the door, as he then stood up in our midst with his manly form, in his peculiar posture, easy jestures, and his well known voice broke the silence of that hour, as he, in a short and appropriate speech, spoke of the object of the meeting and how we should feel, and act. And well do I recollect as Rev. Uriah Rawls, that old veteran of the cross, with his whitened locks, stood up to pray (as he could not kneel from the effects of disease) as his face was turned heaven-ward, and his uplifted hands all distorted and drawn by severe affliction, were held in earnest, holy pleading, and his strong and well modulated voice greeted our listened ears, in simply holy utterance, and as our devout solicitation went up to Him who heareth and answereth prayer, and a new inspiration was gathered from that sacred hour."

I have just read you a very interesting page from the *Life and Labors of W. B. Wellons* by J. W. Wellons and R. H. Holland. This passage interested me because of the many things I observed from it: (1) The spirit of real earnestness and zeal with which they went about their work, (2) The fact that it meant several days away from their families, and business did not keep these ministers, and lay-delegates from attending the important sessions of the church councils, (3) The fact that since they had a night to spend in a hotel they engaged a reception room, and spent part of it in conference and prayer, (4) The fact that some very old ministers, drawn and suffering from rheumatism and old age were in that company, and (5) The fact that there was at least one very young man, Edwin W. Beale, only 23 years of age, in that company as a regular lay delegate, and considered one of the "leading laymen" of his conference. Thus, our church is living true to a noble tradition when we have both the young and old in important positions in our church. One of those delegates, a very old minister, was the first president of the Eastern Virginia Conference, which was organized at Cypress Chapel, May 25, 26, and 27th, in 1819, which was 38 years prior to that time—that delegate was the Rev. Mills Barrett. Dr. W. B. Wellons was elected the first president of the Southern Christian Convention.

Let us look briefly at one of the important dates in the life of the founder of this Suffolk Christian Church.

Rev. W. B. Wellons, D. D., was born in Sussex County, Virginia, November 9, 1821. He lived to be only a little more than 55 years of age, having died February 16, 1877. He was ordained a Christian minister at a session of the Eastern Virginia Conference held at Cypress Chapel, 1846, at the age of 25 years. He organized Bethlehem Christian Church when he was 26, and he organized the Suffolk Christian Church when he was 38, in October, 1860. Dr. Wellons organized several others of the churches of the Eastern Virginia Conference. At the age of 32 he founded the Female Seminary at Holy Neck, with $2,000 he received at Conference for that purpose; at 34 he became editor of The Christian Sun. At 39 he was pastor of Suffolk, Bethlehem, Berea, Cypress Chapel, and Antioch, besides being editor of The Christian Sun, president of the Southern Convention, a leader in his Conference, and the

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The cry of the little children still comes to the Christian Orphanage for help. Mothers in distress come and plead for the Christian Orphanage to take the little fellows that they cannot provide for. It is often really pathetic. But the orphanage can only do a limited amount of work with the small income it has. The larger the income the more children we could care for.

We took in three little children sometime ago and they were so frail and their little bodies were so thin they looked pathetic. They are bright in mind and active too, and with the proper food and milk to drink, we hope to build them up to be strong and healthy.

We wish we could come to the rescue of all worthy appeals when need and distress has visited a home and the children are left helpless, but it is impossible. We do try and reach the most needy cases where it is a case for the Christian Orphanage to handle.

To invest in children is one of the finest investments we can make.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 15, 1937.

Amount brought forward		$8,117.34
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Happy Home	$ 3.25	
Bethlehem	3.55	
Burlington, B. E. Jordan, Thanksgiving pledge	10.00	
Durham	24.51	
Mt. Bethel	2.10	
Burlington	24.26	
Lebanon	.75	
		68.42
Eastern N. C. Conference:		
Oak Level	$ 1.00	
Turner's Chapel	2.63	
Christian Light	3.50	
Auburn	4.03	
Cary	.78	
		11.94
Western N. C. Conference:		
Ramseur	$ 6.26	
Graham	1.17	
Pleasant Hill	3.71	
Hanks Chapel	6.07	
Big Oak	4.35	
		21.56
Eastern Va. Conference:		
Waverly	$ 4.50	
First, Richmond	3.87	
Old Zion	3.50	
First, Portsmouth	4.17	
Rosemont	12.25	
		28.29
Valley Va. Central Conference:		
Mayland	$ 1.00	
Timber Ridge	2.10	
Antioch	3.33	
		6.43
Ga. & Ala. Conference:		
Vaneville		1.00
Special Offerings.		
Mr. Stout, support of child	$ 18.00	
Dividend No. 4, N. C. Bank & Trust Co.	12.50	
J. F. Wagoner	1.80	
Alamance Co.	225.00	
Celeste Penny	5.00	
Mr. May, support of children	5.00	
		267.30
Total for week		$ 404.94
Grand total		$8,522.28

A CHRISTIAN—WHAT IT MEANS.

(Continued from page 3.)

Christian of today. Abraham was called "the friend of God." The Scripture tells us that "Jehovah spake unto Moses face ta face, as a man speaketh unto his friend." But if this friendship is to be ours, it must be through blameless and holy living. God cannot sin; and if we walk life's way with him, we must make our lives holy, as he is holy. To be a friend with God is life's greatest privilege, and it is worth sacrificing everything else that life holds to attain.

Then think of the blessed hope that God promises to his people. Hope enabled Paul to endure the trials and persecutions of enemies and false brethren and refer to them as "our light affliction, which is for the moment," and then go on to say: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And many other blessings does our heavenly Father have in store for those who accept the responsibilities of the sons of God.

—*Gospel Advocate.*

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Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph'ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 2.
b ch. 1. 16.
c Ps. 1. 6.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Marriages

THOMASSON-WILLIAMSON.

At the home of the bride near Buffalo Springs, Virginia, at 11: 00 A. M., June 14, 1937, Mr. Willie Floyd Thomasson and Miss Estelle King Williamson were united in marriage by the writer, pastor of the bride. The ring ceremony of the Christian Church was used. Mr. Thomasson is the son of S. R. and Grace Gillespe Thomasson of Mecklenberg County, Virginia, and is a banker of Clarksville, Virginia. The bride is the daughter of brother and sister W. P. Williamson. She was graduated from Clarksville High School and Farmville State College, and has taught for several years in her home county. It is just a little over thirty-two years since I officiated at the marriage of the father and mother of Mrs. Thomasson. Just after the marriage and the serving of a delightful luncheon Mr. and Mrs. Thomasson left for an automobile trip through the mountains of North Carolina and Tennessee. On their return they will be at home to their friends in Clarksville, Virginia. May heaven's blessings attend them.

C. E. NEWMAN.

A lie has no legs and cannot stand; but it has wings, and can fly far and wide.—*Warburton.*

In Memoriam

PRICE.

We, the members of the Missionary and Pastor's Aid Society of the First Congregational-Christian Church, of Richmond, Virginia, was made sad by the passing of our friend and co-worker, Mrs. Nolie Price.

She was a charter member of our Missionary and Pastor's Aid Society, and was generous in her giving, untiring in her efforts and a lovable Christian character.

She was the mother of one our most active member, Mrs. Claude W. Woodward, and of three sons. Many members of our church were closely related to her, thus the working together of members for the same cause of God's kingdom bind our hearts together so that when one suffers, we all suffer with them. We know that God dooeth all things for our good, therefore, in the going of our friend, we bow in humble submission and hope to meet her again in that home not made with hands, eternal in the heavens. Therefore, be it resolved:

1. That we are thankful for the remembrance of her devotion and cherish the memory of her faithful service.
2. That we extend to her family our sincere sympathy and commend them to our loving Father's care.
3. That we try to comfort them and walk in Christian love and fellowship with them.
4. That a copy of this memorial be sent to the bereaved family, a copy to "The Christian Sun," and a copy be placed on our records.

Respectfully submitted,
Mrs. P. J. KERNODLE,
Mrs. ANNIE BROWN,
Mrs. ANNIE VIRDUN,
Mrs. G. B. GANZERT,
Mrs. J. E. McCAULEY,
Committee.

CHARLES LEROY GOODELL.

(Continued from page 9.)

through an open door," or "only a change in one's post office address."

Just as the sun in all his state
Illumined the eastern skies,
He passed through glory's morning gate,
And walked in Paradise.

Had he lived until July 31st, he would have celebrated his 83rd birthday. On April 28th appropriate funeral services were held in the Marble Collegiate Church where he had often preached, and his body was laid to rest near the old family home in Dudley, Massachusetts. "They laid the pilgrim in a large upper room, whose window faced to the east and there he slept till break of day and the name of that room was peace."

He rests from his labors, but his works do follow him. The influence of his rare and radiant personality will continue to live among us. The alabaster box may be broken but the perfume of his noble life and work fills the whole house.

When Dr. John Henry Newman ceased preaching at St. Mary's, Oxford, Principal Shairp said: "When the voice ceased and we knew that we should hear it no more, it was as when, to one kneeling at night in the silence of some vast cathedral, the great bell, tolling solemly overhead, has suddenly gone still."

"My father, my father, the chariot of Israel and the horsemen thereof."
When this "Herald of a Passion" at last hushed his voice and entered heaven,
The saints smiled gravely, and they said, 'he's come'!
And Christ came gently with robe and crown,
For Dr. Goodell while the throng knelt down,
He saw King Jesus, they were face to face,
And he knelt a-weeping in that holy place.

FAMILY ALTAR.

(Continued from page 12.)

world He ransomed, how can we complain if those of our own household neglect us and scorn us?

It is hard indeed when those nearest and dearest to us turn away from us. It is their loss, however, infinitely more their loss than it is ours. Prophets, and all who carry prophetic hearts, are approved of God, and the glory that God gives them is enough.

Prayer—If we are not honored in our own country, Our Saviour let us remember that it is also Thy country. If Thy servants are despised, Thou art despised with them. *Amen.*

—*Amos R. Wells.*

SUN'S PULPIT.

(Continued from page 13.)

Eastern Virginia Sunday School Convention, a national figure in the cause of Temperance, and besides all this he is reputed to be the founder of the Farmer's Bank of Nansemond, and the promoter of peanut culture in this country. In 1872 he founded the Suffolk Collegiate Institute, and carried the business responsibility of that institution until his death, which institution is in reality the fore-runner of Elon College, of which one of Dr. Wellons' successors was non-resident president for 11 years. The Suffolk Christian Church has always had a very noble part to play in the founding, and life of Elon College, which is to be expected as Suffolk is really the birthplace of our educational work in the Christian Church of the South. We have mentioned just enough of the life of Dr. Wellons to remind us that this church was founded by a very great man, one who was really outstanding in our denomination, a man of great personal power, vision, and foresight.

(Concluded next week.)

What Is A Christian?

D. L. Moody is said during his life-time to have asked over a million people the question, "Are you a Christian?" In a sense there is no other question—unless it be the further inquiry, What **is** a "Christian?" If we are interested simply in asking who is a Christian, we go to a census, or to a denominational Year Book, for the answer. The denotation (extent) of the term (as the logicians say) is fairly easy to determine—it is the connotation (content) that comes hard. Names are always cheap. Away back in the first century a group of people in Syrian Antioch were "called Christian" either by Jews as a term of scorn, or by Roman officials as a convenient administrative classification. Ever since the best people in the world have been trying to live up to that title. Formalists, imposters, prevaricators, have been many, but in every age the "Jesus Way" has been trodden by men—all too few in number—of whom the world is impelled to say **They are the real things!**

In the question What **is** a Christian? we italicize the **"is"** in order to stress the factual nature of the Christian experience. That alone is genuine living. We deal too much in words and definitions while our nerves are scant of life. sometimes it seems a pity that the term "Christianity" was ever invented, for that is an abstraction, whereas what we ought to mean and want is Christness. (The converted pagan has a sure intuition when he calls a believer a "Jesus man.") In much of the preaching today the person of Christ is not presented, and a drive is noticable to delete the very term "Christian" from many titles or institutions. This is a step not just in the direction of looseness of falseness. Only in **Him** is the light and the **life** of men. We need to get beyond adjectives to substantives—finding "Christian" to be Christ.

The early Christians (Christ-men) were by no means perfect, but they exulted in a sense of the realness of their faith in a supreme person. Some of their critics (and it may be secret admirers) called them "crickets of the night," because, whenever their sleep was interrupted, they immediately began to sing. In their consciousness ("con," "sub," or "super" they were in touch with reality—which meant the core of all being. Times, but not truths change. The realities of the first century are the bed-rock of this age. "Christianity" may vary as a theoretic expression, but Christ still calls to men. Jesus of Nazareth "passes by" but never away.

The twelve "Apostles" visualized Christ—we must realize Him. Men of the modern world will never be converted by falsetto notes of sentiment, poses and pagentry, statisticial exhibits, church suppers or picnics, but by people who **are** in the deepest sense Christians. Service and serenity are the end-products of such a vital religous experience. One of the Church Fathers, in a letter to a friend, has left on record a picture of his own evil times, strangely prophetic of conditions today. He tells of robbers on the highways, devasted villages, loathesome lust, famines and floods, crime, corruption, and confusion everywhere. And yet (he continues in his epistle) in the midst of all this riot, bloodshed, and rapine, I see a band of people who are calm, unmoved, serene, and happy in a heaven-fed faith. There are the "Christians," my friend, **and I am one of them!**

Amid all the rigors and riots, distractions and confusions of modern life we, like the old-time Jesus-men, must know where—in whom—to find reality.

—CHARLES A. S. DWIGHT.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, JULY 22, 1937. NUMBER 29.

Mrs B F Frank 12-1-37

OPPORTUNITY.

They do me wrong who say I come no more
  When once I knock and fail to find you in;
For every day I stand outside your door,
  And bid you wake and rise to fight and win.

Wail not for precious chances passed away;
  Weep not for golden ages on the wane;
Each day I burn the records of the day,
  At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
  To vanished joys be blind and deaf and dumb:
My judgments seal the dead past with its dead,
  But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep,
  I lend my arm to all who say, "I can."
No shamed-faced outcast ever sank so deep
  But yet might rise and be again a man.

Dost thou behold thy lost youth all aghast?
  Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
  And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell!
  Art thou a sinner? Sin may be forgiven;
Each morning gives thee wings to flee from hell.
  Each night a star to guide thy feet to heaven.

—HON. WALTER MALONE.

LET THERE BE LIGHT

PERSONALS
News from the Churches

Miss Patie Lee Coghill will leave for her home in Henderson on July 25th for a month's vacation.

Rev. J. F. Morgan, of Rosemont Christian Church (Norfolk) assisted Rev. C. E. Newman in evangelistic meetings last week at Virgilina, Virginia.

Dr. E. A. King and family, of Miami Beach, are spending the months of July and August at Fairview Inn, Fairview, North Carolina. Dr. Kerrison Juniper and family of Ormond, Florida, are spending the summer months at Tyron, North Carolina.

The Sun learns with deep regret of the passing away of Mrs. Warren H. Dennison of Dayton, Ohio, on Friday, July 16th. Mrs. Denison had been an invalid for some time, but at this writing no details as to the immediate cause of her death had been received.

The Norfolk, Suffolk and Wakefield (Va.) Leadership Training Schools for this year will be held October 10-29th, each lasting for one week. The leaders are working hard to make these schools a success. Plan now to attend and to get others to do the same.

Newport Sunday School, near Shenandoah City, and Leakesville, near Luray, Virginia, had successful vacation church schools recently. Newport enrolled 33 and Leakesville, 31. Misses Dorothy Grigsby and Evelyn Ayscue and the pastor, Rev. W. J. Andes, were leaders in the schools.

The friends of Rev. and Mrs. Arnold Slater, of Albemarle, North Carolina, heartily congratulate them upon the arrival of baby Elizabeth West Slater ("Betty," for short) on June 27th. The father states that Betty was most considerate and arrived at 4:20 P. M. on Sunday, instead of at sermon-time Sunday morning.

The Board of Christian Education has just received from the Department of Leadership Training a supply of two pamphlets: "The Price of Being a Leader" and "More and Better Workers." If you would like copies of this material, write to the Board at 514 S. Main Street, Norfolk, Virginia. If the Board can help you in other ways please let them know.

The Epic of the Inner Life—A series of sermons on the problem of suffering in the drama of Job has recently been published by Dr. Elisha A. King, minister of the Community Church Miami Beach, Florida, in a series bearing the imprint of the Personal Help Library. It is an illuminating and helpful interpretation of the great problem faced by Job. These sermons must have been most helpful to the listeners and are clear and stimulating to the reader.

Rev. Miles McLean, of Hampton, Connecticut has accepted a call to the church of Ft. Myers, Florida, his pastorate to begin early in the fall. Mr. McLean is a native of North Carolina, a graduate of the University of North Carolina, and of Yale Divinity School. Mrs. McLean is a graduate of the Connecticut State College for Women, at New London. The parsonage at Ft. Myers was originally built as an auditorium and apartment combined. This is being rebuilt into a two apartment house, and the pastor and his wife will occupy the first floor apartment.

Gardner T. Gillette, son of Dr. and Mrs. E. C. Gillette, and Miss Ann Merrill, of Jacksonville, were married at the Church of the Good Shepherd of Jacksonville on the evening of July 10th, Dr. Gillette sharing with the rector of the church in the ceremony. The young people chose for their wedding trip a tour of the historic places in Virginia, and the scenic drives of the Virginia Valley. The evening before the wedding Dr. and Mrs. Gillette celebrated their thirty-fifth wedding anniversary.

The Rev. C. Ramsey Swain, Hillsboro, North Carolina, and recent graduate of Vanderbilt University (B. D. and M. A. degrees), also graduate of Elon College, was guest speaker at Holland Christian Church, June 27th, using as his topic: "The Christian Answer to Life's Inevitables." He also preached in the evening for Dr. J. G. Truitt at Suffolk Christian Church. Mr. Swain left the next week to do Student Summer Service work in the Congregational Church, Corbin, Kentucky, where it is expected he will remain as active pastor at the close of the summer months. He was the roommate and close friend of the pastor of the Holland Church during college and seminary days and it was a great pleasure to have him visit there.

From New Hampshire comes the following: A monument has been recently erected in front of the Wolfboro (N. H.) Church and dedicated to Elder Mark Ferrald who founded that church, Kittery First Church, and many of the churches in this section. Three of the Portsmouth deacons went up and reported that it was a very pleasing and appropriate service. Elder Ferrald's great-grand son gave the monument, which is a boulder with a tablet bearing Elder Ferrald's profile and name. Rev. George Galeucia of South Berwick Christian Church (Me.) gave the address and Rev. Archie Webb, a former Wolfboro pastor, conducted the dedicatory service. The Wolfboro Young People's Society paid for the work connected with setting up the boulder.

VALLEY CONFERENCE TO MEET.

The Virginia Valley Central Congregational-Christian Conference will meet at Mt. Olivet (R), located 3 miles east of McGaheysville, Virginia, on the Spotswood Trail or Highway No. 4. Rev. Roy D. Coulter is the pastor, and anyone desiring information as to the location of the church may write him at New Market, Virginia. The Conference will convene at 10:00 A. M. on August 4th and at 9: A. M. on August 5th. The Wednesday (Aug. 4) night session will be in charge of the Youth Fellowship of the Conference under the leadership of Miss Thelma Morris.

Since the Conference only meets for the two days it will be necessary to make a very concentrated program including Committee reports and inspirational addresses. The President, Rev. R. L. Williamson, is hoping for a large attendance and for an interesting program. The Program will appear in the next issue of The Christian Sun.

Rev. W. J. Andes,
Secretary.

HOLLAND CHURCH ANNIVERSARY.

The Holland Christian Church will observe its Eighty-Fourth Anniversary Sunday, July 25th, at 11:00 A. M., with a special service. Dr. James H. Lightbourne, one of the former pastors will deliver the Anniversary Address. All former pastors, former members and present members and friends are cordially invited to be present. A special invitation is extended to all the Ministers in this Conference to attend.

Every man should be able to give a reason for the hope that is in him; and I do not believe the man lives who can give a reason for his hope beyond the grave, who is a stranger to the Blood.—*D. L. Moody.*

THE PRESENT SITUATION IN THE RURAL CHURCH.

Attendance—A fair estimate based on experience shows that approximately twenty-five per cent of the members of our rural churches attend. It is often found that more young people than adults are present. In some sections the attendance of both young and old is small, while in others it is larger. The condition and location of a community are factors to be considered. We are all well aware of the lack of a sufficient number of *active* members to carry on a complete church program.

Religious Life—Each church seems to have its nucleus of faithful, interested members. But even of those who attend regularly, it appears that a considerable proportion "do not expect their religion to do them any greater or immediate good." One wonders if they ever really pray or truly worship. There is certainly a dearth of private or family devotions and personal religious living. Scripture reading is sadly neglected. It seems difficult for the churches to hold their own families, to make their message carry from one generation to the next, and more difficult for them to reach those whose family background has not been religious.

Fundamentally the rural folks are largely spiritual-minded. They mean to be religious. But due to social and economic conditions the average rural person does not see the church functioning to meet his needs of every-day life. The methods of the church and clergy have not changed enough to meet the increasingly new demands of a new age. A part of the problem is intellectual. New wine is needed for the bottles. A new approach is needed to get people concerned about being tight with God. The church was once the center of the social, charitable, and religious life of the rural community. But these are being lost to other agencies, except the religious life. Deeper sincerity in devotional periods, greater enthusiasm and depth of conviction are needed.

Moral Consistency—Situations vary largely, of course. The salt of the earth is still to be found among the followers of Christ. But compromises have crept in. People no longer want to be called "good." Goodness, beauty, and the truth are regarded too lightly. Those in close contact with varying groups of men say church membership goes a very short way as evidence of integrity, sobriety, and purity of heart and motive.

Breadth and Reality of Service—Modern convenience, inventions and communications have helped the rural population to develop a new concept of life. This has turned some away from the church. About one-tenth of the membership are ready and anxious to serve. Some have caught the broader vision of service and stewardship. To have taken the church vows and placed one's name on its roll is coming to mean more than "my church." It is more than a social distinction. It is more than listening to a "hell-fire-and-damnation" sermon. It means the complete application of Christian principles in all areas of experience. Such a concept of service demands that more time be given to Kingdom work.

If the church is to give the broad community service now urged upon it, and at the same time to be effective in its spiritual ministry, the amount of work which needs to be done is prodigious. A minister serving three or four charges can hardly do a thorough bit of work in pastoral service, preaching, teaching, recreation, boys and girls clubs, farmers meetings, etc., at the same time. It may be that some experimentation should be made in leaving off old responsibilities for new. Some Sunday school work, for example, seems to be ineffective, that the concomitant training seems to be away from Christian ideals, not in their direction.

Vision and Training of Leadership—There is reason for hope here. Conferences and training schools of the highest type are being held to which larger numbers of leaders go for instruction. People are anxious to learn. The "other sheep" are hungry and ready to be fed. Improvement in social and religious life follows upon the heels of leadership training. The great need for the country church is a consistent program to educate both clergy laity to the fact that the country field is an important and honorable field of service. Younger men with better training and broader social vision are appearing in positions of leadership. It is time. It has been difficult to secure an evangelist who had any fair understanding of the intellectual difficulties of modern times, and any grasp of the social implications of the spirit and teachings of Jesus. Much of the preaching has been about issues which were live ones two thousand years ago.

Attitudes of Young People—Their attitudes all too often reflect those of their parents, which are unfavorable. The parents are largely responsible for lack of attendance, non-participation, misunderstanding of present-day social issues, lack of religious ideals and philosophy of life on the part of the young. When encouraged they are anxious to be helpful and are seeking to practice the presence of God and serve Him.

Young people always respond to the leadership of one who is capable, farsighted, tactful and approachable. They are ready to do any amount of work under wise supervision. They are anxious to explore and pioneer when the challenge is made and the vision supplied. But a larger number of genuinely concerned young people are needed. Many attend church for social reasons. Some take part in their meetings, but give little thought to the topic under discussion. There are fine exceptions, little groups who are growing in Christian life and influence, but the larger number seem all to little touched by anything which could be called a vital and intelligent and growing Christian experience.

Attitudes Toward Interdenominational Cooperation—The spirit of unity and cooperation is growing. Tactful approach and education are necessary. Many plead for consolidation of all churches. A United Church of Christ can stand in the face of any onslaught of adverse forces. A divided church of the world will surely fall.

Finance—Economic insecurity and misunderstanding of Christian Stewardship has created a bad situation. Too few members bear the brunt of church finance. Each one should be taught to give. Systematic giving is greatly needed in most cases. The Every-Member Canvas and weekly envelope are preferred above any of the older methods.

(Note: This is in part the finding of the Rural Church Committee of the National Ruritan Club, compiled by Rev. Carl R. Key).

At the time of the religious meetings held in Dublin, Ireland, by the evangelists, Moody and Sankey, any effort to burlesque their work was met with marked disfavor.

It is told that during a pantomime at one of the Dublin theatres, a clown entered and said, "I feel rather Moody." His companion rejoined, "I feel rather Sankeymonious." Upon this, the gallery hissed them, and then, not content with a negative form of expressing respect for the Christian evangelists, someone started "Hold the Fort, for I am Coming," and according to an English journal, the whole assembly in the higher gallery joined in the chorus, and the curtain fell until the hymn was concluded.—*Exchange.*

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

SUPERINTENDENTS' PROBLEMS.

At a recent Sunday School Convention a leading superintendent talked concerning the problems of superintendents. He discussed several of those problems. No attempt is made here to follow his outline or suggestions. These people who carry the responsibilities of religious education in our churches certainly have problems and deserve the prayers and cooperation of those who believe in the Christian religion.

One of the problems is to secure effective officers and teachers. Whether these teachers are elected by the school or appointed by the superintendent makes little difference, for it is the job of the superintendent to see that there are workers in the school who do their work well. If the secretary does not keep his record right, reports cannot be made of the work accomplished and it is difficult to discover whether the school is making progress or going backward. There needs to be a treasurer who will handle funds in such a manner as to keep the confidence of the school and those from whom purchases are made. But most important is the corps of teachers who are to present the facts of the Christian religion in such a way as to win the allegiance of all to the Christ and His Church. It is the business of the Superintendent to guide the teachers, so that there is a continuous process of growth on the part of the pupils. Every promotion from one group to another should indicate progress in the development of the child's life. Hence, every teacher should know his station along the highway and what he is supposed to do. It is the business of the Superintendent to inspire the teachers so they will want to study, and then aid them in getting to the training schools and finding other methods of development. Finding and developing trained leaders is no easy task. It is the business of a school man and every Superintendent should feel the responsibility which is his and seek in every possible way to accomplish his best.

A second problem of the Superintendent concerns literature. Teachers and pupils should have the best possible literature for study. Naturally, they look to the Superintendent for guidance in this field. Many of our churches do not use our own literature. They say it does not meet their needs. It sometimes happens that they do not know all the materials published by our church. The Board of Christian Education, at 514 S. Main Street, Norfolk, Virginia, is glad to help schools with this problem. Superintendents will find the Board to be very friendly and may be able to get the needed help. Our Baptist and Methodist friends seem to have little difficulty in getting their literature used in their school. They build strong denominations and one reason is that their people know about their church and what it is undertaking to do. They are not content to know simply about the fundamentals of Christianity, for these principles are to be practiced in large working groups within the church. If our church is to become large and effective, we too must learn to work cooperatively and use the literature produced by our group.

A third problem of the Superintendent relates to worship. It is his business either to lead the Sunday School worship service or to get someone else to do it. Many children and young, as well as a large number of adults, never go to any other worship service other than that of the Sunday school. Unless the Superintendent can direct this worship effectively, a large number of American Protestants will never engage in cooperative worship.

All the training schools offer courses in worship. Books, periodicals and magazines are on the market to aid in this work. The Board of Christian Education can also be helpful by lending material. Superintendents who recognize their opportunities along this line can do much for the betterment of Christian experience, but those who fail to study and plan this phase of their work will never develop the souls of men as they should.

In order to accomplish these things it is necessary for the Superintendent to have the cooperation of his Sunday school. He needs to be a good organizer and education is too much for one man. It must be shared by the group. Officers, teachers, and pupils need to cooperate and must do so if effective work is to be done.

The other problems of superintendents can find a solution, if he can have the cooperation of the entire school.

BUILDING A BIG CHURCH.

Building a big church in the Southeast is the business of Congregationalists and Christians in this area. Our leaders apparently have not been bitten by "the big bug." We have been too content to appreciate the presence of God "where two or three are gathered together" rather than to work at the idea of making disciples of all the nations. Indeed, progress does not depend entirely upon numbers for God and one man are still the majority. But greater progress can be made with greater numbers.

There is no reason why Congregational and Christian Churches in the Southeast should stay little. There are many reasons why they should grow to be large. Littleness is nothing to be proud of. Growth is a thing greatly to be desired. Growing churches, like growing people, indicate health and give promise of the future.

This writer would like greatly for members of churches, as well as pastors and leaders, to get the idea that there is no sin in developing big churches, undertaking big programs, and accomplishing big tasks. He would not have them undertake the totally impossible, fail, and become discouraged, but he certainly would encourage them to undertake more than they can accomplish with their own strength. This will throw them back on the resources of God, which will develop a higher type of religion as well as bring success.

This is a day of bigness in everything except the Church. We have big farms, big houses, big automobiles, big schools, but seemingly take some pride in having little churches. This ought not to be so. These little churches ought to grow to be big churches, and this can be accomplished if we set ourselves steadfastly to the task and stay steadily at it under the leadership of God.

DISCUSSION WELCOMED.

A correspondent this week says he wishes that the columns of the paper were open for the discussion of Evangelism. He makes some fine suggestions of his own on this subject. The editor is glad to say that such a discussion will please him greatly. He will be delighted to hear what laymen and ministers have to say concerning the matter. All he asks is that the discussion be positive, not critical. We need to think together about our united work. One editor, or a group of editors, cannot have all the good ideas. They should not. And they do not. Many of the members of the churches have fine ideas about all phases of church work. "The Christian Sun needs these thoughts in order to develop not only the paper but the Church. Think things through, friends, and write them for your paper. And thank you a thousand times.

EASTERN N. C. CONVENTION.

The Eastern North Carolina Sunday School and Christian Endeavor Convention met in annual session at Fullers Chapel Christian Church on Tuesday, July 13, 1937. Rev. R. T. Grissom presided and Mrs. M. B. Newman did the work of secretary. Twenty Sunday schools were represented. Eighteen Sunday schools and four Christian Endeavor societies made reports.

The church entertained royally by serving both noonday and evening meals on the church lawn and opening their homes to those who wished to stay during the night.

During the morning session, according to the program, President Grissom brought a message, Dr. L. E. Smith spoke on "The Pastor's Relation to the Sunday School," Rev. J. Everette Neese discussed "Music in the Sunday School," and Mrs. Neese lead in a demonstration of worship in the Sunday school.

In the afternoon Mr. R. C. Ausborn of Liberty (Vance) discussed the Superintendent's problems, Rev. J. Lee Johnson presented the characteristics of a good Sunday school teacher, and Mrs. E. M. Carter lead a discussion on "The Problems of the Sunday School."

The evening service was in charge of the Youth Fellowship and consisted of a worship service, a dramatization entitled "The Symbol of a Cross," presented by the young people of Liberty (Vance), and an address by Rev. T. J. Whitehead, former president of the North Carolina Christian Endeavor Union.

The Banner for Progress was won by Amelia. Two new banners were presented to the convention by Bro. Neville of Chapel Hill. The Atkinson Banner goes to the church giving the most money in proportion to membership to missions, the Orphanage, Elon College, and the Board of Christian Education. This banner was won by Wake Chapel. The Neville Attendance Banner goes to the school having the highest average attendance per membership, and was presented to the Henderson Sunday School.

The convention showed signs of progress and a hopeful spirit seemed to be in the minds of those present. Next year the convention will meet with Amelia Christian Church.

Officers were elected as follows: President, Rev. J. Everette Neese; Vice-President, Mr. J. Edward Branch; Recording Secretary, Mrs. M. B. Newman; Corresponding Secretary, Miss Susie Hight, and Treasurer, Mr. C. H. Stephenson.

"WHERE THE RACE OF MEN GO BY."

It is early Sunday morning and I sit by America's Highway No. 1 and watch "The race of men" go racing by. A cool spring and fresh fruit, with an invitation to rest a while, inspired Sam Walter Foss to write the beautiful poem from which the title of this article is taken. He was thinking of the types of people who pass—"They are good, they are bad, as good and as bad as I."

This morning my meditation turns not alone to the type of people who pass, but also to the speed with which they go. They are white, they are black, they are rich, they are poor, but whatever their station in society, they move with terrific speed toward some unseen goal. Fifty years ago, ten miles per hour was rapid travel, except by train. Twenty years ago, forty miles was fast enough for anyone. But now those who travel the highways feel that they are losing time unless they make a mile a minute.

This change of speed must inevitably change the whole of life. Greater distances are travelled. Wanderlust is indulged more often than formerly, and greater knowledge is available for everyone. The human nervous system is geared to a higher pitch and a more rapid pace. Whether the nervous system will stand the strain is still to be determined. Many have cracked under it. After years of adjustment, a new generation may be able to live normally, but undoubtedly the present generation will suffer seriously. This is true both of those who "fly through the air with the greatest ease" and those who sit by the highway of life and try to be a friend to man.

What is the destination of these men who go rushing by? Perhaps it is a home awaiting the return of parents or children. It may be relatives in some place, who have not seen their families for a long while. Business may be calling. More likely the Goddess of Pleasure is calling these early Sunday morning speeders to some resort. After all, it is the destination which matters most, and not the speed at which they go. But all too often, apparently, there is no worthy goal to which they go. They are here today and gone tomorrow.

In a little while this revery will end and the writer will join the procession of those who are going, going, going. In a new kirk by the side of the road he will stop to worship. Only a few will be there, but those who are will see more clearly the ultimate goal toward which they go and will move with happier, steadier hearts, as they again join the procession of those who go rushing by. F. C. L.

CONTRIBUTIONS

SUFFOLK LETTER.

Rev. R. H. Peel and his wife and daughter Miss Katherine of Barker, New York, arrived in Nansemond County, Thursday, July 15th, for a few day's visit with relatives. Mr. Peel is a native of this County, and was formerly a member of the Eastern Virginia Conference where he held pastorate for several years. For a number of years he was a pastor in New York state, and retired from the active pastorate two years ago, after a period of continuous service covering forty-two years. He is now living on a farm near Barker, New York.

On Friday afternoon the relatives of Mr. Peel gave a picnic at Ocean Beach to give an opportunity for the members of the family to have a brief visit. Eighty-two persons were present and enjoyed the delicious and bounteous supper. About ninety relatives live within easy reach of Suffolk, and only 13 were unable to be present. This is a fine record and shows the high esteem in which this minister is held, and is a manifestation of the great appreciation of his presence in the community. It really was a great occassion.

Mr. Peel has made a commendable contribution to the Christian church by his faithful ministry and consecrated life. He is held in the highest esteem wherever he has labored as a pastor. His attitude towards other ministers has always been friendly and fraternal, never jealous of their gifts nor envious of their places of honor. Willing to labor wherever the providence of God might lead him, he has been faithful to his high calling. Such a life and such service deserves a larger appreciation than is usually accorded one in this life. He belongs to a family distinguished by church loyalty and high standards of personal character. Liberty Spring church knows the value of this large and influential family, and the Christian denomination has been greatly enriched by the contributions made to the kingdom of God through sacrificial service.

Although past three score and ten years, he appears to be in good health at this time, and his heart yearns to spend more years in the Christian ministry. He is capable of rendering efficient service, in spite of the number of years, and some church should have the benefit of his ministry and counsel. It would be fine for some church to secure his services.

It is fine to show a spirit of appreciation to people while they are living. A few flowers and happy occasions make life sweeter, while one is able to enter into the spirit of the fellowship. Flowers on a casket cannot be appreciated by the dead. But a kindness rendered, a friendly gesture expressed by a good dinner, a gathering of friends for fellowship and social intercourse—all these enrich the living and remain as precious memories. It is so much better to speak a kind work than to give expression to acrimonious criticism. A helping hand is much better than a vicious kick.

If people of all classes in every community would support the church of Jesus Christ as faithfully as the people who attended this family picnic supper, and live as friendly as they live, Congress might adjourn for the summer, the President could go on another fishing trip, John L. Lewis could call off the strikes and disband his labor organizations, and the country would be at peace with itself, and prosperity would blaze forth with unexpected glory. This country needs more of this plain old-fashioned living. And this comes only through the preaching of the Gospel of Jesus Christ and the loyal support of the Church by consistent living. It is fitting that such an occasion should have the recognition of a church paper.

I. W. Johnson.

EASTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION.

There is still an interest in Sunday school conventions in our church. The Eastern North Carolina Convention met Thursday, July 13, with Fullers Chapel Christian Church. Fullers Chapel is located near Henderson, N. C., and it is a good, strong country church. It is the church in which Miss Pattie Lee Coghill grew up. Her parents are still members and enthusiastic supporters of the church. It is always a pleasure to visit this congregation and in this community. Fullers Chapel was among the first country churches to subscribe its quota in the College Campaign. Rev. E. M. Carter is the pastor.

The convention was a day and night session. The program was planned by Rev. R. T. Grissom of Buies Creek, President. Everyone appearing on the program was present and performed his duties well with the exception of Dr. S. C. Harrell. Dr. Harrel was at that time engaged in evangelistic services with Mt. Auburn Church. The program dealt with topics calculated to increase interest in the Sunday school and to multiply its efficiency and usefulness.

The President in his message urged upon the Sunday schools represented faithfulness and loyalty to the church and great diligence in winning individuals to Christ. After all, this is the purpose of the Sunday school—to inform children and adults about God, about Christ, and about the Christian message as contained in the holy scriptures and the messages of the prophets of the churches through the years, and ultimately to bring them to a definite decision for Christ and His Church. The Sunday school has rendered a great service to Christianity and to the church. The writer spoke briefly about the pastor's relation to the Sunday school, emphasizing the fact that the pastor is just as definitely the pastor of the Sunday school as he is the church and that he should have constant contact and intimate relations with the Sunday school in all of its work and in all of its departments, reminding all present that the devotional element of the Sunday school is essential to the discovery and the culture of the individual Christian life. Rev. J. Everette Neese of Henderson, N. C., brought to the convention a message on "Music in the Sunday school," urging and demonstrating the significance of the devotional use of hymns in the opening and closing exercises of the Sunday school. In the absence of Mrs. Neese who was to have brought a message on "Worship in the Sunday School," Mr. Neese also presented suggestions that would make our worship periods more impressive and more effective. Rev. J. Lee Johnson of Fuquay Springs, N. C., presented "The Teacher in the Sunday School." Brother Johnson is a thorough student of the Bible and in his message enjoined upon those who teach, themselves, to become masters of the earth. He gave a very effective message. Rev. F. C. Lester of the Board of Christian Education and Editor of The Christian Sun, together with Miss Emily Carleton, Editor of the Young People's Page. Miss Hyde, the assistant pastor of the First Church, Norfolk, and his mother, arrived for the afternoon service. Mr. Lester is faithful in attending all young people's meetings and is a very helpful spirit in such conventions. The convention was

glad to have Miss Carleton and Miss Hyde with them. They always add to a program.

It is the opinion of the writer that in our Sunday School Conventions there are possibilities of great good and further, that we are not using these organizations to the greatest advantage. Such organizations afford excellent opportunities for instruction to superintendents, departmental workers, and leaders of organized classes. Many years ago there were a number of Sunday school experts who could be had for the annual meetings of conventions and other young people's organizations. These experts were used with profit. Following this period of intensive instruction on annual occasions, there was a decided growth in our schools and evidences of efficient work. Of recent years, interest in such meetings has subsided. The work of our Sunday school is not aggressive. In some sections we are losing instead of gaining. We lose in the face of increased population. Our opportunities and responsibilities are greater, but our efforts seem to be less aggressive and less effective.

Holding one-day, instead of two-day sessions has, in the minds of some, minimized the importance of the convention and lessened its appeal. It is unquestionably true that a very good piece of instruction in all lines of Sunday School endeavor cannot be done in one day, particularly when interests other than the Sunday school are always clammering for a place on the program. They get in, whether the makers of the program assign them time or not. Personally, I think it is time to consider the importance of the Sunday school. its present needs, its future program, and begin to prepare to meet these needs and to encourage the whole program for Sunday school work as we face the future.

The suggestion was made that the next session of the Eastern North Carolina Sunday School Convention be extended over a two-day period. This suggestion is good, provided a constructive program along Sunday school work is planned and that efficient leaders be secured for the presentation of vital subjects appearing on the program. I am for an enlarged program and an increased interest in our Sunday school work.

L. E. Smith.

Sympathy is a thing to be encouraged apart from humane considerations, because it supplies us with the materials for wisdom.

—*R. L. Stevenson.*

SOPHIA PARISH.

We have conducted two meetings (preaching missions) in the Sophia Parish during the late spring and early summer, and one more to hold. The first was held with the First Christian Church, High Point, North Carolina. The services continued for two weeks. The preaching was by the pastor during the first week. Rev. C. E. Gerringer came to us for the second week. Three members were received into the fellowship of the church. We are to baptize, by immersion, the third Sunday.

Beginning the first Sunday in June, Brother Gerringer assisted us in a meeting at Sophia Church. The attendance and cooperation encouraged us. This meeting resulted in added interest and the acceptance of five new members (four by confession and one by recommendation). And we had a surprise on the Fourth of July, instead of a decrease in Sunday school, we had an increase.

The Flint Hill Church has planned to conduct an evangelistic campaign, beginning July 11th, to continue through July 18th. Rev. C. E. Gerringer will preach for us in this meeting. He seems to appeal to our people.

The pastor of the Sophia Parish would like to consider one church, which may anticipate calling a pastor, to be added to, or be served, under the same ministry, if there is an opening in the Western North Carolina Conference near enough to the Sophia Church. He could give pastoral service and conduct preaching and worship services two Sundays per month.

This is not to violate any grouping plan which may be worked out by the Conference. I am in accord with such a plan.

S. M. Penn,
Sophia, N. C.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

ADULT STUDY BOOKS FOR 1937-38.*

By JOHN LESLIE LOBINGER.

[The books and pamphlets mentioned in this article are publications of the Missionary Education Movement, the Council of Women for Home Missions, and the Committees on the United Study of Foreign Missions, seperately or in cooperation. Any or all may be purchased from the Pilgrim Press, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.]

Three missionary themes will challenge our attention during the year ahead: *The Church and Rural America, World Peace,* and the *Moslem World.* These subjects are chosen not by our own denomination alone, but by a score of denominations in cooperation. Each year a homeland theme and a foreign theme are selected and sometimes a third that is neither (or both) home and foreign. Interdenominational committees choose authors and plan reading books, study courses and leaders' guides and these become the product and property of our united Protestantism.

Why do we consider these three subjects? The rural situation has been much to the fore of late, catching the attention of the city as well as the country. Conditions and problems change with the years and their effects are felt on the rural church. The future of the country church and the rebuilding of rural America constitute a major home missionary question.

World Peace is a perennial issue. In the midst of our upsidedown world one wonders when the future will spell war, when peace. We have not always recognized the intimate connection between missions and world peace but we need to be brought face to face with this relationship.

The Moslem World is a changing world. Those who knew it a generation ago do not necessarily know it today, for many of the nations in which Islam is strong have changed almost beyond belief. A quarter of a billion people call themselves followers of Mohammed. This is a vast section of the world about which we need to be informed. Christianity has touched it for centuries, sometimes as an enemy, sometimes as a friend, and today it continues its contact with new problems and difficulties and opportunities.

These are the themes which the cooperating denominations have chosen for study during the year ahead. And the materials?

Rebuilding Rural America, by Mark A. Dawber, is the reading and study book on the first theme. Mr. Dawber is Superintendent of the Department of Rural Work of the Methodist Episcopal Church. In eight chapters he discusses the changing countryside and the church. More church members in America are engaged in agriculture than in anything else and 75 per cent of all the churches in the United States are rural. This in itself is justification for study. The book touches on the cooperative movement, church federation, the Larger Parish plan, rural religious education, actual and potential leadership. It magnifies the rural church and paints a program for its future.

When this is used by a study group the leader will want the leader's guide, *The Church and American Rural Life* (25 cents), by Benson Y. Landis. This is planned for a three months' course so that it can be used as an elective by adult clases of the Church School. Dr. Landis is a rural sociologist, Secretary of the American Country Life Association, and connected with the Federal Council of Churches.

World Peace and Christian Missions (35 cents), by Harold E. Fey, is a new six-session unit—the first of the new "Study and Action Series" for adults, planned by the Missionary Education Movement. Mr. Fey, a former missionary to the Philippines, is now Secretary of the Fellowship Reconciliation. This is not simply a course on peace: it goes deeper than that to show how intertwined are the peace movement and the missionary enterprise. It portrays Christianity and nationalism as rivals, refutes the claim that missions is tied up with imperialism, and stresses the contribution of Christian missions to the world community idea.

What is This Moslem World? (cloth, $1.00; paper, 60 cents), by Charles R. Watson; and *Mecca and Beyond* (cloth, $1.00; paper, 50 cents), by Edward M. and Rose W. Dodd, are the two major books of the year on the Moslem world. By design the former is more advanced, the latter more popular. Either may be used as a text by a study group, but it is better to have copies of each available for reference. Dr. Watson is President of the American University at Cairo, Egypt. Dr. and Mrs. Dodd have done outstanding missionary service.

MISSIONARY OFFERING.

WEEK ENDING JULY 17, 1937.

Sunday Schools.

Elon Community Bible Class, Elon College, N. C.	$ 1.40
Fullers Chapel, Henderson, N. C.	4.50
Shiloh, Ramseur, N. C.	1.00
Palm Street, Greensboro, N. C.	4.13
Big Oak, Eagle Springs, N. C.	3.20
Antioch, Harrisonburg, Va.	7.58
Newport, Shenandoah, Va.	2.40
Franklin, Va.	5.00
First, Portsmouth, Va.	4.02
Union (Southampton), Franklin, Va.	5.20
New Hope, Harrisonburg, Va.	5.71
	$ 44.14

Individuals and Churches.

Ingram, Va.	$ 3.50
Sophia, N. C.	2.00
	$ 5.50

Cent-A-Meal Boxes.

Franklin, Va.	$ 15.00
Total for week	$ 64.64
Previously acknowledged	15,564.47
Total since Sept. 1, 1936	$ 15,629.11

J. O. ATKINSON,
Mission Sec'y.

THIRD QUARTERLY REPORT OF EASTERN VIRGINIA WOMAN'S MISSION BOARD.

Women.

Antioch	$ 6.25
Berea (Nan)	18.75
Berea (Norfolk)	9.15
Bethlehem	41.00
Cypress Chapel	13.00
Damascus	25.00
Dendron	12.50
Elm Avenue	10.00
First, Norfolk	16.50
First, Portsmouth	22.30
First, Richmond	4.00
Franklin	50.00
Holland	28.00
Holy Neck	37.50
Hopewell	2.00
Libery Spring	50.00
Mt. Carmel	19.72
Newport News	20.00
Oakland	12.50
Rosemont	31.00
Suffolk	80.00
Wakefield	5.50
Waverly	12.50
Windsor	7.05
	$ 148.55

Young People.

Bethlehem	$ 25.00
Burton's Grove	5.00
Cypress	7.00
Dendron	5.50
First, Portsmouth	5.00
Franklin	18.75
Eure	4.00
Holland	6.00
Holy Neck	10.00
Liberty Spring	15.00
Mt. Carmel	5.70
Oakland	8.75
Rosemont	4.50
Suffolk	80.30
Windsor	6.10
	$ 206.60

Juniors.

Bethlehem	$ 9.00
Cypress Chapel	2.00

First, Portsmouth	3.31
Franklin	7.50
Holland	8.75
Holy Neck	8.00
Liberty Spring	6.25
Mt. Carmel	3.10
Oakland	1.00
Rosemont	3.18
Suffolk	10.00
Windsor	2.00
	$ 64.09

Cradle Roll.

Franklin	$ 4.00
Liberty Spring	2.00
Oakland	1.80
Rosemont	19.35
	$ 27.15

Summary.

Women	$ 534.22
Young People	206.60
Juniors	64.09
Cradle Roll	27.15
	$ 832.06

MRS. J. M. RABEY,
Treasurer.

ILLS AND THE CURE.

There are many things in the world today which are calculated to give us grave concern. The conflicts between labor and capital, the constant increase in the manufacture of implements of war, the international jealousies and misunderstandings, the enlarging use of intoxicants, the increase of crime, and the breakdown of family life—all are indications of modern trends which threaten the peace and happiness of the world. If we should permit ourselves to dwell upon these modern trends, we would all tend to become pessimists. Indeed, I would be a weeping Jeremiah if I did not believe that there is a remedy for society.

In the World War, President Woodrow Wilson called our American youth to arms and across the seas four million strong. He called them with the slogan—"We must make the world safe for democracy." What we need in our new emergency in America, where the dangers are from within rather than from without, is a democracy which is safe for the world. If we are to have such a democracy, our citizens must be intelligent and trustworthy. We are spending millions of money to make our citizens intelligent. Never has the world seen such another adventure in education as is found in our great public school system—from the little one-room school houses to the great universities. We are discovering, however, that crime grows apace, and that educated criminals are a greater menace than those who are illiterate. Education alone will not guarantee us a democracy which is safe for the world. All our citizens might be as highly educated as Aaron Burr, and yet democracy would fail. We might have miraculous power to transform the machines of war into implements of peace, or alcohol and narcotics into water and harmless drugs as a recent play by H. G. Wells shows, but unless there were some power to change the characters and motivations of people and to make them trustworthy, their selfish civilization would prove a failure.

We believe that the Gospel of the Lord Jesus Christ is the one dynamic that can change men and can rightly motivate them. As the Apostle Paul says, "I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jews first, and also to the Greek." What the Gospel will do for the individual, it will do for society. Our need in America, where we have so many ills and so many nostrums offered as a cure, is that we as a people become Christian not merely in name but in reality. But no nation was ever made Christian by attempting to make it Christian in the cities alone. The crying need of the hour is to make the people of America Christian at the sources. We cannot have clear and beautiful rivers from muddy springs. We cannot have a Christian America unless the sources of society are Christian.

The country communities are the sources of society, because here a large number of children are born and reared.—*Missionary Review.*

PROGRAM WOMAN'S MISSIONARY CONFERENCE.

Virginia Valley Congregational-Christian Churches,

NEWPORT CHURCH, JULY 29, 1937, 10:00 A. M.

MRS. K. H. SALE, *Presiding.*

Hymn—"Jesus Calls Us," Congregation.
Worship Service, Mrs. R. O. Rothgeb.
Welcome Address, Miss Amy Louderback.
Response, Mrs. A. K. Sirbaugh.
Enrollment of Delegates.
Recognition of Visitors.
Announcement of Committees.
Reports of Department Superintendents:
1. Women's Work, Mrs. Samuel Earman.
2. Young People's Work, Miss Helen Showalter.
3. Literature, Miss Minnie Dofflemeyer.
4. Cradle Roll, Mrs. E. Lena Rothgeb.

Music. Spiritual Life Mrs A E Kite
Address, Rev. Roy D. Coulter.
Hymn—"In Christ There is No East or West.
Benediction.
Lunch.

Afternoon Session—1:30 P. M.

Worship Service, Rev. W. J. Andes.
Pageant, Linville Society.
Round Table Discussion led by Mrs. A. W. Andes.
Report of Committees.
Reading of Minutes.
Installation Service, Rev. R. A. Whitten.
Adjournment.

A LETTER TO THE EDITOR.

Dear Mr. Editor:

Over against the interrogation closing the last paragraph of Mr. W. H. Freeman's article, in your June 17th number, "How Shall We Reach Them?"—the unchurched people who have no interest in their own Christian welfare, something should not only be said, but done.

We have been hoping that a symposium, or forum, would be opened on this very, very important problem, one of the most important confronting the church of Christ, and the kingdom of God.

The problem will have to be solved in very large part by our Christian laymen the greatest undeveloped resource of spiritual power—by men like Mr. Freeman, men whose lips have been touched by the fire from off the altar; whose hearts have been visited by the Spirit of God and thus given the spiritual urge to pass it on to their fellow-men. John 15th, "I am the vine, ye are the branches." The branches are the fruit bearing parts of the vine. Therein is the great responsibility of discipleship. "Herein is my Father glorified that ye bear much fruit: so shall ye be my disciples." "Ye are my friends if ye do whatsoever I command you." We haven't the space to enlarge upon these references. Our apathy and indifference amount to a virtual denial of the duty, and the responsibility, placed upon us, assumed by us as followers of our Lord and Master.

The very excellent article in your July 8th number by Mr. J. J. Carter, is suggestive. The apathy of many churches—the observed absence of the Holy Spirit, too little prayer and testimony; and consequently the absence of the bubbling over joy characteristic of life in Christ.

Was the leaven we were given not good? Has the salt lost its saltness? Has the light been so long under some sort of a bushel that it has gone out? It is true that the lethargy and the coldness of many religious people give the lie to their profession, and the ungodly worlding says those people have nothing more to be elated over than we have. And yet it is as true as ever that souls that have come into saving contact with the Christ of God whose shed blood in redemption and salvation from sins sends them forth freed souls on their way singing His praises evermore. A soul whose sins have been forgiven and blotted out by and through the crucified Son of God cannot keep still. The story must be told to others even in the face of prison, or death.

EDWARD F. GREEN,
Southern Pines, N. C.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

THE YOUTH FELLOWSHIP.

The Eastern Virginia Youth Fellowship held its eleventh annual meeting July 13, 1937, at Bethlehem Christian Church, using as the theme "Building a Program for Christian Youth." There was approximately one hundred and twenty-five, representing sixteen churches.

The Executive Committee recommended that the name be changed to the "Eastern Virginia Pilgrim Fellowship," because the National Fellowship, to which the Eastern Virginia Youth Fellowship belongs, is "The Pilgrim Fellowship," also that *Pilgrim* has a greater meaning than *Youth*. The name was changed.

Miss Irene Cotten discussed our Missionary Program for next year. She told of materials which would be of much benefit to each Missionary Society, and material was distributed. The Key Workers of each church told the best thing their young people had done the past year. From these reports the young people of Eastern Virginia are doing great work.

Miss Mary E. Snead presented the new program for the coming year. The Damascus Young People had charge of the Morning Worship Service, "Charting the Way."

Everyone enjoyed a picnic dinner on the grounds.

The following officers were nominated and elected for the coming year:

President, W. B. Williams, 1235 24th St., Newport News; Ist Vice-President, Charles E. Heath, Jr., 203 Lee St., Hampton; 2nd Vice-President, Miss Norma Phipps, Ocean View; Sec'y., Miss Mary E. Snead, 1219 48th St., Norfolk; Asst.-Secretary, Miss Margaret Hopkins, Hampton; Treasurer, Miss Margaret Byrd, R. F. D. 3, Suffolk; Sup't. Devotional Life, Mrs. R. L. House, No. 3, Arlington Apts., Portsmouth; Sup't. Missions, Miss Frances Everett, Holland; Sup't. Leadership Training, Charles Parker, 1530 Barron St., Portsmouth; Sup't. Social Action, Allen Piland, Holland; Sup't. Publications and Reporter, Emily Harrell, R. 1, Suffolk; Pastors Counselors, Rev. F. C. Lester, 514 S. Main St., Norfolk, and Dr. J. G. Truitt, Suffolk; Lay Counselor, Irene Cotten, Dendron.

Rev. Carl R. Key was in charge of the Installation of officers.

Rev. H. S. Hardcastle gave an address on "A Code for Christian Youth." He brought out many fine points which we, as young peoople, should follow.

A very inspiring three-act drama by Katrina Trask, "In the Vanguard," was presented with Miss Evelyn Savedge of Surry, Virginia, as reader.

The Oakland Young People were in charge of the closing Worship Service, "Our Responsibility."

EMILY HARRELL,
Reporter.

EASTERN N. C. SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The Eastern North Carolina Sunday School and Christian Endeavor Convention, held last week at Fuller's Chapel was well attended by the young people of that Conference.

The Christian Light Quartette, composed of young people, sang in the morning and in the afternoon and thus added greatly to the program.

The evening session was in charge of the Youth Fellowship. Grissom, acting president of the Eastern North Carolina Youth Fellowship, presided, conducting the opening worship service and summarizing at the close of the program, the results that the whole program should have in local groups.

Seven young people from Liberty Vance presented a religious drama entitled "The Symbol of a Cross." The scene was laid in Palestine during the time of Jesus and the effect of His life was shown upon one family of that day. The young people worked hard in preparing this play and the message was much appreciated by those present.

The message of the evening was brought by Rev. T. J. Whitehead of the Henderson Methodist Protestant Church, who was introduced by Mr. Madren. His topic was "Meeting Life's Needs Through Young People's Organizations and Programs." Among the important needs he gave were: to bring within individuals a Christian philosophy of life, the Christianizing of our communities, the stabilizing of modern homes for the present and for the future, and leading the young people to a better understanding of citizenship in the world in which we live.

It is always a privilege to be in such a convention as this, and particularly enjoyable when a program is planned and presented by the young people. E. M. C.

THE UNIVERSE GOD MADE.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 1, 1937.

SCRIPTURE: Gen. 1:1-8; Ps. 8: 3-4; 19:1-2.

Daily Readings—

Monday—"In the Beginning—the Word."—John 1:1-5.

Tuesday—"God Seen in His Works."—Rom. 1:18-20.

Wednesday—"Framed by the Word of God."—Heb. 11:1-3.

Thursday—"Majesty of the Creator."—Isa. 40:12-26.

Friday—"The Unknown God."—Acts 17:22-31.

Saturday—"Christ As Creator."—Col. 1:12-20.

This meeting comes at a time of year when we discover the beauties of God in the universe which He made. We look upon our world and are compelled to say, "Things too wonderful for me." It is true that we do not understand all about the world in which we live, but we are convinced that the Divine hand controls it.

As the laws by which nature and the world operate are discovered, there may be a tendency to rule our God. Someone has said, "To explain a mystery does not eliminate the reality behind the mystery." The God who made the universe also made the laws which control it.

God is revealed through nature. Yet this is not enough. We need the experience of God in our lives. We need the revelation of God through Jesus. In studying the universe, the Christian feels a closer contact with the ultimate cause for the existence of all things.

Plan an outdoor meeting and discover more of the beauty and power of God.

For Discussion—

1. How may one listen for the "still, small voice" of God?
2. What do the words "God is the Ruler of the World" mean to us?
3. What happens when we refuse to recognize Him as Supreme Ruler?
4. Who are those who are helping to defeat the purpose of God?

Suggested Hymns—

"The Doxology."
"This is My Father's World."
"Dear Lord and Father of Mankind."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

GOD PREPARES A PEOPLE.

Golden Text: *The Lord thy God hath chosen thee to be a people for for his own possession.*—Deut 7:6.

Lesson: Exodus 11:4-12:36.

Things have happened since last Sunday's lesson. In an impressive, and somewhat devastating way, one plague after another had fallen upon the land of Egypt and the Egyptian people. Under the duress of these calamities, Pharaoh had promised to let the people go, but when the pressure was released he forgot his promise and kept them under bondage. Thus, it is that again and again, men who make sacred vows to God in time of trouble and storm, often forget them in time of prosperity and calm.

We read in the story that "God hardened Pharaoh's heart." It is only another way of starting an unalterable and inexorable law of life. He who refuses to obey the known will of God increasingly hardens his heart. He who refuses to walk in what light he has, inevitably comes to the place where he cannot even see the light. He who says "No" to God today, will find it much more difficult to say "Yes" tomorrow. There is a note of urgency in the Biblical injunction "Today if ye hear his voice, harden not your hearts. The more one resists God, the harder becomes his heart.

The final act in the drama was about to take place. Only drastic methods could meet degenerate men. God informed Moses that he had pronounced final judgment upon Pharaoh and the Egyptians—on a certain night every male child, the first born of both high and low, bond and free, would be stricken. Only the Hebrews would be exempt, and they on only one condition. They were to take the blood of a lamb which they had killed and dressed according to instructions, and with a branch of hyssop, sprinkle this blood upon the lintels and the door posts of their homes. Thus, the avenging angel would be able to tell the people of God, and would "pass over" all such homes, sparing the first-born in those homes. To be sure this looks like an arbitrary and vindictive thing. But it was simply the early working out of the eternal principle that the wages of sin is death. The way of the transgressor is hard. And the innocent have to suffer for the sins of others.

Furthermore, the Hebrews were not to go out empty-handed. They were to "borrow—without any intention of paying back of course—jewels of silver and jewels of gold, and the Lord gave them favor in the sight of the Egyptians so that they "let" unto them such things as they required. This proud people eventually were constrained not only to let the people go, but they provided the very things that made it possible for them to go. In the divine plan there will be a day when there will be a fairer distribution of the world's goods.

The birthday of the nation was to be a time, not of dissipation and noise, as is so often the case with the celebration of our nation's birthday, but a time of religious significance and spiritual meaning. It was to be a day of thanksgiving and prayer.

As Dean Brown writes "the joy of the churchmen and the enthusiasm of the patriot were as the right and left hands of a common satisfaction. By an act which was as impressive then as it seems strange now, this people were to prepare their hearts for this great event which marked the birthday of a nation, and the charter of economic and political deliverance. And through the centuries, even to this day, pious Jews keep the passover which was the religious ceremony held in connection with the exodus from Egypt.

Each family—in cases where the family was small, too small to consume an entire lamb during the night several smaller groups were to be considered a unit—was to kill and dress a lamb according to minute rules. The blood of the lamb was to be sprinkled on the door-posts of every Hebrew home as a mark of identification to the Death Angel who was to pass through the nation striking down every first-born of every Egyptian family. The family, standing with loins girded as if ready to march were to eat the lamb, or to burn what remained until morning. No leaven was to be eaten, or to be found in the house for seven days. It was all significant and symbolic. Without the shedding of blood there is no remission of sins. That lamb slain for the original passover was typical of the Lamb, slain from the foundation of the world. Christ himself is our Passover. Just as the blood of the lamb on the door-post was the secret of delivery and redemption, just so through the blood of Christ, that is through His sacrificial offering of himself, men have found deliverance and redemption. And just as the leaven had to be taken away, just so must we keep the passover, not with the old leaven, neither with the leaven of malice or wickedness, but with the unleavened bread of sincerity and truth.

It was a memorable night. Everything had to be done according to schedule and with utmost secrecy. How strange it must have seemed to the adults and how much more strange it must have seemed to children. How impressive it must have been to see the family groups meeting at night around the table, with loins girded for flight, partaking of the simple passover meal. What feelings must have stirred within their hearts. To be sure they did not know the meaning of it all. But there had been abundant evidence that powers not man-made were working in their behalf. And they knew that they were on the threshold of a new experience, and that the day, or night of march had actually come. Undoubtedly their hearts were full of both faith and fear.

And as they huddled quietly in their homes partaking of the passover meal, word came that the judgment of God had visited their oppressors. "There was a great cry in Egypt; for there was not a house where there was not one dead." Here was something with which Pharaoh with all his vaunted power could not deal. In desperation he called for Moses and Aaron and bade them begone. This time there was no delay. Grabbing their kneading troughs with the dough as yet unleavened, and "borrowing" jewels of gold and silver from the Egyptians, they marched forth into the moonlight and moved quickly away. It was the birth pangs of a nation. History was being made that night. And today after all these centuries the world is still feeling the impact of the ultimate outcome of that epoch-making event. For be it remembered that this was the beginning of that nation as a nation which gave the world of antiquity its highest moral conception of God, and ultimately gave Jesus Christ. It was a long journey on which they embarked that night—many of them never reached "journey's end." But thanks to the wisdom and the courage of their great leader they did not turn back.

Every human mind is a great slumbering power until awakened by keen desire and by definite resolution to do.—*Edgar F. Roberts.*

The height of human wisdom is to bring our tempers down to our circumstances, and to make a calm within, under the weight of the greatest storm without.—*Defoe.*

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

Give Me A Man.

"Give me a man that we might fight together."—I Sam. 17:10.

Goliath thought of the might and courage of physical manhood. Apparently he thought nothing of that higher type of manhood that abolishes physical combat and substitutes spiritual conflicts—that manhood that was to come forth and wage a war against sin till the last one is destroyed even the enemy death.

David represented more than his people Israel. He represented the great spirit of the oncoming Christ going forth conquering and to conquer till the last enemy has been overthrown. The Christian sees his sins and is alert every day and every hour to challenge them and to plunge the Sword of the Spirit into its heart.

Prayer—We shall not fear, dear Lord, for Thou art by our side. and Thou art our strength. *Amen.*

TUESDAY.

Steady on the Rudder.

"That we may no longer be children, tossed to and fro and carried about by every wind of doctrine."—Eph. 4:14.

We have been on the bridge of a ship in a storm and listened to the commands of the captain to the Quartermaster at the wheel. "Hard to port," "left rudder," "right rudder," "easy," and then when coming into calm, when the storm had passed, the point of the compass is indicated for the course, and then the command, "steady on the rudder." It is a marvellous performance.

Christians are not to be tossed about by every wind like a ship on a storm-tossed sea without a rudder. We are to be like a majestic ship in full command of the rudder. We are to take our stand firmly here and there against every tempest of temptation, opinions, or wrong teaching. We are to battle them with understanding faith and courage. We are to keep the ship of life headed on the right course and keep steady on the rudder. '

Prayer—Dear Christ, we would be fixed in Thee, the Rock of Ages. Make our loves so mightily bound up in Thee that no storm can shake us. In all experiences make our souls steady in Thee. *Amen.*

WEDNESDAY.

Almost But Lost.

"And Agrippa said unto Paul, almost thou persuadest me to be a Christian."—Acts 26:28.

One of the saddest pictures in Christian experiences is that of an intelligent person acknowledging the rightness and the glory of Christianity and almost yeild to its graces, but, like the rich young ruler, turning away—"Almost but lost." Perhaps it was Agrippa's pride that held him. It was doubtless preposterous that a prisoner at his bar should lead him to such an acceptance. Perhaps Paul thought that he might win a judge.

But far greater triumphs than this have been won more easily. They are seen every day when a man switches to the side of right and truth. And we agree with the saying that it is "no credit to an intellect to be hard to convince of the saving power of the Son of God."

Prayer—Dear Father, we yield ourselves to Thee. We would do Thy will and we would do our best for Thee. In His name we ask it. *Amen.*

THURSDAY.

Eternally Radiant.

"They looked unto Him and were radiant; and their faces shall never be confounded."—Psalm 34:5. (R. V.)

Radiance is a common word today—radiant streets, radiant show-windows, radiant homes, radiant gardens, artistic effects—all a foregleam of a radiant future.

Likewise there have been, and are, foregleams of heavenly radiance. These foregleams have come from the radiant souls. Moses talked with God and his face shone with dazzling glory. Our Lord talked with the Father on Mt. Hermon and He was transfigured before his disciples in amazing glory.

Always the wise and holy among men have known the secret of spiritual radiance. So may we be, if we do as they—use freely and fully the blessed privilege of a prayerful life and a consciousness of God. Then we shall know His radiance and men will take knowledge that we live with Jesus.

Prayer—O Lord, our Father, give us Thy glory that Thy love and wisdom may shine through us and may cast their rays along our path. *Amen.*

FRIDAY.

Blessed Medicine.

"He that hateth reproof shall die."—Prov. 15:10.

Reproof is unpleasant, either to give or receive; but its fruits are blessed, for it checks, corrects error, enlarges vision, increases efficiency, sweetens and strengthens the life. The sting of reproof often blinds us to these blessings, and that results in placing ourselves on the wrong side, disease, and death. It is like the cancer patient, fighting at the surgeon's knife that would heal the malady, thereby rendering the remedy useless.

Back of wise reproof there is always love. The wise understand this and will still love. Loving and firm reprovers are among the greatest benefactors in life.

Prayer—O Heavenly Father, Thy Word is a constant reproof to us. Thy Spirit followers us to prompt us the right way. Our consciences check us from fall. Make us attentive to these friends, and obedient to Thy will. *Amen.*

SATURDAY.

Ignorant Desires.

"Who knoweth what is good for man in his life?"—Eccl. 6:7-12.

Men make clear their folly by the oftrepeated moan, "If I could only live my life over again!" Looking backward discloses many errors. Vainly we wish that we had used more care in looking forward.

We have not known what is best for us. We have chased shadows. We have sought for poison, that we might eat it and drink it. We have gained our goals, only to find them places of misery.

But there is One who sees the end always from the beginning. His choices for us never err. He wishes only the best for His children and His wisdom is ever available for their use.

Prayer—Infinite Wisdom, we will draw upon Thy reservoirs of knowledge. Grant us Thy wisdom, O Omniscient One. May we seek for ourselves only what Thou dost seek for us, O Lover of our souls. *Amen.*

—*Amos R. Wells.*

SUNDAY.

A Sabbath for the Land.

"In the seventh year shall be a sabbath of solemn rest for the land. A Sabbath unto Jehovah: thou shalt neither sow thy field, nor prune thy vineyard."—Levit. 25:1-7.

The laws which God gave the Israelites through Moses are intensely practical as well as gloriously spiritual. They understand the importance of letting land lie fallow as well as our modern farmers understand it.

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

(Continued from last week.)

A RICH HERITAGE.

By REV. JOHN G. TRUITT, D. D.

[Preached by the sixth pastor of the Suffolk Christian Church upon the occasion of its 76th anniversary.]

Let us now look briefly at the Suffolk Christian Church which he founded. It was organized in October, 1860, with the following charter members: W. B. Wellons, Sarah B. Wellons, Rives Chapel Wells, Julia A. Wells, James A. Parker, Lucy Ann Parker, Robert B. Brinkley, James Pugh, Frances Pugh, Mary A. Higgins, Sarah E. Norfleet, James A. Turrentine, Thomas J. Kilby, Ann M. Kilby, Willis S. Riddick, Mary Ann Riddick, James A. Norfleet, Emma Norfleet, Caroline V. Riddick, Thomas S. Kilby, Annie E. Cutchins, Louise Norfleet, W. T. Duke, Louisiana Turrentine, and Elizabeth Ward.

At the first meeting of the church, Rev. W. B. Wellons was elected pastor; Thomas J. Kilby, and R. C. Wells, deacons; Robert B. Brinkley, secretary; Willis S. Riddick, collector and treasurer; and Josiah Smith, sexton. Dr. Wellons served the church 16 years, received 447 members.

Rev. Jesse T. Whitley succeeded Dr. Wellons and served the church for three years, receiving 15 members into its membership. His successor was Rev. W. T. Walker, who served the church for three years and received 20 members into its fellowship. Rev. Mr. Walker was succeeded by Rev. W. W. Staley, D. D., who served the church for 41 years as active pastor, and nearly nine years as pastor-emeritus, or a total of about fifty years. He received 1,238 new members into its fellowship. Dr. Staley was succeeded by the Rev. H. S. Hardcastle, who served the church for nearly ten years, and received into its fellowship 331 new members. The Rev. Mr. Hardcastle was succeeded by the present pastor, who has served the church three years and has received 182 new members into its fellowship.

There is an interesting sidelight on the pastors of the Suffolk Christian Church. *Dr. W. B. Wellons ordained three of his successors to the Gospel ministry!* In other words this church has had seventy-six years of history, and the hand of Dr. William Brock Wellons has been stretched across seventy-four of them. If you turn to the *Lives of Christian Ministers* by Dr. P. J. Kernodle, page 261 you will find: "In 1871 he (Dr. Wellons) attended the Conference at Berkley, was secretary, and as chairman made the report of the committee on Education. He also served on the ordaining presbytery which ordained the Rev. J. T. Whitley." If you turn to page 359 of the above book by Dr. Kernodle you will read again: "We recommend that D. A. Long, R. C. Tuck, W. T. Walker, and J. W. Hatch be ordained . . . The ordaining presbytery was composed of the Revs. T. J. Fowler, A. Isley, J. N. Manning, and W. B. Wellons. The ordination sermon was preached by Rev. W. B. Wellons, of the Eastern Virginia Conference." That was in the year of 1868, and in a church only a few miles from my home, and the Rev. W. T. Walker was the pastor of my home church, Mt. Bethel, when my mother wa sa little girl. Again if you turn to *The Christian Annual*, year 1890, page 19, you will find a photograph of Dr. Staley, and a biographical sketch, in which we read: "Having proved his gifts as a preacher, he (W. W. Staley) was ordained to the office of Elder in the Christian Church in the Conference held at Hanks' Chapel in Chatham County, North Carolina in 1874. Revs. W. B. Wellons, D. D., Solomon Apple, and Alfred Isley constituting the ordaining presbytery." Thus you see Revs. Whitley, Walker, and Staley were three ordained by Dr. Wellons. It is interesting to remember that Dr. Staley was an ordained minister with a college training, and four years of experience as a preacher, when Dr. Wellons resigned his Suffolk pastorate, and thus might have been his direct successor.

This church is very proud of all its former pastors, Dr. Wellons for being its founder on such broad, great and liberal lines; Rev. Jesse T. Whitley as being a personal friend of Dr. Wellons and one whom he wished to see succeed himself; of Rev. W. T. Walker, because he was a direct decendent of James O'Kelly, the great founder of the Christian Church; Dr. W. W. Staley for the preeminence with which he built this church into prestige and power throughout the entire denomination, and his very long and brilliant tenure of office; and Rev. H. S. Hardcastle for his outstanding achievement in the additional building program which he developed, and the very gracious way in which he helped to make the closing years of Dr. Staley's life such a benediction to this church, city, and community at large. Their names will ever be linked inseparably together.

Permit me to say I feel very humbly my unworthiness to follow in the footsteps of so great a line of preachers and leaders, but knowing your history, and your rich heritage as a church, I feel encouraged to do my best, realizing that you will bear me up to the throne of God, daily beseeching Him to give me grace, and strength, to minister to you as I should ministers. Your olyalty to the church and its very enterprise, the great amount of work which you voluntarily render your church, and the liberal way in which you personally support its program, speak full well of your own unstinted devotion, and of the excellent leadership you have gathered yourselves across the years.

Many of the lay leaders of the Southern Convention for the three quarters of a century have come from among your own membership and you may be justly and humbly proud of the leaders in every walk of life today that are listed on your present church membership roll. The place you have won requires of a necessity that you do great things, that you keep your eyes on the cross of Calvary, that you rest not on your oars, but rather push valiantly forward, setting a pace for the years yet to come. In no way, whatsoever, let us drop behind, but in every way and for every enterprise of our church, let us go forward. God has blessed you. He has blessed you with consecrated leadership from both young and old, rich and poor, learned and unlearned, in your membership throughout all these years. God has, indeed, given you a rich hritage. He has entrusted us with a rare stewardship. He is counting on us doing our part.

These are days when the church is tested. How the world yearns for leadership, real, spiritual, soul-satisfying leadership. Here, in our place, may God grant you, and all of us, the blessed comradeship of our blessed Christ, enabling us to work worthily of Him whom we serve, and those we are.

THE END.

Too be in the pink of condition physically and mentally, and ready and willing to do anything that needs to be done, is a great substitute for genius.—*Exchange.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We are experiencing some of the hottest weather we have had this year. In fact it is so hot that it is really dangerous to work the mules. Several days the thermometer stood from 90 to 100 degrees in the shade.

We have put up swings in the shade of the trees at all of the buildings, so the little children can be out in the open where the air is more pleasant in the shade and they can swing to their soul's satisfaction. We have more small children in the orphanage at this time than we have at any one time in a long time. It seems that nearly every application we have had during the last eighteen months has been for small children. We have taken in small children till our campus would make you think we were running a kindergarten school. But they are bright and healthy and it is a real pleasure to work with them.

They grow up from year to year, reach the age limit and go out to make their own way. We had some girls working in a manufacturing plant sometime ago. We had two others who wanted work at the same place. The manager said if they were as good as the ones he had he would give them a job. We carried them to his office and he talked to them for a few minutes and told them to report for work the next day.

We had a boy to graduate at Elon College in May. He got a position with a large manufacturing concern in Elkin, North Carolina. We received a card from him a few days ago saying that he had been promoted to a new position where the chance for advancement would be much better and the salary would increase. We remember well the day this boy came to the orphanage really without a chance in life. You through your gifts to support the orphanage give him a chance. He has made good. Someday he may be a high official in the company he is working for. Who knows.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 22, 1937.

Amount brought forward		$8,522.28
Sunday School Monthly Offering.		
N. C. & Va. Conference:		
Elon College, Community Bible Class	$ 1.40	
Reidsville	7.63	
Ingram	4.00	
		13.03
Easern N. C. Conference:		
Youngsville	$ 1.00	
Fullers Chapel	4.50	
		5.50
Western N. C. Conference:		
Mt. Pleasant	$ .58	
Pleasant Ridge	4.75	
Shiloh	1.00	
Ether, May, $1.16; July, $1.00	2.16	
Needham's Grove	1.78	
		10.27
Eastern Va. Conference:		
Johnson's Grove	$ 4.02	
Wakefield	2.11	
Berea, Nansemond	5.00	
Franklin	10.00	
Cypress Chapel	3.55	
Union, S'hampton	4.20	
		28.88
Special Offerings.		
Eastern N. C. S. S. & C. E. Convention	$ 12.65	
Mrs. Lasher, support of child	20.00	
		32.65
Endowments.		
Lawrence S. Holt		150.00
Total for week		$ 240.33
Grand total		$8,762.61

FAMILY ALTAR.

(Continued from page 12.)

Not only do bodies and minds need rest during the night and on the seventh day, but the fields also must have their rest. A razor that is used day after day soon loses its sharpness; it will shave much longer and better if used alternately with other razors.

In all we do we must observe the law of "solemn rest unto Jehovah." It is not enough to be idle; there must be a divine purpose in the cessation of work; it must have as its aim the better doing of the Lord's work.

Prayer—Command Thou our toil, our Saviour, and our rest from the labor as well. Be with our sleep and recreation as well as with our work. For Thy name's sake. *Amen.*

Amos R. Wells.

The more noise a man or a motor makes, the less power there is available.—*W. R. McGeary, D. D.*

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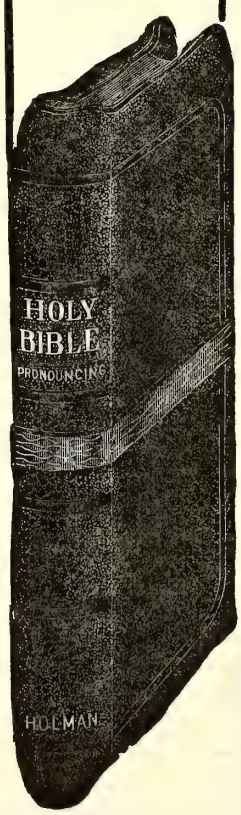

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a]Ĕph'ē-sŭs write; These things saith [b]he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1;
b ch. 1. 16;
c Ps. 1. 6.

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In Memoriam

WELLS.

Mrs. Betty Wells, age sixty-eight, departed this life at the home of her daughter, Mrs. Samuel Barnett, Roxboro, North Carolina, on June 1, 1937. She was the daughter of J. M. and Caroline McAdan of Semora, North Carolina. In 1896 she married James Ollie Wells, who died in 1911. There are four surviving children, Harvey and McAdan Wells, of Williamson, West Virginia, Mrs. Harvey Barker, of Semora, North Carolina, Mrs. Samuel Barnett of Roxboro, North Carolina, thirteen grandchildren, and one sister, Mrs. Kate McLane of Newport News, Virginia. Sister Wells joined Lebanon Christian Church when young and was a very loyal member. She loved her church and supported all its enterprises, both local and and general. For a number of years her home had been in West Virginia with her sons. Each year she would visit in her old section, usually at the time of the annual meetings at her church. Her health had failed for quite a while, and it was while on a visit to her daughter, Mrs. Barnett, she grew worse and was taken to Duke Hospital, but medical skill could give but temporary relief from her sufferings. She suffered much for the last few weeks before answering the call to depart and be with Christ which is far better.

The funeral was from her church by her pastor, assisted by Rev. Coffin and Rev. West of the Baptist Church and Rev. Williams of the M. E. Church. Burial was by her husband in the Church Cemetery.

C. E. NEWMAN.

PETERS.

On March 22, 1937, it was God's will to call from our midst Mrs. Laura Emory Peters, a loyal and devoted member of the Ladies Aid Society of the Franklin Congregational-Christian Church. We wish to pay tribute to the memory of one whose going has brought sorrow to us all. Therefore be it resolved:

1. That know our Heavenly Father doeth all things well, therefore, we bow in humble submission to His will.

2. That in her death we have lost a noble Christian character, and one who loved her church and was devoted to her family.

3. That we extend our heartfelt sympathy to her companion and children and point them to God, whose grace is sufficient in the hour of sorrow.

4. That a copy of these resolutions be entered upon our records in loving memory of our departed friend, a copy be sent to the family and to "The Christian Sun."

Mrs. E. P. JONES,
Mrs. E. L. BEALE,
Mrs. C. O. BYRD,
Committee.

VINCENT.

We, the members of the Ladies Benevolent and Social Union of the Suffolk Christian Church, wish to pay tribute to our beloved member, Mrs. J. E. Vincent, who left us to be with Jesus on June 14, 1937.

Although she was a shut-in for several years, she was always interested in all the work of the church, supporting it with her prayers and substance.

Her life was a benediction to all with whom she came in contact, and to those of us who visited her, she was a bright ray of sunshine with her sweet smile and winning ways.

We bow in humble submisssion to the will of our Heavenly Father who doeth all things well, and extend our heart-felt sympathy to her companion and children.

We recommend that a copy of this tribute be sent to the family, a copy to "The Christian Sun" for publication, and a copy be recorded in our minutes.

Mrs. W. H. ANDREWS,
Mrs. B. D. CROCKER,
Mrs. ANNIE STALEY CALHOUN,
Committee.

JOHNSON.

On the 13th day of April, 1937, the death angel knocked at the door of one of our homes to bring sorrow and heartaches to all who were left when He took from our midst Mr. Julius C. Johnson, a much beloved member of Mount Carmel Christian Church of Walters, Virginia. In his going we greatly miss one of our oldest members. His many years of service and the friendly hand-clasp made him but the more endeared to the hearts of those who had experienced the joy and the privilege of serving with him. He loved the work of the Kingdom of God, and all who knew and loved him will miss his faithful presence.

He was the faithful Senior Deacon in the Church, a member of the Official Board, and taught a class in the Sunday school. His going has left a pew that was seldom vacant.

Therefore, be it resolved:

1. That we express our great appreciation for his blameless life and character, his self-sacrificing service, unfaltering devotion to his duty, his Christian stewardship, and his loyalty to the Kingdom of God.

2. That we recognize that his was a life of high ideals, great faith, optimistic spirit, loving friendship, wise counsel, trustworthy judgment, child-like tenderness, Christ-like spirit which won the confidence and appreciation of the poor and rich, and made for him a trusted friend of all who knew. him.

3. That we honor his life not only with our lips, but by living true in service to the cause he loved and served.

4. That we extend our deepest sympathy to the family and remind them of the words of him who said, "In my Father's house there are many mansions."

5. That a copy of these resolutions be entered upon the church records, a copy sent to the family, and one to "The Christian Sun" for publication.

By Board of Deacons,
E. W. BEALE,
Chairman.

GARNER.

Mrs. Mamie Garner, before marriage Mamie Isley, was buried at Hines Chapel on July 8th, at 2:00 P. M. She joined Hines Chapel Church when a girl. She leaves a father, Mr. Thomas Isley, her husband, a sister, several brothers, and four children.

The funeral service was conducted at her church by her pastor, assisted by Revs. G. C. Crutchfield, C. E. Gerringer, and R. A. Helsabeck.

May God comfort her loved ones.

B. J. EARP.

ALLRED.

Whereas death has removed from our midst our fellow-deacon, beloved brother and friend, William E. Allred; and

Whereas, as deacon, church secretary, and teacher, he served efficiently for a long time; and

Whereas, as a man he was upright, modest, unselfish, obliging, kind-hearted and true;

Therefore, be it resolved by the Deacons of Pleasant Ridge Christian Church, Randolph County, N. C.:

1. That in Brother Allred's death our church has lost a loyal deacon, a competent and conscientious teacher, and the community a useful citizen, who won and kept the friendship and affection of his fellow-citizens.

2. That we are grateful for his Godly life, which has been a blessing to us.

3. That we extend our deepest sympathy to his wife and children, and commend them to God who alone can give them comfort and consolation.

4. That a copy of these resolutions be included in our church record, a copy sent to "The Christian Sun" for publication, and a copy sent to the family.

This the 26th day of June, 1937.

E. W. BROWN,
GEO. T. GUNTER,
W. E. BEAN,
O. C. BROWN,
Deacons.

The Land of Beginning Again

By CLARENCE A. VINCENT, D. D.

It looked as if David's life was a permanent wreck. He had committed the three worst sins in the category. He repented and began the life of faith, purity, and fidelity to his life tasks. The most useful part of his life and the writing of the Twenty-third Psalm followed his repentence. The wonder of life is that we can begin again.

So I wish that there were some wonderful place
Called the "Land of Beginning Again,"
Where all our mistakes and all our heart-aches,
And all our poor selfish grief
Could be dropped like a shabby old coat at the door
And never put on again.

THE SINNER

God says to the sinner, "Come, let us begin again! I will forgive your sins and will make you a 'new creature.'" Freedom from the shackles of sin shall be yours. Jesus is God's loving Voice calling us to the abundant life.

Softly and tenderly Jesus is calling,
Calling for you and for me;
See, on the portals He's waiting and watching,
Watching for you and for me.

He saved Matthew, Mark, Luke, John, Andrew, Peter and Saul of Tarsus, the dissipated Augustine and he became a saint, the sin-depressed Luther and he became a free man and started the Church into a vital life and activity. Millions have answered God's call and have been redeemed.

THE INDIFFERENCE

God says to the careless follower of Jesus, "Come, let us begin again." God's Spirit works with a weak and imperfect disciple and a worldly and imperfect church patiently to win the person and the church and to perfect them in character and activities.

Who is the saved person? It is he whose entire life is in harmony with Jesus and His teachings. His motive is right, he is loyal in thought, and he lives as helpfully as did the Master. To do this as Jesus did, takes a life-time and probably an eternity. We often fail, but **God** says, "Come, begin again!" Two questions will show you whether you are living a Christian life: Are you fearless for the right? Are you easy to live with?

THE DISHEARTENED

In the sorrows and trials of life a Christian faith is the Land of Beginning Again. Often we feel that we cannot take up the work of life. Death robs us of our companions, financial losses daze us, but God does not leave us in the pit of despair. He says, "Come, let us live again!" Paul answered the summons and learned that "all things work together for good to them that love **God.**" Mrs. Browning was weak and ill much of her life and her father treated her brutally, but she could sing:

Oh, the little birds sang east, and the little birds sang west,
And I said in underbreath—"All our life is mixed with death,
And who knoweth which is best?"
Oh, the little birds sang east and the little birds sang west,
And I smiled to think God's greatness flowed around our incompleteness—
'Round our restlessness, His rest.

Clement, of Alexandria says, "Christ turns our sunsets into sunrises. There is a budding tomorrow in every Midnight."

The Christian should be courageous and joyful. Life does not ring down for him. The best is yet to come. For us as for David the most useful part of our lives awaits us if we are penitent, and responsive.

Each day is a beginning,
The new follows the old.
Spring comes with buds and blossoms
After the winter's cold.
Life with its sins and failures
Through faith can be left behind.
New life follows with fruitage,
God is exceedingly kind!
Faith is a Land of Promise
Where we begin again.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
Copy 2

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, JULY 29, 1937. NUMBER 30.

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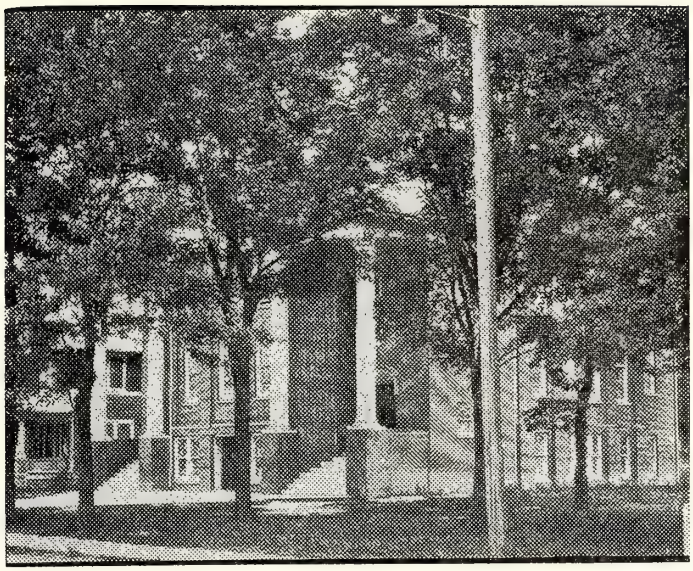

HOLLAND CHRISTIAN CHURCH

Rev. Carl R. Key, A. B., B. D., Pastor

This Church held its Eighty-Fourth Annual Service on Sunday, July 25, 1937, at eleven o'clock A. M.

LET THERE BE LIGHT

PERSONALS
News from the Churches

The executive secretary of the Eastern Virginia S. S. and C. E. Convention, Rev. Carl R. Key, wishes to express his appreciation to all officers, departmental secretaries, and all others taking part on the convention program last week for their fine work.

Rev. R. D. Coulter, of New Market, Virginia, says that Miss Evelyn Ayscue is doing excellent work with the Vacation School at Mt. Olivet (R), and that he is in a fine revival meeting at Joppa. At the end of the writing six additions had been made to the Joppa church.

Good reports are coming from Student Summer Service workers all over the Southern Convention. Their service will surely mean much for our churches and Sunday schools. Mr. Loring Chase began work with First Church, Norfolk, last Saturday and will be there for about for weeks.

Rev. William T. Scott, Pastor-at-Large for Georgia, says that the Summer Conference at Camp Viola, Mountville, Georgia, held the first week in July, was most successful. This conference was for the young people of north and middle Georgia, and the churches were well represented.

The new Christians who become members of the Church should become readers of the Church Paper. This will help them to become good church members. Don't you think so, brother pastor and evangelist? Why not help them start right? A subscription to The Christian Sun is only two dollars for a year.

A series of prayers from the pen of Rev. Everett B. Lesher, pastor of Union Congregational Church, Jacksonville, Florida, begins this week. The editors hope and believe that a study of these prayers will be helpful both to those who lead public prayer and to those who feel the need of prayer. Why not turn now to page five and study the prayer for this week?

For the next two weeks Miss Edna Fulcher, office secretary for the Board of Christian Education, and Miss Lillie Spain, a teacher from South Norfolk, will aid Rev. O. E. Elmore in Vacation Schools in our mountain mission churches in Virginia. The young people of our Reidsville church are helping to pay the expenses of these schools. This is one place in which the Board of Christian Education and the Mission Board work cooperatively.

A letter from Miss Lucy Eldredge says that Rev. A. Lanson Granger made an excellent speech to the International Christian Endeavor Convention in Grand Rapids, Michigan, on July 9th. At that time he had visited thirteen young people's summer conferences and was scheduled for three or four more. He is to preach during August, and to rest at home in September. It is a busy and useful life this young preacher is living.

The Board of Christian Education of the Southern Convention wishes to thank the Sunday School and Christian Endeavor Conventions for their recent contributions. The Board promises to return to the churches just as much service as possible. The total from the conventions is much less than a thousand dollars, a sum inadequate to meet the needs of religious education, but the servants of the Church will spread the service as far and effectively as they can.

President J. E. McCauley and Rev. J. H. Dollar had to travel long distances in order to take their part on the S. S. Convention program at Liberty Springs last week. The former drove from Altamahaw, North Carolina, where he was helping Rev. G. C. Crutchfield in a revival at Bethlehem, and the latter from Henderson, North Carolina, where he was aiding Rev. S. E. Madren in a revival at Liberty. They did their convention duties well, even at great cost, and returned to the revivals that night. Such loyalty to duty is inspiring.

PROGRAM OF THE 89th SESSION OF THE VIRGINIA VALLEY CENTRAL CONFERENCE.

The following is the tentative program of the Eighty-ninth Annual Session of the Virginia Valley Central Congregational-Christian Conference, to be held with the Mt. Olivet (R.) Christian Church, August 4-5, 1937.

Wednesday—August 4—Morning Session.

10:00 Worship Service—Rev. F. E. Hyde.
10:20 Enrollment.
10:35 Welcome Address—B. C. Shifflet.
Response—Ray Stroop.
10:50 Report of Program Committee.
Report of Executive Committee.
Report of Committee on Religious Literature—Miss Irene Hensley.
11:20 Appointment of Special Committees.
11:30 Annual Sermon—Rev. R. A. Whitten.
12:00 Adjournment for Lunch.

Wednesday—Afternoon Session.

1:30 Worship Service—Rev. F. E. Hyde.
1:50 Report of Conference Mission Secretary—R. O. Rothgeb.
2:00 Address—"The Message of Missions for Our Day"—Dr. J. O. Atkinson.
2:20 Report of Stewardship Secretary—Miss Minnie Dofflemyer.
2:30 Report of Committee on Evangelism—W. J. Andes.
2:40 Address—"Evangelism"—Dr. L. E. Smith.
3:15 Report of Committee on Woman's Board—Mrs. A. W. Andes.
Report of Committee on Social Service—Norman Morris.
Report of Committee on Christian Union—Charlotte Hillyard.
Report of Director of Religious Education—Alfred Dofflemyer.
4:00 Adjournment.

Wednesday—Evening Session.
Youth Fellowship Program.

Theme: "Planning for Young People Within Our Local Churches."

7:45 Vesper Services—In charge of District A.
Hymn.
Introduction of Leaders.
Special Music.
Report of Sunday School and Christian Endeavor—R. A. Larrick.
Brief report from Elon School of Leadership Training—Miss Helen Showalter.
Hymn.
Address—Rev. F. C. Lester.
Installation of Officers.
Benediction.
Social—In charge of District B.

Thursday—August 5—Morning Session.

9:00 Worship Service—Rev. F. C. Lester.
9:20 Roll Call and Reading of Minutes.
9:45 Address—"The Christian Orphanage and its Mission"—Sup't. C. D. Johnston.
10:10 Report of Committe on Home Missions—W. C. Wampler.
Report of Committee on Foreign Missions—Thelma Morris.
10:30 Address—"Christ or Chaos"—Dr. J. O. Atkinson.
10:50 Report of Rural Institute at Duke University—"The Church and Rural Welfare in the Valley Conference"—Rev. Roy D. Coulter.
11:05 Address—"The Rural Church and its Present Day Tasks"—Rev. F. E. Hyde.
Discussion on the Rural Church led by Rev. Hyde.
11:45 Meeting of Conference Missionary Association.
11:55 Treasurer's Report.
12:05 Adjournment for Lunch.

Thursday—Afternoon Session.

1:30 Worship Service—Rev. F. C. Lester.
2:00 Report of Committee on Education—Dr. M. L. Weekly.
2:10 Address on Education—Dr. L. E. Smith.
2:40 Report of Committee on Apportionments—W. C. Wampler.
Report of Committee on Place of Next Meeting.
Report of Committee on Resolutions.
Report of Finance Committee.
Report of Nominating Committee.
Miscellaneous Business and Adjournment.

A HISTORY OF HOLLAND CHRISTIAN CHURCH.

Hebron Christian Church, out of which came the present Holland Christian Church, was organized at Carrsville, Isle of Wight County, Virginia, October, 1853, by the Rev. R. H. Holland with the following charter members: Rev. R. H. Holland, Alfred Cobb, William Odom, and James R. Holland, with the following "Form of Agreement" binding them together:

"We, whose names are hereunto annexed, members, as we trust, of the body of Christ, having exercised repentance toward God and faith toward our Lord Jesus Christ, being desirous of associating ourselves together as a church, agree to be governed by the following principles:

1. Christ is the only head of the church.
2. The name Christian is the only appelation by which we will be known to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testament is our only creed or confession of faith.
4. Christian character, or vital piety is the true spiritual test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

It was admitted into the Eastern Virginia Conference that same year, in session at Cypress Chapel Christian Church, November 4, 5, 6, 1853. The Conference met with Hebron Christian Church, October 30, 31, and November 1, 2, 1861; October 30, 31, and November 1, 2, 1872.

The Rev. R. H. Holland, a son of Holy Neck Christian Church and founder of Hebron Christian Church, served as its pastor for twenty-six years, as clerk for a number of years and always stood by in all matters concerning progress and maintenance. We find that he was also active in Conference and Convention affairs, known, loved and revered by a host of friends. His portrait hangs in the auditorium of the present church and he might properly be called its patron saint.

Former Pastors of the Church

The following pastors served the church while located in Carrsville:

Rev. R. H. Holland, October, 1853, to January, 1877; Rev. C. J. Ralston, January, 1877, to January, 1880; Rev. J. T. Kitchen, January, 1880, to March, 1882; Rev. W. M. Butler, March, 1882, to January 1883; Rev. H. C. Moore, January, 1883, to January, 1884; Rev. M. L. Hurley, January, 1884, to January, 1886; Rev. R. A. Ricks, January, 1886, to January, 1888; Rev. C. C. Peele, January, 1888, to September, 1890.

At the September conference of 1890 a committee was appointed consisting of Eli Daughtrey, Allen Daughtrey, James H. Butler and Rev. R. H. Holland for the purpose of considering a more convenient location for the church. This committee reported at a call conference held October 27, 1890, with Dr. W. W. Staley, presiding. It recommended Holland as the most suitable place. The Hebron Church building was dismantled and removed to Holland in the spring of 1891 and rebuilt by J. E. Daughtrey, one of its members. It was dedicated as the Holland Christian Church the second Sunday in August, 1891 and at the conference of June 26, 1897 plans were submitted for enlarging the church, which was done. The Eastern Virginia Conference met here October 30,31 and November 1, 2, 1894; October 30, 31, and November 1, 2, 1906; October 30, 31, and November 1, 1923 and will meet here again November 3, 4, 5, 1937.

The following pastors have served Holland Christian Church: Rev. R. H. Holland, October 27, 1890, to March, 1892; Rev. R. D. H. Demarest, March, 1892, to October 31, 1893; Rev. J. W. Rawles, October 31, 1893, to October 31, 1896; Rev. W. S. Long, D. D., October 31, 1896, to October 31, 1897; Rev. W. J. Laine, October 31, 1897, to June 9, 1898; Rev. I. W. Johnson, June 9, 1898, to October 31, 1906; Rev. N. G. Newman, October 31, 1906, to October 1, 1913; Rev. B. E. Black, October 1, 1913, to September 1, 1918. Rev. W. M. Jay, September 1, 1918, to October 31, 1920; Rev. J. P. Barrett, D. D., October 31, 1920, to September 1, 1921; Rev. J. H. Lightbourne, D. D., October 1, 1921, to September 1, 1927; Rev. W. C. Hook, September 1,1927, to October 1,1930; Rev. W. M. Jay, D. D., October 1, 1930, to June 1, 1935; Rev. Carl R. Key, September 1, 1935, to the present.

It was on April 1, 1918, that the first ground was broken for the new building, the old one having been previously removed. Notwithstanding the scarcity of labor and the difficulty in getting material the work of the building slowly but steadily progressed so that it was ready to be opened for regular worship on the second Sunday in July, 1918, and it was with depth of gratitude that the Building Committee, composed of J. P. Dalton, chairman; L. J. Daughtrey, secretary; W. Q. Peele, treasurer; I. A. Luke, Jobe G. Holland, J. Frank Holland, R. E. Hedgebeth, R. H. Reidel, builder, Joe E. Holland, W. V. Leathers, W. H. Howell, D. J. Jones, B. W. Councill, W. J. Holland, and J. R. Holland, declared the building ready to be dedicated to God and His divine worship.

The dedication Service was held on Sunday, December 14th, 1919, at 3 o'clock P. M. The following order of service was used: Organ prelude, Doxology, Invocation, Hymn—"The Church's One Foundation," Responsive reading, Gloria, Anthem—"O Be Joyful in the Lord," Scripture lesson, Prayer, Quartet, Offering, Historical Sketch, I. A. Luke, (valuable in compiling this document), Solo, Dedication Sermon by Rev. J. O. Atkinson, D. D., Dedication Prayer, Hymn—"The Son of God Goes Forth to War," Benediction and Organ Postlude.

The present edifice is built of brick with pressed brick on all four sides. It was constructed of the best material and equipped with modern conveniences. The pipe organ, costing $1,800, was purchased and presented to the church by the Ladies' Aid Society. The art glass windows were donated or presented in memory of departed ones by members of the church. In the fall of 1936, a new heating system for warming the building in winter and cooling it in summer was installed.

In the spring of 1920, when Holland and Holy Neck became full time pastorates, joint ownership of the parsonage was discontinued and this church sold its half to Holy Neck for $3250.00. It then became necessary to erect a parsonage. The Building Committee was composed of Rev. J. H. Lightbourne, chairman, J. P. Dalton, A. T. Duke, R. E. Hedgebeth and R. H. Reidel. Work was begun in the spring of 1922.

This church has property valued at $35,000.00. It is well organized and doing good work in all branches of activity. It has a membership of 400, with an average attendance of about 105 in the winter and 110 in the summer. It employs a pastor for full time service.

Carl R. Key,
Pastor.

"Before my conversion I worked towards the Cross, but since then I have worked from the Cross; then I worked to be saved, now I work because I am saved."—*D. L. Moody.*

The measure of a man's real character is what he would do if he knew he would never be found out.
—*Lord Macaulay.*

EDITORIAL STAFF

F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

BOARD OF CHRISTIAN EDUCATION.

The Board of Christian Education of the Southern Convention is one of the most necessary and neglected enterprises of the Convention. It was begun in 1918 for the purpose of promoting religious education within the bounds of the Convention. Three Field Secretaries—Misses Eldridge, Coghill and Truitt—have served the Board, and the churches still feel something of the impetus of their service. Records show progress during the period they served. Since then there has been a decline in the religious educational work among our churches, or at least there appears to have been.

For financial reasons only the Board discontinued the service of one who could go to the churches, Sunday schools, Christian Endeavor societies, and other organizations within our convention with helpful suggestions and service. The work is badly needed. At present we have no one who is expert in this field to counsel with local churches and youth leaders who has the time to do the needed service. Sunday schools and Christian Endeavor societies do the work of religious education in our churches. Superintendents, teachers, and leaders need guidance in the selection of literature, in training leaders for today and tomorrow, and in planning an effective educational program. Our church is not now furnishing this expert leadership. Until we do we need not hope to compete with other churches about us that do furnish such leadership.

The Board does do a considerable service. With an office at 514 South Main Street, Norfolk, Virginia, supplied with a variety of books, periodicals, and other literature, there is a constant stream of helpful service going to the churches. Hundreds of requests for help are met annually. Counsel is given to program committees, teachers, and young people. An office secretary is ever alert to supply every possible service. The editor of this paper, who is also a pastor, acts as executive secretary and does what he can (gratis) to guide and help with the work. Actually a surprisingly large amount of work is accomplished, but it is far from what is needed.

Financial support for the Board makes proper service impossible. The Sunday School Conventions give all the money they have except enough to run themselves. This will amount to about eight hundred dollars this year. The Southern Convention has placed the Board on its Apportionments to the amount of $1,500.00, and has said that offerings from Sunday schools and Christian Endeavor societies made during July and August can be counted by the church on Conference Apportionments. If the total amount could be raised, the work could be much more effectively done. Last year not quite half of the amount was secured. The Board must pay $250.00 annually for the support of "The Christian Sun." All of which means that there has not been more than about twelve hundred dollars for the promotion of religious education in two states during the past several years. This is just enough to keep from going out of business, but not enough to do effective service.

There is a way out of this difficulty. The churches can raise and pay **all** of the Apportionment for Christian Education. The amount for each church is very small. The Sunday school and Christian Endeavor society may share in raising this fund, or they may raise all of it. But every church surely can clear this item on the Apportionment. That will be a good start. But it will not be enough. In order to do effective work, there must be an office, and there must be a full-time, trained worker who can travel to the churches. This will cost more than is now available if all apportionments were met in full.

Recently a business man who reads this paper and who is interested in making investments that produce results in human progress talked with the writer about this matter. He thinks there may be those who would like to invest in this type of work. He feels that the future of our church depends upon the training of the children and young people. He says that there should be trained leaders at work in this field in our church, and that he is willing to help put them to work. This conference gave new hope to the writer, and made him believe that maybe even our young people, our teachers, and our busy local leaders may have the help they so greatly need and so richly deserve. It may be that some who read this will be sufficiently interested to investigate the needs, and make some contribution so the Board can do that which it greatly desires to do, namely: put into the field at least one expert religious educational worker. F. C. L.

HUMILITY.

There is a fable which says that one day a prince went into his garden to examine it. He came to the peach tree and said, "What are you doing for me?" The tree said, "In the spring I give my blossoms and fill the air with fragrance, and on my boughs hang the fruit, which men will gather and carry into the place for you." "Well done," said the prince. Then to the chestnut he said, "What are you doing?" "I am making nests with my leaves and spreading branches," well done," said the prince. Then he went down to the meadow, and asked the grass what it was doing. "We are giving up our lives for others, for your sheep and cattle, that they may be nourished;" and the prince said, "Well done." Last of all he asked the tiny daisy what it was doing and the daisy said, "Nothing, nothing. I cannot make a nesting place for the birds, and I cannot give food for the sheep and the cows—they do not want me in the meadow. All I can do is to be the best little daisy I can be." And the prince bent down and kissed the daisy, and said, "There is none better than thou."—F. B. Cowl, in Sunday School World.

CHRISTIAN EDUCATION FOR YESTERDAY AND TODAY.

An Address Before the Eastern Virginia S. S. and C. E. Convention.

By Rev. J. E. McCauley, *President,* July 20, 1937.

Since the Christian Church first emanated from the hand of its Divine Founder, education has been her chief conerstone. When the Church's Christian educational program has been paramount, its impact upon the community and nation for morals, ethics, and a spiritual uplift has always been felt; but her influence always ebbed when its educational program was dormant. A brief review of the Christian era will enable us to see the importance of that often neglected portion of our church's work.

Early Christian Education.

If we accept Matthew's account of the activitites of Jesus as valid (as we should) we find the Master placing primary emphasis on training. "And seeing the multitude, he went up into a mountain and when he was set, his disciples came unto him: and He opened his mouth and taught them saying."—(Matt. 5:1,2.)

We call this the sermon on the Mount. To Jesus it was the imparting to his followers the fundamentals of the kingdom. We call the first few verses the Beatitudes. But to Jesus it was the way of life. Call it what you will, or think of it as you please, we have in this event the basic principle for Christian training.

The early Church was not bound together by any ties other than the common brotherhood of man in Christ. They had no organization and felt little if any need for such. It was the general belief of many that Christ would soon return and the world would end. In Charles C. Boyer's book, "History of Education," he says: "The most conspicuous motive in early Christianity was the almost universal belief in the nearness of the second advent of Christ. This ardent emphasis is upon the moral and future life — other-worldliness, as George Elliot calls it—instead of the earthly and present, which had so long been overemphasized in the pagan world."

The early Christian teaching placed a new emphasis on human life. There was a great change in philosophy. There was soon to be a great change in the mode of teaching. "There was," as Karl Schmidt so eloquently says, "a great withdrawal of man within himself into that part of his nature which unites him to God, and that belongs not to the perishable, but to the imperishable; not to the visible, but to the invisible world. The supernatural laid hold of men's minds with a mighty energy; man as the Son of heaven became a stranger upon this earth, and esteemed the splendor of this world as of little value. The world in all its beauty had been tested by antiquity, and had not afforded the lasting peace promised of it. Heaven now took its place, and the citizens of heaven displaced in a measure the citizens of earth."

Such a Christian doctrine with its changing emphasis on the way of life, came into a Roman world which had already passed its zenith, and challenged almost everything for which the Roman world stood. The following sins were the order of the day: loyalty to the state, no matter how corrupt, present pleasures and pamperings never regarding the results, satisfying the senses, tolerations of slavery with all its baseness, corrupt family life, infidelity, divorce, and infanticide; all these evils and more characterized the social order of the privileged classes. Christians dared to substitute clean living for the current sins; they dared to teach the brotherhood of man, and to place the major emphasis on the importance of the life to come.

The method of attack to change the order of the day and reveal the religion of the Christ was oral teaching. This became the first method of systematic Christian education. The Christian Jews would become personally responsible for certain individuals or groups of individuals. These were sometimes taught in the homes, again in the synagogues, or at other convenient places. Sometimes the pupil was being instructed for the eventful day when a decision for Christ would be made. Again the individual had already made the decision for Christ under the inspiration of the Holy Spirit from hearing one of the men of God deliver a message of Christ, but needed instruction as to how to become an intelligent member of the Church. This method of oral instruction held sway for the first century. As the Church grew and made its inroads into the better educated classes a new demand naturally was made. The demand for better methods of teaching and better organized thought.

The first system of education that supplanted the old oral system was the *Catechumen Schools.* As soon as conditions were made possible by increase in numbers and more favorable conditions generally the children were provided with teachers of special fitness to provide them with the proper kind of education. This was only an enlargement of the first oral system. At first the instruction was individually. Now it was for children of believers who were preparing for membership. It also included Jews who wanted to become Christian, and those who would turn from Paganism to Christianity. The training consisted of the Ten Commandments, Lord's Prayer, Apostles Creed, some Psalms and other articles of faith. The course lasted anywhere from a few months to several years, generally about three years.

(Continued on page 9.)

OUR PRAYER.

By Rev. Everett Lesher.

We thank Thee, O Lord God, for the assurance that if we seek we shall find, that if we ask anything in Thy name it shall be given unto us. We have believed and have become happy in the thought of a loving Providence. And yet, O Lord, in our deeper moments we know not what to ask. We lack the understanding; our knowledge is too partial; our finite minds cannot see the ultimate consequences of answered petition.

What shall we ask? We dare not ask for power, for we may need to become weak that we might feel the need of God. We dare not ask for riches that we might be happy, for in the light of Thy understanding we may need poverty that we might become wise. We dare not ask for the strength to achieve, for in Thy sight we may stand in need of weakness, that we might learn to obey. Dare we ask for health to do great things? But it may seem best for us to be given infirmity that we might do better things.

O Lord, we know not what to ask. We know not how to ask. We simply yield ourselves to Thee that there may be wrought within us the things that seemeth best, even such things as we have not yet learned to acknowledge as good. Thou alone knowest the deep necessities of our souls. Thou art wiser than we. Behold our need and do for us according to Thy tender mercy for our own enrichment and for Thy glory in the world. Amen.

[Note: At the request of the editors Rev. Everette B. Lesher, pastor of the Union Congregational Church, Jacksonville, Florida, has prepared a series of prayers which will be printed from week to week. We believe that these prayers will be spiritually helpful to the individual readers and will afford rich material for the devotional services of the church. Editors.]

CONTRIBUTIONS

SUFFOLK LETTER.

Two very good friends of the writer are ill. They are in the prime of life. Under normal conditions they should expect to live ten years or longer. Physicians say they have organic heart disease. Their chances of recovery are doubtful. There seems to be an increasing number of people who are afflicted in a similar way. High tension living and the urge of unrestrained energy are taking their toll of health and life. Heart disease is a dangerous malady.

The church members of this day are not immune to heart disease. Many expert diagnosticians are trying to discover the cause and suggest a remeday. All kinds of suggestions have been made in an effort to explain the small congregations, the lack of interest in missions, the failure to enlist new members and the apathy towards the general development of the church and the kingdom of God. The preacher is blamed, the lack of efficiency is deplored, the antiquated methods of church finance are criticised and a general attitude of hostility indicates that the church is in a furious battle for its very life.

What is the chief trouble? The trouble is in the heart. And this is universal. That was the diagnosis Jesus made of the people who lived in His day. That was not the only trouble to be corrected. But when the heart is right, other things will take care of themselves. Jesus staked everything upon the regeneration of the heart of humanity. When the heart is wrong every other organ of the body is affected. When the heart is normal other organs of the body are responsive unless they are diseased. A bad heart threatens the whole body.

The devil is working in the heart. In the meantime Satan is diverting the attention of the church to other possible causes of spiritual sickness. He has convinced many leaders that the revival is harmful to the church. Evangelism, especially the mass form, is out of date. The Prince of this world is trying to taboo all emotion and suggests that sermons be more intellectual and less appealing to the feelings of the congregation. He would build a concrete wall around the heart and keep religion out of that inner fortress, while a multitude of evil spirits take up their fiendish abode therein to direct the will and control the life.

Under such conditions many church members need a rest cure every Sunday from 9:00 A. M. until noon. After lunch they may need to refresh themselves by playing golf, fishing and attending the ball game, and going to the movie. They would almost faint if they dared to attend Sunday school, and preaching. And it is out of the question for them to think of going to church on Sunday night. They are so nervous. The strain is too great. They must have rest.

Why not go to church? Many excuses are given by church members and non-members. There is one excuse not usually found in the list, viz.—"My heart is wrong." That is the real reason—the real explanation—of the indifference and unrest of this age. Sin is in the heart of humanity. Somehow the church—in Sunday school and sermon—must return to this zone and deal with human hearts. Men must become conscious of sin in their hearts. And the preaching of the Gospel should reach these hearts with a message that brings a sense of relief from sin, and leaves an experience of Christ in the inner life. The Holy Spirit is the only Power adequate for that task. Why not have a crusade for Christ and the Holy Spirit in our churches and Sunday schools? That is a panacea for spiritual heart trouble.

I. W. JOHNSON.

THE ANNUAL CONFERENCE. 1936-1937.

The annual session of the Virginia Valley Central Conference will be held August 4th-5th with Mt. Olivet Church, located near McGaheysville. This conference always meets in advance of the other conferences constituting the Southern Convention. The annual conference is an occasion. At least 75 per cent of the delegates are regular attendants at these annual gatherings. The membership of the conference is so nearly the same that a strong friendship often develops. This is true of all of our conferences. The value of the conference, aside from social and fraternal, lies in reports and plans. Reports are necessary. It is helpful to know what a church has accomplished, to know something of the local church's problems, and to know how that church has dealt with such problems; but the vital thing of a conference aside from its reports and inspirational values is its vision of the future and its determination to accomplish fully its mission in the days that are ahead.

I long for the day when our annual conference program will break away from the regular routine that has characterized these programs all through the years. One accustomed to attending these annual sessions can write down from memory practically every item that will be considered. Of course, these are essential things, but can't we tackle our problems with some originality, to say the least? I think that our conference officials who are charged with the responsibility of formulating a program for the annual sessions might do well to consider some of the things vital to the life of the church itself.

For instance, could we have a seminar on prayer? It might be helpful to think for a moment of the value and place of prayer in the life of the individual Christian and in the life of the church as an organization, to remind ourselves of some of the things that have been accomplished by prayer, then to consider our present situation and future responsibilities, and honestly to determine if prayer would be of value to us and to the church. Perhaps we might discover that prayer is still the Christian's vital breath.

Then, too, I think that evangelism might receive definite consideration in our conferences representing the local churches. When we apply the yardstick to our numerical strength, we may be amazed to discover that the trend is backward instead of forward. It isn't because opportunities are less, that population is decreasing and that there are fewer people to be sought and won. The opposite is true. The population is increasing, and the unchurched masses continue to multiply. The church is still the evangelizing agency of the Kingdom. Political forces are most earnest in their evangelistic endeavors. Socialism has its advocates. Communism has its propagandists. Christianity must have its preachers. The church must arise and assert itself. It is the command of God that we seek and save that which is lost. Not only does the salvation of those outside of the church depend on the evangelistic efforts of the church, but the very life of the church is at stake. Whenever Christianity ceases to seek the lost, in reality it ceases to be Christianity.

It is the earnest hope of the writer that our dear church may at an early date be moved from within and be baptized with the spirit of sacrifice and of aggressive evangelistic endeavor that the church may accomplish

what God intended for it to accomplish.

It would be well, I think, for the church to take a careful inventory of the present state of the Sunday school. The Sunday school has been the prime factor in the interest of the church. It has been its instructive force. It has been its recruiting agency. It is still its most prolific field. The church as a church cannot easily deal with childhood and with those who are far beyond the reach of the church, but through the Sunday school, the most unlikely may be reached, interested, and enlisted. By far the greater part of the present membership of the church found its way into the Kingdom through the doors of the Sunday school.

We might also with profit deal with the many problems of youth from the standpoint of the church. We have multiplied our organizations for our young people, and I fear that in such multiplications we have lost some of our Christian Endeavor Societies, we have our Youth Fellowship organizations, and we have our Missionary Societies. What is our church to do with such a multiplicity of organizations? If we could simplify our organizations, we might decrease our problems. After all, the one great purpose is to reach and enlist the youth of our church in the program to win the world for Christ.

The minister, of course, occupies a conspicuous position in this forward movement of the church. We have a number of excellent ministers who are doing unusually good work. We need more of that type. We do not have as many full-time pastorates as we should. Our church in the South is predominately rural. We should consider more seriously the grouping of our rural churches into convenient pastorates so that the minister could give time to the local church other than for Sunday services. The minister should live with his people so that he could, in the truest sense of the word, serve as the shepherd of his flock and minister to his people in their individual and personal needs, whether these needs be physical, social, or spiritual. I fear that it has been too much the practice in our church for a minister to give himself to interests other than the pastorate. We have a number of good men who apparently are unwilling to desist from efforts outside of the ministry as a means of earning money. They farm, they write life insurance, they have odd jobs, they do one kind of business or another. No man can be his best in the ministry who divides his thoughts and efforts. We need men who can and will say, "This one thing I do."

Could we, in our annual conferences, give some consideration to the opportunities of the ministry and our great need as a church for young men to enter the ministry? The harvest is ripe and the laborers are few. We need, therefore, to pray the Lord that he would send forth laborers unto his harvest. We do not have enough capable young men preparing for the ministry to supply the needs that are bound to come within the next few years.

I, for one, would like to see the makers of our conference programs deal with things more vital and problems that knock at our hearts for solution. L. E. SMITH.

SHALLOW FORD.

The week of July 11-16, 1937, was the period of evangelistic services at Shallow Ford. The pastor preached the opening sermon on Sunday morning. At the night service Rev. L. T. Barber of Palmetto, Florida, brought a very inspirational message. His presence and fellowship were very helpful and pleasant throughout the meeting.

Rev. H. E. Crutchfield came to us on Monday at 3:00 P. M. His message was highly scriptural and informational to the earnest Bible student. All who expressed their response to his sermons greatly enjoyed them. He made many new friends while here. Many old acquaintances from nearby churches came to renew their old relationship with their former pastor. We wish for him and family at Windsor, Virginia, great joy and success in his labors of love.

There was an increased number in attendance at each service. The church was inspired to continue the fight for righteousness. There was a beautiful cooperative spirit maifest- (Continued on page 11.)

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

EVANGELISM—TWO LETTERS

All of us, no doubt, highly favor evangelism in one form or another, but many of us do very little about it or have any fixed plan for ourselves or our congregations. As three recent letters appearing in THE CHRISTIAN SUN, by W. H. Freeman, J. J. Carter and Edward F. Green, respectively, clearly indicate, there is a deep seated desire for evangelism. Some laymen feel that the pastors take upon themselves the whole task of evangelism and do very little to enlist the co-operation of their laymen in the evangelistic task. On the other hand, there are pastors, one finds, who feel, or say, that laymen are unwilling to undertake the task of personal evangelism, that is by word of testimony from individual to individual about the saving power of Jesus Christ.

It has recently been pointed out that the emotional, or wholly evangelical churches, such as the Holiness group of churches—Pilgrim Holiness, Pentecostal Holiness, Church of the Nazarene, Church of God, etc., are increasing and growing with amazing rapidity, whereas other churches that are less emotional and lay less emphasis on evangelism are hardly holding their own, and in some cases are decreasing in members.

However the case may be, all of us can agree that there is necessity for more emphasis on soul winning in the church; of sharing by word of personal testimony our knowledge of and experience in Jesus Christ our Saviour and Redeemer. In the matter of evangelism, which is one with missions, there are two letters before me from which I quote. One is from our well-known friend, Mr. Charles S. Bates, who is spending and being spent for personal evangelism here in the home land and in fields afar. Now the other is a personal letter which Mr. Bates hands me from a missionary who by chance saw a recent article in our church paper *Advance* by Mr. Bates. These letters are so timely that I present portions, to wit:

Friend Atkinson:

Again a line about "personal Witnessing for Christ by word to Individuals."

If every church had a group in action, waves of deepening spiritual activity would start rolling throughout our whole church body, sweeping hundreds of thousands of precious souls into the Kingdom of God on earth; filling our churches with new members, showing to the outside world that the Gospel is the power of God unto salvation to them that believe. *And this is a work of righteousness.* We talk of Peace; world peace, industrial peace, social peace, soul peace; "And the work of righteousness, quietness and assurance forever." I can see *no way* to *true peace* of any kind anywhere in the world, country, nation, tribe, state, county, city, village or family, but through the work of righteousness which is of God by faith in Jesus Christ.

BATES.

A MISSIONARY'S LETTER TO MR. BATES.

"I am very proud to have the honor as well as the privilege of writing you these lines of deep gratitude and heart-felt appreciation. I am confident that God has guided me to write you this letter and make you acquainted with the religious and educational activities which I am carrying on in this part of the world.

"With a keen interest and great satisfaction, I have read your very suggestive and inspiring article, "The Greatest Need of Every Church Today," appearing in *Advance*, January 1, 1937. You are in this article very properly emphasizing the inevitable fact that "The greatest need of every church today is an organized group of members who will actively serve as personal witnesses for Christ, by word, to individuals." Through this wonderful article of yours you are pointing out one of the greatest needs of the church which we have as pastors omitted. This year I have been able to organize such a group in my church and have been blessed very richly and fully.

"I trust you will be interested in my work and my personal circumstances. I am for the last ten years working as a pastor in this American Evangelical Church, functioning in a very large refugee settlement with a refugee population of about one hundred thousand refugees, and situated under the shadow of historical Parthenon and at the foot of Mars Hill upon which St. Paul delivered his well known message to the people of Athens about 19 centuries ago. In connection with our church and school activities, we have preaching services and mid-week prayer meetings; a C. E. Society with a membership of 100 young men and young women; a Sunday school both for children and grown-ups with an enrollment of 200 scholars, and also a day school attended by 150 pupils.

"I am a young minister of the Gospel handicapped by total blindness. In spite of my physical limitation, the good Lord is using me in His glorious kingdom for the cause of Jesus Christ. For all my restrictions and financial difficulties, I am pressing on with courage, faith in God, and hope for better days.

"Fraternally yours
"K. DEMIRJIAN,
"Piraeus-Greece."

MISSIONARY OFFERING.

WEEK ENDING JULY 24, 1937.

Sunday Schools.

Wake Chapel, Fuquay Springs, N. C.	$	3.93
Pleasant Hill, Liberty, N. C.		2.18
Durham, N. C.		8.26
Apples Chapel, Gibsonville, N. C.		5.15
Mayland, Broadway, Va.		1.00
Liberty, N. C.		9.02
	$	29.54

Individuals and Churches

Bethel, Elkton, Va.	$	1.00
Circular Church, Charleston, S. C.		20.80
Rosemont, Norfolk, Va.		12.89
Elm Ave., Portsmouth, Va.		10.35
	$	45.04

Woman's Board, S. C. C.

Mrs. H. S. Hardcastle, Norfolk, Va.	$	1,584.00
Total for week	$	1,658.58
Previously acknowledged		15,629.11
Total since Sept. 1, 1936	$	17,287.69

J. O. ATKINSON,
Mission Secretary.

QUARTERLY REPORT.

The following is the Quarterly Report of the Woman's Board of Missions of the Southern Convention for the Quarter ending June 30, 1937:

Receipts.

Valley of Ca. Central Conference:		
Women's Societies	$ 123.83	
Young People's Societies	41.90	
Willing Workers' Societies	2.35	
Cradle Roll Societies	8.55	
		176.63
N. C. Conference:		
Women's Societies	$ 574.18	
Young People's Societies	31.38	
Willing Workers' Societies	18.19	
Cradle Roll Societies	9.32	
		633.07
Eastern Va. Conference:		
Women's Societies	$ 530.00	
Young People's Societies	200.00	
Willing Workers' Societies	64.00	
Cradle Roll Societies	27.00	
		821.00
		$1,630.70

Disbursements.

Home Missions	$ 792.00
Foreign Missions	$ 792.00
	$1,584.00

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

NATION WIDE STUDY OF RURAL AMERICA.

Throughout the country in 1937-1938 mission study groups will be concentrating on the church in Rural America. Dr. Mark A. Dawber, outstanding authority on the rural situation, is the author of the study book for adults, "Rebuilding Rural America;" cloth, $1.00; paper, 60 cents. The supplementary course which has been prepared for use in connection with the study of "Rebuilding Rural America" has been prepared by Dr. Benson Y. Landis, secretary of the American Country Life Association. This course is entitled "The Church and American Rural Life;" paper, 25 cents. In Young People's groups the emphasis will be upon the Southern Mountain situation, one phase of the rural problem. Mr. Edwin E. White has written a book which describes vividly the situation which has developed in the Appalachian Mountains since 1930. Mr. White is also preparing the leaders' helps for this book.

Another special emphasis in the rural situation will be the Migrant labor problem. A book is being prepared on this subject for the use of study groups; paper, 35 cents. Many will wish to use this in connection with the study, "Rebuilding Rural America."—*Missionary Herald.*

CHRISTIAN EDUCATION.

(Continued from page 5.)

The second organized effort for a better educational program was in the *Catechical Schools.* This type of school arose at Alexandria. It was the normal school, a training school, a minister's seminary, so to speak. Its purpose was to prepare teachers and leaders for the Church; and to successfully combat all prejudice against the Church, among the great and learned. These schools grew and flourished at Antioch, Athens, and many other points. It was not long before they actually grew into Cathedral schools or theological schools proper. According to Cubberly, schools were the moral regeneration of society. The daily teaching of morals and religion made it possible to revitalize society.

By the Edict of Milan in 313 Christianity became a legal religion. At the accession of Theodocious in 376 Christianity was the recognized legal religion in the empire. This transformation made Christianity popular and many pagans wanted to join the Church. By 380 church membership was compulsory. At this almost unexpected change the influx of pagans was so great that the Church could not train them. The Church was now on easy street and there was little if any effort made toward Christian education.

For more than a thousand years—476 to the Reformation—there was little effort made to properly instruct the majority of people in religious education. The reformation was largely an effort to revamp the lost art of properly instructing the old and the young in the Word of God and the principles of Christ.

The two most outstanding characters in the reformation were Luther and Calvin. Their most important work was not in preaching sermons, as important as that was and as strong preachers as they were. Their strength was in the work of religious education. The catachism for children and adults, the translations of the Word into the vernacular, and the hymns represent the major portion of their greatness. Like the early Church, this movement was outstanding for its intelligent, devout Christians it produced.

In the early days of our nation daily religious instruction was prevalent. Then in close succession we had the organization of the Sunday school, the Christian Endeavor, and then the various youth movements. All of these movements were steps in the right direction. They were re-lighting a torch which had been extinguished. But the defects which followed have at times almost thrown the modern world back into a pagan state. When the Sunday school was organized and became an auxiliary of the Church, it was not long before the Church relegated to the Sunday schools the major part, if not the whole, of its teaching work. This was, and is, an impossible task. As has already been shown the early Church had daily religious instruction. The local church that has followed that plan has forged ahead down through the ages. What the early Church did in seven days we have tried to do in our American way in 30 minutes on Sunday. What they tried to do with the best teachers that could be mustered we have tried to do with volunteers. The world at large is demanding a change in this prevailing condition.

Conditions of Today.

The present scientific method is expanding man's knowledge of his physical environment to such an extent that we hardly realize that we are living in the same world that we were a quarter of a century ago. Dr. Kenneth Scott Latourette, in his book, "Missions Tomorrow," says "Some of us now only in middle life can look back upon discoveries which have been made since, in our teens or twenties, we had our first training in the sciences. When we were introduced to chemistry and physics, the world within the atom—with electrons, protons, and the quantum theory—was not in our textbooks. Our university courses in astronomy then said nothing of relativity. We did not dream that our sun was a member of a huge spiral nebulae. Nor were astronomers talking of a universe whose distant portions appear to be expanding at a rate which may indicate an explosion."

We, and our grammar grade school children, are faced with philosophies that our fathers knew nothing of. Behaviorism, communism, Nazism, Facism, and many other isms are common conversation to the youth of our day. In our foods we become accustomed to vitamins. These terms are perfectly familiar to the younger children. What is to be our attitude toward them as a church school? Some would have us wink at them and dismiss them.

We are also face to face with selfish racial prejudice. A return to a pagan nationalism is staring us in the face. Wars and rumors of wars are threatening the peace of the world. A selfish materialism is the order of the day. As in the days of Rome the sacredness of the family life is being threatened. The Christian religion is being questioned. What will the Church have to say? Our mission enterprise, holy as we have thought it to be, is being questioned by a modern world.

There is an answer to these questions. There is a salvation to these present day problems. The answer, I believe, is in Christ Jesus. The Church, especially its leaders, must first live Him. The foolishness of expecting our Sunday school to do all the teaching must cease. The Christian home must assume its part. Week day religious education must come back. Personal and mass evangelism both must be given their rightful places in an effort to win the unreached. The fanaticism of laying all the emphasis on either this life or the life to come will have to cease. It is not on either one. It is on both, and I hope the day is not far distant when we shall rediscover the art of Christ in teaching. His was an art of self-surrender to his Father. His was the best and highest type of acquiring and presenting knowledge. His was a constant attempt at his undertaking. The present day has a right to insist on this. It is our privilege to work at and follow the Light wherever found until we perfect the way.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

PROGRAM GUIDE.

The officers of the Eastern Virginia Fellowship have recently worked out a Program Guide for distribution to each local young people's group in the conference. This booklet represents much careful preparation on the part of the leaders, and its usefulness is self-evident.

After the introduction, which gives the purpose of the organization, the membership, how it is financed, and the goals for the coming year, we find definite program suggestions for each month during the next year, beginning with August. These have been so carefully worked out that they include all the phases of activity for a young people's group—study, missions, recreation, worship, social action. In cases where special programs for certain days are suggested, materials suitable for these programs are listed. If the leaders in any other conference would like a copy of this booklet, in order to secure ideas for use in their own work, you may secure a copy by writing to 514 S. Main St., Norfolk, Virginia.

We are taking the liberty of printing here the suggestions which the Eastern Virginia Fellowship is carrying out for August:

1. Begin plans for fall and winter activities.

2. Christian Endeavor Societies hold prayer meetings throughout the year with pre-prayer service before each meeting. Each first Sunday is to be observed as consecration meeting.

3. Observe one Sunday as Mission Sunday or hold a regular monthly meeting. Complete your study of the American Negro. If your group has not contributed to Missions, see that an offering is sent this month.

4. Make special effort to have young people observe the "Morning Watch" or "Quiet Hour" daily. Give each member a copy of "Religion and Life," a daily devotional for three months, which costs 5c.

5. Hold a communion service in your meeting and use Junior deacons who have been instructed by the minister, or have Junior deacons from your groups aided by the church deacons to assist at a regular communion service.

6. Stimulate character study and building through reading.—Suggested test: "Twelve Tests of Character," by Harry Emerson Fosdick.

7. Hold mid-week study class out of doors, studying nature passages in the Bible.

8. Arrange a visitation campaign to contact members and prospective members in preparation for the fall work. Make a survey of the church roll for prospective members.

9. Take a group of aged people or underprivileged children for auto rides.

10. Secure subscriptions to the "Pilbrim Highroad."

11. Have a swimming party or a hike.

12. C. E. Societies plan for Founder's Day, September 12th.

E. M. C.

A CODE FOR CHRISTIAN YOUTH.

1. I will regard my body as a temple of the Holy Spirit.
2. I will preserve my self-respect.
3. I will be myself.
4. I will regard my life as a stewardship.
5. I will look upon myself as a school.
6. I will respect personality in others.
7. I will make my religion socially effective.
8. I will exalt the Church of Jesus Christ.
9. I will try to make my religion attractive.
10. I will follow Christ.

DR. H. S. HARDCASTLE,

(Eastern Virginia Pilgrim Fellowship meeting, July 13, 1937.)

PLEASE NOTE.

Mrs. Grace E. Stewart, 419 So. Eugene St., Greensboro, North Carolina, will appreciate it greatly if the person who borrowed *"Funology"* from her room just before the Summer School closed at Elon will return it to her. The book belongs to Mr. W. B. Truitt. It is easy to get books mixed, and it is nice to return those that belong to someone else. Thanks for looking, and for returning the book, if you find it.

What religion needs today is not more flying with God, or leaping with God, or jumping up and down with God, or going into spasms and convulsions and epileptic fits with God. What religion needs today is more walking with God.

—Milo H. Gates, D. D.

GAMBLING, A RACKET.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 8, 1937.

SCRIPTURE: Exodus 20:15; Matt. 27:35.

Daily Readings—

Monday—The Gambler Fails at Last—Prov. 13:5-11.

Tuesday—Resist the Gambling Gangsters—Prov. 1:10-16.

Wednesday—Work vs. Gambling—Prov. 28:19.

Thursday—When Conscience is Dead—Isa. 59:1-8.

Friday—The Gambler's Fate—Jer. 6:10-13.

Saturday—The Better Way—Prov. 16:8.

The word gamble means to risk something of value upon a chance. It is discovered in hundreds of forms, at fairs, carnivals, shows and many other public places; the menace is ruining the life of many. It eats as a cancer at the moral fibers of human life. The man who spins the wheel at the circus does not intend to lose. To gamble is not to play a game of chance with fairness; it is to be a sucker for vicious men who prey upon society.

Something to Think About—

1. Is it true that "you can't beat the gambling game?"
2. Does the winner usually save what he has gained or does he continue to gamble?
3. If he continues, how many times out of a hundred does he win?
4. Does he lose anything besides money?
5. When one person wins, how many lose?
6. Does a Christian have a right to anything he did not earn, unless someone gave it to him?
7. Are we becoming more accustomed to gambling practices as a part of one's right of indulgence?
8. Is entering our name for the "jack pot," in an effort of chance, honest?
9. Does this method weaken our moral characters?

Suggested Hymns—

"Crown Him Lard of All."
"Jesus Calls Us."
"Rise Up, O Men of God."

S. E. M.

Public ownership will come when government crushes and frustrates private enterprise and private capital to such an extent that weary investors give up their burdens gladly.

—William L. Ransom.

Sunday School

By Rev. H. S. Hardcastle

GOD LEADS A PEOPLE.

Lesson V—August 1, 1937.

Golden Text: *The Lord will guide thee continually*—Isaiah 58:11.

Lesson: Exodus 13:17-15:21.

The day, or rather the night of march had come. Six hundred thousand men, with women and children, and some household goods, had slipped away at night and started to "the land of promise." It was an auspicious beginning, but little did those people realize what was in store for them. Like so many people, who when they profess religion, think that is the end, or so many young people who graduate from high school or college and think they are educated, these people thought that mere deliverance from Egypt was the main thing. But God had other plans and purposes.

The Peril of Short Cuts.

"God led them not through the way of the Philistines, although that was near." God knew the peril of short cuts. He knew the people were soft, callow, unprepared to meet a rough, war-like people like the Philistines. God tempers the wind to the shorn lamb. He does not ask us to run before we can walk, or to walk before we can crawl. God was interested in developing a nation with character. Three must be the long discipline of the desert, the cultivation of a sense of dependence on Him, the growth of spiritual stature. God cannot give us "promised lands" outright; they must be earned. God cannot give us His blessings immediately; we have to be prepared to receive them. Education comes only by the discipline of the mind; physical prowress comes only by exercise and wholesome living; character comes only as an achievement, by the discipline of daily living. Our modern world with its emphasis upon speed should learn the danger of short cuts.

Keeping Faith With the Dead.

"And Moses took the bones of Joseph with him, for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." With simple faith and inspired insight Joseph had predicted that God would some day lead his people out of the bondage into political and spiritual as well as economic freedom. And with true homing instinct he had asked that his bones be carried back to "the old family burying ground." In the hustle and bustle of getting away from Egypt Moses did not forget the dying request of Joseph. Here is a touch of sentiment in the midst of the practical. It is well enough to be progressive; it is a mistake to let the hand of the dead past rest too heavily upon us; but there are certain sentiments that have a legitimate place in the practical world of affairs of even our twentieth century life.

The Cloud by Day and the Fire by Night.

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire to give them light; to go by day and by night." It is just another way of saying that they went forward conscious that they were being led by the Divine Presence, that God was guiding them. Even now God guides those who give themselves to do His will. The meek will He guide in judgment and the meek will He teach His way. He who doeth the will of God walks in the presence and companionship of God.

Pursuing Enemies.

Let any man or group set themselves to follow the gleam and they will find many hostile forces to vex them. In the case of the Israelites Pharaoh had no intention of letting an abundance of cheap labor get away from him. In spite of his promise to the people—and he was not the first or the last to make glib promises to labor when forced into it—he summoned his chariots and warriors and started after the departing Hebrews. He thought he had them for they were apparently hemmed in from both sides, and from the rear, while before them stretched a seemingly impassible arm of the Red Sea.

Murmuring and Complaining.

How fickle humans are. As long as everything was going smoothly the Hebrews felt that they were sitting on top of the world. But when they saw the Egyptians coming and realized that they were going to face opposition they began to murmur and complain. They wanted freedom without paying the price of freedom. They "could not take it" as we say in our modern slang. How many there are of us who murmur and complain when things do not always go just like we would have them to go! How prone we are to find fault and to be satisfied with the easier and lower things, rather than to face life and its issues and to play the part of men.

A Time to Pray and a Time to Act.

"And the Lord said unto Moses, Wherefore criest thou unto me?" There is a time, of course, for prayer. The fact of the matter is that we do not pray enough. But there are times when one must stop praying and act. Only one night this week I was reading the life of Sir Wilfried Greenfel and it was stated that he did not believe in praying for anything that one could get for himself. We sometimes put too much responsibility in God. There are times when we need to get up off our knees and move about on our feet. We must help to answer our own prayers.

Forward March.

"Speak to the children of Israel that they go forward." It seemed ilke an impossible command. Mountains or swamp on either side, an armed host in chariots to the rear, and the waters of the Red Sea in front. And yet the command comes to go forward. It is God's way. There is no retreat in His plan. His trumpets do not know how to sound a retreat. Through or around or over obstacles He leads His people. And as His servants obey His command He opens the way. Jesus said "Follow me." He goes before, He opens the way.

Through the Waters.

"But the children of Israel walked upon dry land in the midst of the sea." The account frankly states that the Lord caused the sea to go back by a strong east wind. What trouble does to us depends upon what trouble finds in us. The Lord knoweth how to deliver the godly out of the temptation, and to deliver them in trouble.

Men cannot labor on always. They must have intervals of relaxation. They cannot sleep through these intervals. What are they to do? Why, if they do not work or sleep, they must have recreation. And if they have not recreation from healthful sources, they will be very likely to take it from the poisoned fountains of intemperance. Or, if they have pleasures, which, though innocent, are forbidden by the maxims of public morality, their very pleasures are liable to become poisoned fountains.

—*Orville Dewey.*

SHALLOW FORD.

(Continued from page 7.)

ed in each service of the meeting. Two professed faith in Christ and one addition was made to the local congregation with prospect of several members by letters of transfer.

For all the good that was accomplished and blessing received we are thankful to the Lord.

L. L. Wyrick.

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

In the Shade of the Bad.

"And the bramble said unto the trees, if in truth ye annoint me king over you, then come and take refuge in my shade."—Judges 9:15.

This scripture sounds like the act of one who has his price for the selling of his character. It is the picture of one holding out the hand to be filled and offering therefor the compensation of the soul. Read this chapter (verses seven to twenty-one) and gather strength for thy soul from the pictures there of those who would not sell their souls even to be king.

Whom do you annoint as king over you? The world is full of brambles who want to be king. They claim our price every day. Test every claim. Hold fast only to the worthy.

Prayer—Dear Heavenly Father, Guardian of our souls, we trust in Thee. May we never fall to the temptations of the bramble. Protect us and preserve us. In Christ's name we ask it. *Amen.*

TUESDAY.

Never Say "Lost."

"There is hope for thy latter end, saith the Lord."—Jer. 15:17.

This text is just another way of saying "He that turneth from all the sins which he hath committed shall surely live." The only limit ever placed upon this is that of sin against the Holy Ghost. And the sin against the Holy Ghost has been described to be that of sinning so long that one cannot break the shackles which it has bound upon him. There comes a time when the filthy will remain filthy forever. Abraham could not help Dives, once he was in hell.

The Lord encourageth repentance till the very last. And every sinner turning to God will find Him waiting to bless him even as the prodical found his father waiting for him.

Prayer—Dear Heavenly Father, remove every vestige of unbelief there may be within us, and help us to enter into that life of God that is beyond the grasp of sin. *Amen.*

WEDNESDAY.

Again "No."

"He upraided them with unbelief and hardness of heart."—Mark 16:14.

Again our Lord tells us that we are never beyond hope. This reproof was administered after the resurrection and administered because they would not believe even what they had seen. Thousands still find it hard to believe what they actually see in Christ.

Unbelief hardens one's heart. Faith cannot enter a heart of unbelief any more than water can enter granite or steel. There is nothing more devastating to belief and to the kingdom of God in the future than the custom of multitudes to bring up children without instruction in Christian principles. This is done with a view that when the children reach the age of responsibility they may choose for themselves without prejudice. But to grow up without this training is to grow up in unbelief. We are not born with hardened hearts. The hearts of children are soft and may be trained in anything. Parents usually see that they are trained in everything but religion. To leave God out breeds a generation of infidelity. We harden them ourselves. That is why Christ upraided his hearers with their unbelief.

If we want faith we can have it. Faith in God's greatest gifts. As the love of God softens our hearts, belief springs up into glory.

Prayer—O God, in the name of Jesus, give us unbounding faith and a rejoicing in that faith. *Amen.*

THURSDAY.

Content-With Word-Wisdom.

"Not in wisdom of words, lest the cross of Christ should be made void."—I Cor. 1:17.

To understand the uselessness of surface wisdom and the necessity of the deeper wisdom read this reference—verses seventeen to twenty-five. Christian living must pierce down into the realities of life. If we love only the wisdom of words, we shall always lack the guidance so much needed. It is tragic that we so often miss the heart of things.

Christ's was never the wisdom of words; if it had been He would have never gone to the cross, and Christianity would have been found long ago to be but a myth. They who worship Christ must worship Him in spirit and in truth.

Prayer—Our Saviour, save us from the superficiality and insufficiency of mere words, but give us Christianity through and through. *Amen.*

FRIDAY.

Slackness.

"How long are ye slack to go in to possess the land, which the Lord, the God of your Fathers, hath given you."—Joshua 18:3.

Like the Israelites, we are too slow to go forward into what God reserves for us, and the coming of the kingdom of God in its fulness is being delayed thereby. There is the land of health, the land of beauty, the land of wisdom, the land of happiness, the land of strength, and the land of holiness. And we are resting supinely on our own and taking it easy. How disappointed God must be with us! Let us believe and launch our all on an undaunting faith.

Prayer—O Eternal King, as befits thy children to bring in Thy kingdom, may we slacken not, nor procrastinate. In Thy name we ask it. *Amen.*

SATURDAY.

3,200 Miles for a Sermon.

"Arise, go to the Euphrates, and hide it there in a cleft of the rock."—Jer. 13:1-9.

Jeremiah had time enough to prepare sermons that made lasting impressions. To furnish the one illustration of the decayed girdle, setting forth the decay of Judah because of her sins, he traveled at least 800 miles (and on foot) from Jerusalem to the Euphrates and back again, and he did it twice, 3,200 miles in all. Who would do that today for the sake of emphasizing a sermon?

And yet to get any truth of God into people's hearts is worth all imaginable toil and trouble. We are laboring for Him who holds a thousand years but as a single day.

Why may we not also get into step with the patient continuance of Jehovah?

Prayer—Give us the strength and firmness, our God, that are necessary to accomplish all Thy will for us and through us. In Thy name. *Amen.*

Amos R. Wells.

SUNDAY.

The Linen Cloth.

"He left the linen cloth, and fled naked."—Mark 14:44-52.

It is thought to have been Mark who thus ran away when the Saviour was arrested. He was young, as we know, and was not stout of heart, as we learn years later when he became the assistant of Paul on the first missionary journey. It is not surprising that he cast off his linen sheet and fled naked from the soldiers.

Mark afterwards became bolder, courageous enough to win the sincere approval of the soldiery Paul. He learned to keep his linen sheet and face any foe that might assail him. But it was evidently a slow evolution.

So we can learn from John Mark a

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

BIRTHDAYS.

By REV. JOHN G. TRUITT, D. D.

"Ye must be born again."—John 3:7.

Young people and children like birthdays! All of us have them. Some of us have them right often, or they seem oftener to some than others. Some time ago I had a birthday, and on it I received a card from a Baptist minister friend. The card said: "Cheer up, it doesn't show!" How nice! But I was telling this to a deacon friend, and he remarked: "Yes, but if you put enough of them together they will show!" And thereby hangs the question of this message: *What will they show?*

It is interesting to put the above text along side our birthdays. Of course we know that Jesus was not talking of the common run of birthdays when he told Nicodemus that Ye must be born again. Let us say that that meant the accepting of the Christian program of life. As I was saying it is interesting to think of other birthdays, and to come to saying "Yes, we must be born again, and again!" In other words, there are birthdays and birthdays!

The first day at school when a little fellow walks out of the house, never to walk back again just like he was; the little country boy's first sight of the city, his heart leaps up in his throat when he sees so many, many houses so very close together, and the great and tall buildings—well they make another birthday; his first office in church as a Sunday school boy; his first day away from home in preparatory school; his first day in college; his first day with his first position; his first sermon, or address; his wedding day; the day a long-looked-for baby is placed in his arms; and somewhere along the road his first great sorrow. Yes, indeed, ye must be born again, and again, and again!

As I have been talking you have been calling up in your minds days of new beginnings, and the new days of first beginnings. Every one will recognize some days which were decisive in their lives; some days after which they could never be the same. In a measure we may call them birthdays, and let us hope that they were stepping stones to higher and holier days. They may not add an extra candle on the cake, but if we take God into account they will add extra usefulness, extra happiness, and extra joy throughout all the years to come.

A new experience if we have Jesus as our friend can, indeed, be a day of new worth to ourselves and to the world. God has placed the days of crisis on our road hoping that they will be evaluated in the light of his wisdom, and love, and mercy; and that we may be sweeter, finer, better for having known them. So many of you in this congregation will recognize that the lines I am about to quote were written about my father-in-law. Please pardon anything amiss in them, but as I have known him bedfast for so many years, and seen the sweet smile on his face, and the inexpressable joy as his friends have told him what an inspiration his life has been to them, I have thought of his birthdays, when he has been baptized with experience of pain and suffering and I have sought to express it in the following simple lines:

Not in long years, but in ardent love,
He found the measure and meaning of life;
Not in loud boast, but in brave toil,
A victory and mastery over strife.

Not in cringing fear, but courageous faith,
In overcoming odds and ends;
Not in saying how little, but seeing how much,
He could do for his neighbors and friends.

Faithful to fields, and flocks, and herds,
He loved the soil and the sun;
And when he stopped at the end of the day
A dozen men's work had been done!

Faithful to home, and school, and church,
Forsaking or forgetting not one,
And when he finished doing his part,
A man's full share was done.

A fortune in sons and daughters he made,
Cultivating his soul, and his sod;
And when he has gone on it can be safely said,
A good man has gone home to God!

If you put enough birthdays together they will show. Yes, but what will they show? As I say, that is what I am concerned about. I am concerned about it myself, and I am concerned about it for each of you. Will they show only years? Methusalah's birthdays exceeded all the rest. He lived thirty times as long as Jesus. For every year that Jesus lived Methusalah lived a whole life-span as long as the life of Jesus. A single sentence served to tell of the birth and death of Methusalah; untold volumes have been written about Jesus, and library shelves are bending under the load of new books coming out every year to tell the story of His "going about doing good." One of the first of the multitude who have taken it in hand to tell about him said, "And there are also many other things which Jesus did, which, if they should be written everyone, I suppose that even the world itself could not contain the books that should be written."—John 21:25.

What will your birthdays and mine show? Graying heads, and stooping shoulders, and faltering steps? What will they show? The mark of the calendar, or the mark of the Christ? Will they show that we are growing finer, better, broader, kinder, gentler, holier, and nobler; or will they show that our souls are becoming more wrinkled than our face? Will they show a wealth of patience, or a growth of criticism? Will we be looking farther and farther ahead into the future, or will we be turning more and more surely back into the dead past? Will we see the possibilities in the powers and graces of young people, or will we let their petty sins and idiosyncracies blight our hopes for their futures? Will we grow to be more and more their dear and trusted friend, or will we be more and more shunned for our lack of sympathy and understanding? Yes, the years will show; but what?

I have sought a word to end this message with—one long, fine word to express a lifelong wish, as to what the years may show. What word will you choose? As for me I choose the one word: Sharing! Let me share the best, the best I have, and the best that I can be!

FAMILY ALTAR.

(Continued from page 12.)

lesson of confidence, even if we are hesitant, awkward, and likely to run away in life's battles. If we stick with Peter, Paul, and Barnabas long enough, we may yet fight with them, side by side.

Prayer—But not without Thy spirit possessing us, our conquering Leader! Enter our souls, we pray Thee, and abide. *Amen.*

Amos R. Wells.

When young men are beginning life, the most important period, it is often said, is that in which their habits are formed. That is a very important period. But the period in which the ideas of the young are formed and adopted is more important still. For the ideal with which you go forward to measure things determines the nature, so far as you are concerned, of everything you meet.

—*Henry Ward Beecher.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The writer has often heard it said that you have to take the bitter with the sweet. Several weeks ago we put up a number of swings for the little children so they could be out in the fresh air in the shade of the trees.

They had been having a good time and enjoyed their swings very much and had no accidents until Friday, July 23rd, when little Ida Belle White (Patsy as we call her), the baby in the Johnston Hall, fell and broke her wrist right short in two, both bones. But as soon as she gets well she will be on the swing again.

The orphanage has had quite a bit of bad luck. It has had its own system of pumping for a number of years, our well has been furnishing all the water we needed for our plant; but the town ran short of water and had to dig another well and it seems that the town must have struck the flow in the orphanage well as our well has greatly decreased in its flow of water so low that it has become necessary for the orphanage to dig deeper. This will put the orphanage to quite a lot of extra expense this year when we don't have the money to spare. "It's the bitter with the sweet."

We don't know when we start drilling through rock just how far we will have to go to get a water supply and people who drill wells don't work for love; but for the profit there is in it. The upkeep on a plant like this is quite an item. Buildings to repair, painting to be done and a hundred and one things to do that those who are not on the job would not think about.

But remember it all goes in the service rendered in giving the little children in our care a home and training.

How much have you invested in the orphanage this year?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 29, 1937.

Amount brought forward		$8,762.61
Sunday School Monthly Offering.		
N. C. & Va. Conference:		
Apples Chapel	$ 4.39	
Reidsville	7.21	
Lynchburg	32.00	
Asheville	10.00	
Greensboro First	10.03	
		63.63
Eastern N. C. Conference:		
Wake Chapel	$ 7.66	
Wentworth	9.97	
		17.63
Western N. C. Conference:		
Zion	$ 2.78	
Liberty	5.73	
		8.51
Eastern Va. Conference:		
Windsor	$ 8.55	
Elm Ave., 2nd Qtr.	8.81	
		17.66
Val. Va. Central Conference:		
Newport	$ 2.10	
New Hope, Regular $4.66; Special $3.50	8.16	
		10.26
Ala. Conference:		
Bethany		1.00
Special Offerings		
Mrs. Hines, support of children	$ 10.00	
Mrs. Hayes, support of child, Jan. & Feb.	24.00	
Mr. May, support of children	5.00	
Mrs. Atkinson	3.25	
Mrs. Moore, support of child	15.00	
		57.25
Total for week		$ 175.94
Grand total		$8,938.55

MR. HOPKINS FACES A DIFFICULT TASK.

Congress is putting the finishing touches on a relief appropriation bill which will provide a billion and a half for another year's continuation of the WPA. The bill, as it is about to be passed, puts on Mr. Hopkins and his subordinates one of the most difficult tasks of an administrative nature ever to be placed on government officials. Strictly speaking, it doesn't provide even the full billion and a half for relief, for about a tenth of the total is already earmarked for agencies other than WPA. That leaves Mr. Hopkins with only $1,350,000,000—and that granted only after a stiff fight in the Senate in which

(Continued on page 15.)

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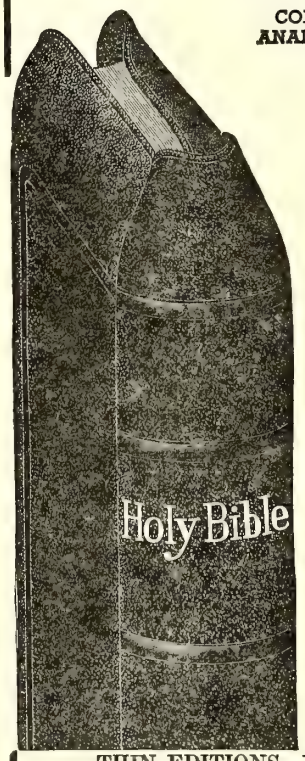

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *t even* all her living.

A. D. 33.
t 1 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
p Deut. 28. 15.

18 And pray ye that your flight be not in the winter.
19 *p* For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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In Memoriam

PIERCE.

Clara Judson Pierce was born February 1, 1884, and died July 17, 1937, aged eighty-nine years, five months and seventeen days. In October 1865, she joined Union Creek Baptist Church. Her husband died more than twenty years ago. She is survived by three sons, Oscar, Tiler, and Coma, and one daughter, Miss Edna Pierce. There are twelve grand-children and two great grand-children. Sister Pierce was in normal health until her last illness, which was just for a few weeks.

She was devoted to her children and they to her. Two, Coma and Miss Edna, remained at home with her. The funeral and burial were conducted by the writer at Liberty Christian Church on Sunday, July 18, 1937. The church was filled with loved ones and friends.

C. E. NEWMAN.

TUCK.

Lena Dare Tuck, daughter of Henry M. and Beulah Bray Tuck, was born February 14, 1925, and died June 25, 1937. She is survived by her father, mother two brothers: John and Edward and three sisters: Margaret, Nannie and Julia Alese. Lena was an unusual child, loved not only by her home people, but by her great number of friends. She joined Liberty Christian Church at an early age and loved to attend Church and Sunday school.

Shortly before her death she was taken to Richmond, where she underwent a serious operation for sinus and mastoiditis, but passed away a few days later. The funeral and burial were at Liberty Church on Saturady, June 27, 1937. The flowers were beautiful and so symbolic of the beautiful life she had lived.

May God ever bless and comfort the parents and others of the home.

C. E. NEWMAN.

GLASSCOCK.

Little Daniel Glasscock died in his third year on June 28, 1937. He was the son of Brother Willie and Sister Maud Morris Glasscock. There are surviving, besides the parents one sister and five brothers. It is a great grief to the family to lose Daniel. But they are Christian parents and believe in Christ's promises for this life and in the heavenly home where there is to be a reunion of the broken family circle.

C. E. NEWMAN.

ROTHGEB.

Mrs. George W. Rothgeb, age 73 years and 7 months, died at her home in Luray, Virginia, after only a brief serious illness. She had not been in the best of health for several years but she was stricken with a heart ailment on Tuesday, July 13th, from which she neven rallied. At four o'clock the following day, Wednesday, she passed on to her reward.

Mrs. Rothgeb loved her home, her children, her church. She and her husband have lived happily together for the past fifty-four years. She leaves to mourn her loss her faithful husband, 7 children, 18 grand-children, one great-grand-child, 3 brothers, and two sisters. All of the children were able to come home for the funeral except Mrs. M. J. W. White of the Virgin Islands.

The services were held at Leakesville Christian Chorch, where she had been a member since the age of 13 years. The writer conducted the services, assisted by Rev. D. L. Fringer and Rev. J. E. Childress.

She was truly a great Christian Mother and wife and a Saviour unto every one. Truly her name is written in the Book of Life.

W. J. ANDES.

JOHNSON.

Whereas it has pleased Almighty God, in His infinite wisdom and mercy, to remove from our midst our beloved brother and deacon, Joseph G. Johnson, who departed this life December 16, 1936, and,

Whereas he was a consistent and devoted member of Mt. Carmel Christian Church from early childhood, having served as deacon for several years, the church wishes to express its appreciation of the life and services of the deceased in the following resolutions:

1. That we bow in humble submission to Him who doeth all things well and careth for His own;

2. That in his death the church has lost a loyal and devoted member, but our loss has been heaven's gain;

3. That his standard of living made him an asset to the community, and it was a pleasure to associate with him;

4. That a copy of these resolutions be entered on our church records, a copy be sent to the family of the deceased, and a copy be sent to "The Christian Sun" for publication.

J. C. JOHNSON,
R. T. BOWDEN,
Committee.

NEAL.

Nannie Davis Neal, daughter of Hard and Becky Jane Davis, died at her home near Buffalo Junction, Virginia, July 4, 1937, at the age of eighty-four years. She had been a member of Hebron Christian Church since a young girl and was a sincere Christian. She married Mr. Neal about 1880. To them were born six children Mrs. Ida Ladd, Sudie, Ada, Ellis, Clarence and Willie. There are eight living and seven deceased grandchildren.

The funeral was held at the home by the writer and the burial in the family burying ground not far away. There was present to give evidence to the esteem in which she was held one of the largest crowds ever seen in that section. The floral offerings were immense.

C. E. NEWMAN.

HOPKINS' DIFFICULT TASK.

(Continued from page 14.)

such administration wheelhorses as Senator Robinson and Senator Harrison fought the request of the President. In other words, the appropriation has gone through Congress by such a narrow margin that Mr. Hopkins knows he hasn't much chance of being able to go back for additional grants later on. He must make his relief program fit his $1,350,000,000. That, in terms of past WPA experience, means that he can take care of approximately 1,687,500 persons. It is believed that the number on WPA payrolls at the middle of the present month will be about 1,665,477. This is inside the new WPA budget, to be sure, but it is also at the peak of the seasonal occupation period. Relief demands are almost certain to mount rapidly when cold weather returns. Morever, there is always the chance that further rises in the cost of living will throw out of balance the WPA estimate of $800 per year per worker. The margin within which the federal relief administration must operate is a terribly narrow one. At the same time, the demands which the administration must meet are not to be ignored. These are, in the main, three:

First, there is the demand of taxpayers that the costs of relief be reduced.

Second, there is the demand from states and cities that none of the costs be passed along to them.

Third, there is the demand from the otherwise unemployed that they be saved from social slaughter.

We do not envy Mr. Hopkins his next twelve months.

—*The Christian Century.*

It Pays To Be Good

By FREDERICK A. EARLE

The day woke up with a sort of a frown,
And dark clouds in his eyes.
So cross was he that he had said to the sun,
"Go, hide within the skies.
I'll get some rain and a great big wind
To blow it everywhere
And picnics spoil; and if folks get wet—
Well, let them—I don't care."

A bird just then in the apple tree
Began his morning song.
His bright eyes watched, and he couldn't make out
What kept the sun so long.
The flowers, wet with the crystal dew,
Looked sadly at the sky,
For when the day is all misty-moist,
How can their tresses dry?

Dressed spick and span with their baskets filled,
The children hoped 'twould clear,
As they looked up and the day looked down,
Then something happened, queer.
A little tear in each blue eye,
He did not think to find;
And sorry then, he said to himself,
"I guess I'll change my mind."

The frown, it grew to a happy smile;
The clouds fell in the sea.
And lo! The sun with his face all washed
Was bright as he could be.
Said everyone, "What a lovely day."
And when the west turned red,
Day said, "It pays, it pays to be nice."
And, glad, he went to bed.

—In The Methodist Protestant Recorder.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, AUGUST 5, 1937. NUMBER 31.

Mrs B F Frank 12-1-37

God, Who Touchest Earth With Beauty

God, who touchest earth with beauty,
Make me lovely, too;
With Thy Spirit recreate me,
Make my heart anew.

Like Thy springs and running waters
Make me crystal pure;
Like Thy rocks and towering grandeur
Make me strong and sure.

Like Thy dancing waves in sunlight,
Make me glad and free;
Like the straightness of the pine trees
Let me upright be.

Like the arching of the heavens
Lift my thoughts above;
Turn my dreams to noble action—
Ministries of love.

God, who touchest earth with beauty,
Make me lovely, too;
Keep me ever, by Thy Spirit,
Pure, and strong, and true.

—MARY S. EDGAR.

PERSONALS
News from the Churches

The editor has been spending some time recently with our workers in Carroll County.

Rev. and Mrs. Carl R. Key, of Holland, Virginia are spending their vacation with Mrs. Key's parents at East Northfield, Massachusetts.

An excellent revival service was held recently at Pleasant Grove, Virginia, under the direction and preaching of Rev. W. Millard Stevens, pastor of Union Alamance Church. Many members expressed their appreciation of the fine services at the meeting.

The bulletin of our Suffolk Christian Church for July 25th carries announcements of the church program for September. They open after vacation on Wednesday, September 1st, with a discussion of "Our Church"—brief talks concerning men, women, young people, Sunday school, and choirs. This preliminary announcement indicates that the church really expects to do business after the pastor, Dr. John G. Truitt, returns from vacation.

None of Rev. A. R. Flowers' old school mates or playmates ever heard him using profanity or telling smutty jokes; and we are not surprised at the efforts that he is putting forth to break up these evil practices that have been so much on the increase among young people during the last fifteen or twenty years, especially among young women. He is calling on the clean-minded young men and women in our high schools and colleges where he goes to use their influence against this thoughtless unholy practice. He is to be commended for his position.

L. A. Bayette,
Clayton, N. C.

MISS COGHILL'S CAR.

About three months ago we joyously reported that friends had made it possible for Miss Pattie Lee Coghill to have a new Chevrolet. Pattie Lee was very proud of her new car and it was adding greatly to the joy of her service. But the car has come to grief through no fault of hers. It was loaned to one of the Student Summer Service workers to go from a summer conference to one of the rural churches in Georgia for a preaching appointment. The young man was not familiar with Georgia clay roads and ran into a cloud burst and the car skidded off the bridge and was very badly damaged. The student's life was miraculously preserved and he was not even seriously injured. It has seemed best to turn in the car and get a new one. It calls for $325;.00, but we cannot turn to the old friends to replace the car. We are hoping that contributions will come from churches, young people's societies and friends of Miss Coghill in our southeast area. Anyone wishing to make a contribution, however small, should send it to Rev. Edwin C. Gillette, 117 W. Forsyth Street, Jacksonville, Florida.

YOUNGSVILLE.

As my meetings progress, I find that I would like to give a bit of news concerning our field. My first meeting was at Youngsville. Rev. S. E. Madren did the preaching for us. We had good attendance and splendid interest. Brother Madren endeared himself to the hearts of the people. The women had just had the building painted inside, had put down new floor, and put in new windows. We received one member by letter.

Our next meeting was at Mt. Auburn—this was a union meeting with the other churches in the community. Dr. Stanley C. Harrel was the preacher. The attendance increased each service. Much good was accomplished, with six members received for three of the churches. Dr. Harrell was at his best and the people were stirred by his preaching.

The meeting last week was with the church at Fuller's Chapel. Rev. J. Everett Neese of Henderson did the preaching. The meeting, as we would judge, was a great success. The congregation increased in number till the last night, when we had almost a house full. Brother Neese preached a good sermon every time, as the attendance and interest showed. At the closing service the pastor's car was loaded with lots of things (good) to eat; for which he is indeed grateful.

This week we are in a meeting with the church at Moore Union. Rev. S. M. Penn of Sophia is doing the preaching. On Sunday the Sunday school sponsored a Children's Day program, which was attended by a large congregation.

On Sunday night it was my happy privilege to worship with Rev. J. R. Denton and his people at Grace's Chapel. This is a fine community and they have a splendid new brick veneered building.

E. M. Carter.

BETHANY CHRISTIAN CHURCH.

A few miles off the highway between Suffolk and Smithfield, Virginia, back in the woods by a country road, there stands an old Christian Church. The walls are broken and lack paint, the doors are not so good, and everything about the building shows something of long use and neglect. The people who worship there seem to be interested, and many of them are young people. They are black and poor. But they want a beautiful building in which to worship the Redeemer. They are hoping and praying and working for this new and worthy building. A letter from deacon J. L. Edwards says that he remembered how Dr. Atkinson asked a man for $5,000.00, and got it. He tried the same plan, and—but let him tell the story:

"I asked him if he would give me $6,000.00 for my church. He looked down, then away off, and then at me. He said to me: 'You work yourself to death for that nigger church. When are you going to get your pay?' I said to him: 'God will pay me.' He said: 'Why didn't you ask God for the $6,000.00?' I said to him: 'I did, and he sent me to you because you owe the money to Him.' He said if I would raise $6,000.00 he would give me $7,000.00. I'm out for it."

A later note says that several churches have helped, and that Mr. Roger Babson has sent a check for ten dollars. Deacon Edwards has been sick, but his heart is set on that new church for the glory of God and the good of the Christian Church Negroes of Virginia. It may be that some readers of The Christian Sun will want to help with this very worthy enterprise. If so, they can send any contributions to Deacon J. L. Edwards, R. 1, Smithfield, Virginia. Such contributions will greatly encourage a struggling people in their upward progress.

A LANGUAGE WITHOUT PROFANITY.

The Japanese language is the only language in the world, says the *Christian Union Herald,* in which there is not a profane word. Although thousands of expressions and phrases have been absorbed from other languages, the native tongue remains clean and wholesome. To be profane is the worst thing that any man, over there can do. He realizes it, and knows that if he indulges in profanity picked up from foreigners, he will be ostracized by his friends, his neighbors and his own family.

—*Missionary Review.*

CHRISTIAN UNITY.

Dear Editor:

The question of the unity of the Church of Christ has so many different phases that you could not touch all the important ones in two short editorials. We are living in 1937. We should have—and I think generally do have—more breadth of fellowship than in 1790. Maybe the leaders could not have more theoretically, but the rank and file of the Church have practically.

The present groups: Baptist, Methodist, Presbyterian, Congregational, etc., are not of our generation, or even of our fathers' generation. A new grouping is in the offing. It seems to line up as Liberals and Conservatives—Liberal being in italics. These two types can and do worship together in the same local church. But one group or the other must be in the majority. It does not look as if the next generation—and surely not our generation, will see one organic body of Protestant believers—in spiritual fellowship.

Our fathers who founded a group of over 100,000 people in their efforts to be free Bible Christians certainly were pioneers as to Christian fellowship. They hardly expected to see the detailed plans for 150 years in the future. They could not give us those. As an English Congregational preacher, a Rev. Palmer, said at Old Orchard some years ago, "The Church has borrowed its machinery from a lost world," (referring to ritualism and to combines).

As one who has lived 15 years on the foreign field, I can testify that I went out believing that better work could be done for Christ if there were one great Protestant Mission Board. I returned feeling that such a policy would do great injustice and accomplish less for the Kingdom of God than even the present arrangement, which is admittedly not ideal. Other missionaries do not agree, though many do.

In every great religious system, as in political systems, there are workable groups within the main group—Mohammedism, Buddism, Roman Catholicism, etc. That is not because of "warring, unfriendliness, or rival camps" primarily. It is because human nature needs latitude—room in which to express itself. Christ is not wounded when we work for a needed independence, for that is what he would have us possess. He is much more hurt by dictators and by borrowing worldly machinery which does not fit. A non-Christian who will not accept the Christian life, says to his Christian friend, "You are holier than I, are you?"

And the larger church groups say to the Holiness and the Nazarene groups: "Art thou holier than we with our traditions of martyrs and saints?" But "wisdom is justified of her children"—yes, independent churches and all!

The New Hampshire State Convention of our Congregationalist friends recently met in Portsmouth. Of course many good things were said, but in this connection the pastor of the Court Street Christian Church reported the ministers' meeting. It was brought out most forcibly that laymen are staying away from church because there is a lack of positive preaching.

Then the pastors were exhorted not to be too liberal in preaching—neither too conservative—that is, to play politics with the preaching and aim to "offend nobody and reach nowhere," which is just the reason why the laymen are staying at home!

The Court Street pastor thought it no basis for his sermon if he understood the point of the discussion—and he is usually keen enough. It is not our Congregational friends alone who are blindly groping for "a glorious mean" and forgetting Rev. Palmer's challenge. "The Church is never useful to God unless she believes intensely." M. A. True.

SWEAT AND TAXES.

With the Federal government ending its fiscal year, and Congress passing tax and appropriation bills, it is time to stop and take stock again.

At the present moment, the federal and other governments are more than $54,000,000,000.00 in debt. Which means that each man, woman and child in the land owes $420.00. By the time that debt and the interest on it are paid off, it will reach the unbelievable sum of $106,000,000,000.00 or $840.00 per person.

Where does all that money come from? Well, first it comes from people who buy government bonds. The banks are loaded with bonds. No less an authority than Senator Carter Glass, of Virginia, Secretary of the Treasury during the Wilson administration and an outstanding authority on banking, says that if the value of those bonds was to drop substantially below par, we would have a banking collapse of inconceivable magnitude.

The banks, of course, get the money from depositors who earn it by the sweat of their brows.

Now it is awfully nice to sit back and accept money from governments and think we don't have to pay for it. But we do. Some of us, perhaps, think that the "temporary" nuisance taxes enacted in 1932 and just extended another two years to raise half a billion dollars a year don't affect us. But those taxes are collected from everybody who eats or wears clothes or lives under shelter. Just like all taxes are.

The late Justice Oliver Wendell Holmes put it this way: "Taxes, when thought out in things and results, mean an abstraction of a part of the annual product for government purposes, and cannot mean anything else. Whatever form they take in their imposition, they must be borne by the consumer, that is, mainly by the working-men and fighting-men of the community. It is well that they should have this fact brought home to them, and not too much disguised in the form in which the taxes are imposed."

When you spend, you pay; when your government spends, you pay too.

—I. P. S.

BETHEL HOME COMING.

Brethren, former Brethren, former pastors and friends of Bethel Church; on August 22nd we extend a cordial invitation to you to come worship and have fellowship with us. We are setting apart this day for the renewing our faith in God and friendships with brethren and friends.

To renew your faith in God we offer for morning program a new Bethel Children's Day service and the afternoon an inspiring sermon by our beloved pastor, W. J. Andes, and short talks by former pastors whom we hope to have present.

To renew your friendships at noon we promise an "Old Bethel" all day service with dinner, all you can eat, on the grounds.

In years past since some of you have been with us many hardships have been endured and problems solved and unsaved souls saved, and to our sorrow lost. The church site has been moved and a new building erected, and other progress made. Our greatest loss, however, was last year when our beloved pastor A. W. Andes passed to a greater fellowship. His son, "Billy," as you may know him, truly follows in his steps. Your visit to hear him will pay for your trouble and expense. May we urge you to worship at Bethel Christian Church on August 22nd.

Helen Monger,
Church Reporter.

The basis of mental health for the average adult is more work, provided the work is not mere drudgery.

—*Dr. J. B. Nash.*

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EASTERN VIRGINIA S. S. AND C. E. CONVENTION.

About three hundred people attended the Eastern Virginia Sunday School and Christian Endeavor Convention held on July 20, last, at Liberty Spring Christian Church, eight miles south of Suffolk, Virginia. The general opinion seemed to be that this was one of the best conventions within recent years. A light rain during the morning made entertainment a bit more difficult for the church as the dinner had to be served indoors, rather than on the church lawn, but the feeding was a much less job this time than it was some ten years ago when 900 people attended the convention for two days in succession. Dr. I. W. Johnson and his good people know how to entertain their friends whether these friends come to their homes or to their church.

Rev. J. E. McCauley, of Richmond, gave a good presidential address and Rev. Jesse H. Dollar, of Newport News, presented many good thoughts concerning the teacher for the new day. Dr. H. S. Hardcastle, Dr. John G. Truitt and this writer led forums dealing with adult education, week-day religious education and evangelism. Departmental superintendents met with local church leaders to study local departmental problems.

Reports indicated that the Sunday schools are in healthy condition, although little progress as to numbers is being made. The amount sent to the conventioon was practically the same as last year. The convention voted $25.00 to the Virginia Council of Religious Education and $550.00 to the Board of Christian Education of the Southern Convention. These contributions are greatly appreciated by the recipients.

The Convention voted that next year the Christian Endeavor societies shall report to the Pilgrim Fellowship. If this plan is found to be feasible a constitutional amendment will be made so it can be continued. The convention will meet at Waverly in 1938, and the work will be directed for the year by Rev. J. E. McCauley, president. Mr. W. H. Baker, recording secretary, Rev. Carl R. Key, executive secretary, Mr. J. W. Folk, treasurer, and the departmental superintendents.

VACATION DIFFICULTIES.

The praises of vacation are sung by many. Both pupils and teachers anticipate the time when school closes and vacation comes. Office and industrial workers plan and save for the vacation. Even pastors and churches look forward to vacation and plan for its enjoyment.

But vacation has its difficulties. Usually the work must go on. One cannot shut up the shop and leave without a thought of tomorrow. Plans must be made for the work to go on while the vacationist is absent. There is often quite a scramble in getting ready to go. At the last minute there are many unforseen things to be done, and those who go away often leave in confusion that would not have developed under the regular routine.

Vacations often become a mere sight-seeing orgy. Rushing from one place to another there is neither time for the enjoyment of beauty nor relaxation for rest. The American people have lost the ability to relax and enjoy. Thrills and excitement have taken the place of these more permanent elements. Most of us need to cultivate those things that will build physical endurance, mental alertness and moral stamina. Vacations may do this but often they do not.

On returning home a vacationist usually finds extra work to be done to make up for the lost time. Tired almost to exhaustion from running hither and yon, he must undertake to do the regular and catch up on the back work.

These, and other difficulties make one feel almost like saying to the luring vampire, vacation, like one of old said to his enemy, "Why should the work cease while I come down to thee?" And yet we all yield to the call at every opportunity, always hoping that this vacation will be better than the last.

CLIMBING.

In and out and round about the road winds its way up the Blue Ridge mountains in Ole Virginia. A haze envelopes the hills as a protection against the scorching heat of an August sun. Cool breezes come from somewhere to comfort us as we ride along over hill and hollow, but from whence they come and whither they go we know not. Pilgrims from far and near pass on the highways, or we pass them. In comfortable cars, horse-drawn carriages, and with packs on their backs we see them go—these pilgrims of the way.

One thing they have in common, the desire to climb. Whether peasant or prince, they are climbing. Up, and up, and up they go. Why? It is the call of the Divine. It is the call of God to come up hither. Some may never hear the message as given to Moses, but those who listen and look will know that God is in this holy place on this beautiful Sunday morning. "I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from God, who made heaven and earth" and put into the human heart the desire to climb ever upward.

Southern negroes and some white people sometimes sing about climbing Jacob's ladder and finish by saying "children of the King." Mountain men and women, as well as those from prarie and plain, feel the urge to climb to moral heights. Along by the highway are their churches where they yield themselves to their moral leader. Here in Carroll County are some of our Christian churches where the principles of Jesus are taught by our own leaders. These people in the mountains have joined with those down by the sea in climbing the heights of morality and religion as taught and practiced by Jesus of Nazareth who lifted up his eyes unto the hills and went into the mountains to pray. F. C. L.

THE NEW TEACHER FOR THE NEW DAY.

At the Eastern Virginia S. S. and C. E. Convention.

By Rev. Jesse H. Dollar.

New times demand new measures and new men;
The world advances and in time outgrows
The laws that in our fathers' day were best;
And doubtless after us some purer scheme
Will be worked out by wiser men than we,
Made wiser by the steady growth of truth.

In concluding this address we shall endeavor to give a partial list of the qualities we feel every new teacher for the new time should possess, but for the present we wish to make some general observations.

No greater challenge confronts any person today than that which the teacher in the church school faces. His is the task of taking the child for one half hour on Sundays and placing before that child the principles of the Christian way of life in such clear-cut challenging ways that the life of the child will be guided in the years to come by the principles which it is the duty and privilege of the teacher to draw from the life of Christ.

Any person who, by age or habit, has forgotten how he acted and reacted as a child, or has forgotten how to play important games, can never be an efficient coach for boys and girls who must be taught to play the game of life according to the rules of Jesus.

Our teaching today must be Christ-centered, that is, Christ must be the central theme, the dominant personality and the lesson plan. Christ must be the heart of the Christian message, but the spirit and reality of the Christ must emanate from the heart of the person who stands before the class that half hour on Sundays.

Although we shall come to this point again it is necessary now for us to give one of the indispensible qualities of the new teacher for the new day. He must be a person of vision. The first vision he must see is that of his commission to teach the Word. Then, he must see a child, though there may be a large group before him, he must see the individual child; a life, a mind with power to reach decisions, a soul—the spark of the Eternal God—an influence going out from that life that will touch and influence other lives. Then, this new teacher for the new day must see the subject matter before him as a means of endowing that life with ability to make right choices and follow these choices with unfailing loyalty to the end that the possibilities hidden there may be developed in the largest possible way to achieve the largest possible good.

Cynthia Peare Maus, in her book on "Teaching the Youth of the Church" has this to say: "The task of the teacher in the development of personality is to help open the windows of the soul (these windows she calls the five senses) to guard what goes into the inner life or mind through the senses, and to educate the pupil to the best use of the senses." Again she says, "We must not only provide proper stimuli; but we must build into the heart and life of youth such ideas and ideals as will insure a negative reaction to the wrong stimuli. The primary aim of Religious Education is not to teach the Bible, especially the life and teachings of Jesus, as an end in itself; but always as a means to the end of producing followers of Christ heroic enough to try to live daily the ideals of Jesus. The goal of Christian Education is Christ-like character.

The day has come, we believe, when promotion of pupils must rest upon ideals established and the habitual practice of these ideals rather than the age group promotion. Promotion in the Church School should rest upon results obtained in training for living and practicing the principles of the Christian social order, even as pupils in our grammar and high schools receive their promotion because they show progress. If this were done it would save many heart-aches on the part of the pastors into whose churches they come for membership only to join their parents, who, in too many cases, have never even so much as heard that there is a Holy Ghost, and for just that reason they are the dead heads of the church. You may say that such a system cannot be established in the Church School; that it would be the cause of too many children dropping out. We must remember that not every one who starts in the first grade graduates from High School, but those who do graduate are credited with showing gradual improvement in the acquisition of knowledge of the given subjects. And even if it is hard to evolve such a system of promotion in the Church School as we have suggested it certainly would mean that the church membership would have a prize on it and would result in a better prepared constituency, and, if there is anything in the world that should represent a measure of achievement it is church membership. And church membership is supposed to be the recognition of the fact that the individual has achieved the knowledge of the pattern by which he should build his life, which, it seems to me, is the purpose of Religious Education.

But, before we can make any change as has been suggested it is necessary to train our teaching forces to a point where they can present the lesson materials so that they may count most in the direction of achieving the goals set forth in the fore-going paragraphs. The day of Saturday night preparation for the teaching of the lesson Sunday morning has passed. The teacher whose interest in his high calling does not provide a time during the preceeding days of the week to prepare for those precious moments of character building on Sunday morning should resign. That may seem harsh, but there is no use mincing words when the evidence of such teaching in the past is stacked up so high against its continuation.

But the fault is not all to be charged to the teacher who goes to bed on Saturday night with Sunday school quarterly in hand and prepares the lesson for the next day by the light of bed lamp. Perhaps she is doing it only because the Superintendent asked her to teach until someone else could be found, and no thought of preparation on the part of the person who is to teach was entertained—somebody, just anybody to keep the class quiet.

The teaching task of the church is not only to give out information about the Christian way of life, but it must become the stabilizing forces for all the information that comes into the life and mind of the child. What he learns in literary school those five days he goes between Sundays must be made to count toward producing a Christ-like life. The State requires the teacher who stands before the child in the literary school to make long years of preparation in order that he may efficiently present the

(Continued on page 9.)

OUR PRAYER.

By Rev. Everett Lesher.

Infinite Father, who ever sendest the light that in darkness shall make us wise, the peace that in tumult shall make us serene, and the life that in gloom shall make us glad, cleanse and purify our hearts of all things that separate us from Thee, that we may receive these infinite blessings of grace. Thus we, being filled out of Thy fullness, may live all the days of our mortal life triumphantly, creatively, worthily, with power to rise above evil habits, enfeebling prejudices, the fear of man, and with faith to overcome all doubts, all disillusionments, all discouragements. And when the discipline of this life is over and we are freed from the bonds of the flesh which so often encumbers us, may it please Thee, O most gracious Father, to count us worthy enough to receive the crown immortal through Jesus Christ our Lord. Amen.

CONTRIBUTIONS

SUFFOLK LETTER.

A party went to Virginia Beach yesterday afternoon. If the number of cars parked along the streets, is a fair indication, it seemed that many other people were seeking the seashore for rest and relief from the oppressive heat. Of all the sights to greet the eyes the old Tabernacle used for the Baptist Encampment in other years made a deep impression. This building was also formerly used by the Christians as a place for holding the Seaside Chautauqua and School of Methods. Yesterday the building was closed, weeds growing around it, and a sign advertising a wrestling match was nailed on the door of the office and on the door of the main building. Evidentally the building is not being used for the purpose for which it was erected.

This building, at the present time, is suggestive of the decadence of human life. Millions of people are living, today, in bodies—yea, in temples—made for the indwelling presence of the Holy Spirit. The human body should be the temple of God. When God is not allowed to dwell in this holy temple, another takes up his abode and directs the life. Think of the door of a tabernacle having a wrestling match advertisement nailed upon it as a substitute for a religious school program! Such a scene chills the blood in one's veins. What shall one say about the human mouth, which was made for praise, but emits profanity and vulgar speech, and becomes a smoke stack, or a space for receiving alcoholic liquors into the stomach to cloud the brain and debase the soul?

If signs are trustworthy, many men and women have lost their way and missed their true place in life. It should be normal to be a Christian. Every one should cherish ideals worthy of the God who created man. Goodness should be enthroned in every heart, and find expression in every life. Human hands should toil and be used as instruments of moral and spiritual uplift. But hands are used to defile and destroy. Sin is defined as—"missing the mark." Human powers and talents are misused. When one misuses money belonging to another, society brands the offender as a defaulter, or as dishonest. And God sits in judgment upon people who disregard His law and debauch their bodies and souls in worldly indulgences.

The radio, the daily newspapers, the flying machine and the automobile have made it possible to create public sentiment and intensify the appeal of insiduous propaganda in a shorter time than in former years. Some people cannot understand why smoking and drinking have become so popular in a few years. Superficial observers blame this landslide on prohibition, over the radio, messages setting forth the satisfying virtues of cigarettes and drinks. Glaring advertisements in newspapers and magazines catch the eyes of the young. Every thing one hears and sees affects the thought and judgment. No wonder people smoke and drink. These things have been popularized by ingenious propaganda. People do not thing in terms of moral and spiritual laws. They base their opinions and select their courses of conduct upon the example of their fellowmen. And "all we like sheep have gone astray" if we have allowed ourselves to fall from the high standards of the Word of God. Where are we living and whither are we drifting?

I. W. JOHNSON.

THE ELON COLLEGE COMMUNITY CHURCH.

There is a church at Elon—not a distinctively church building, but a chapel set apart for the religious services. The Elon College Community church meets in the chapel for worship. It is called the Community church. This, however, does not mean that it does not belong to the Congregational-Christian Conference. It is a member of the North Carolina and Virginia Conference and is answerable in every particular to the conference. It has a pastor. The writer serves as pastor and is obligated to preach once a month and to supply the other three Sundays with ministers. We have the privilege of hearing a number of the leading ministers of the country during the year. For these services the church pays $900.00 a year. Music for all worship services during the college year is furnished by the Music Department of the college which insures a very efficient and inspiring musical program for all worship services, all of which is without cost to the church. The church has its usual offices, trustees, deacons, treasurer, clerk, etc.

It also conducts a Sunday school. The Sunday school meets in the the collegeChristian Education Building and has the use of the most modern equipment. The Christian Education Department of the college cooperates with the members of the church in the conduct and work of the Sunday school. The Sunday school is well attended, well organized, and is doing a very good grade of work.

The church has a very active Woman's Missionary Society, Young People's Missionary Society, and Cradle Roll Missionary Society.

The church is out of debt and meets its obligations promptly. It administers to the college and community. It constitutes a very definite part of the religious program of the campus and community. Its membership is made up of all classes. We worship a common Lord at a common altar. Our services are more or less formal, yet decidedly evangelistic. The above plan does not suit all and perhaps never will. However, we do get some things done for the church and the Kingdom. So far we have been able to meet every financial request of the conference and convention. Our apportionments are always met in full. We do not pay the askings of one interest and leave the other unprovided for. We are constantly having additions to the membership of the church. Since the last conference we have received a total of eighteen members into the fellowship of the church—some on confession of faith, and some by letters of transfer.

Rev. LeFrande Moody, member of the Biblical Class and a senior in college, supplied for the college church during the summer months. He is a young man of marked consecration and of unusual talents. He was born and reared in the Methodist Episcopal Church, but feeling that there was need for his services in the Christian Church, on last Sunday morning at eleven o'clock he transferred his membership to this denomination and became a member of the local church. Unless some misfortune befalls him, he will have a very fruitful ministry in our church.

As a rule the attendance at our summer services is rather small. This summer has been quite different. A good audience greeted Mr. Moody for every service that he conducted. The entire community enjoyed and was blessed by his ministry.

Students entering Elon College have unusual opportunities for the enrichment of their Christian experiences and the development of their Christian lives. At Elon College much emphasis is placed upon religion. Religious instruction is given and practical opportunities for re-

ligious work are offered. Elon College believes that a young man or a young woman should seek during their college days to strengthen his faith and to better fit himself for the service of the church when college days are over. If religious training means anything, it certainly means much during these years. If the mind needs training and developing, if the body needs training and protection, certainly the spirit needs to be nurtured and guided. Elon College stands for the development of the whole of life.

L. E. SMITH.

FOUND—THE REALLY "FORGOTTEN MAN!"

By GEORGIA ROBERTSON.

What a pity the discovery of the *really* "forgotten man"—including women and children—was not made until thousands of them had been laid in their graves during the last four years!

What an appaling sight if their graves were side by side. Would it arouse us to do something really effective to save other "forgotten" ones who will otherwise be in their graves before the dawn of another year?

If the President had peered thoughtfully into the *future* seeking for the forgotten man, before he and Secretary Farley wielded the "big stick" of "no relief money" over the governors of the various states, requiring the President's wish obeyed, he might have discovered the *really* forgotten ones who would pay for what he demanded with their lives!

How useless it is to repeat day after day that "recklesness and speed cause more automobile accidents and deaths than anything else," and then to continue the legalized sale of the very thing which—more than anything else—makes people drive recklessly and at high speed. The alcohol in a bottle of beer or in one or two cocktails not only makes one reckless, but also unconscious of his high speed, and the danger from it; while at the same time it increases by a split second the time it takes him to stop his car, during which it will travel several feet. Scientific tests prove this to be true, but the Government wants the liquor revenue, though *it is* soaked in blood and death.

Where is the justice in letting our people be maimed for life, doomed to racking pain, or killed outright because the Government wants the liquor revenue for lavishing spending, boondogling, and partisan patronage for votes; and also in letting liquor dealers thickly dot our cities, towns, villages, and even highways with drinking places, and allowing alcoholic beverages to be sold at all eating places, drug and grocery stores; and also in allowing advertising of liquor over the radio, the press, and on bill boards, and even mailing appeals to us personally, and thrusting them also under our doors to create new customers who do not *now* want alcoholic drinks, as well as to increase the drinking of those already addicted to it.

Where is the justice in taking about $2,500,000.00 of the taxpayer's money to establish in the Virgin Islands a Government distillery to flood the United States with "Government House Rum" to debauch and destroy our people for revenue?

Now we know this to be true. How much longer are we going to submit to this terrible killing, and also the moral degredation of young womanhood and manhood, and the mental, physical and also financial ruin of multitudes of our people through legalized liquor for revenue?

Protestants, Catholics and Jews all know God has not repealed the Sixth Commandment, "Thou shalt not kill." They also know repeal of the Eighteenth Amendment has caused, is causing, and will continue to cause thousands to be killed by automobile drivers who have taken only a small amount of alcoholic liquor, or those crossing the street after they themselves have been drinking. Alcohol mixed with gasoline has filled our streets with death cars.

Are not the voters in our country responsible for deaths resulting from the legalized sale of intoxicants? How much longer are we going to submit to being partners in this crime which is staining our souls also with the blood of our fellow-men?

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

CHRIST FOR THE CRISIS.

By DANIEL A. POLING.

[Excerpts from the Presidential Address by Dr. Daniel A. Poling, Philadelphia, Pa., before the 36th International Christian Endeavor Convention, Grand Rapids, Michigan, Friday evening, July 9, 1937.]

The World Situation

Your president's world tour, which carried him into 46 countries or islands, emphasized the strategic position of the Far East in the Christian task of the generation and century immediately before us . . .

My overseas visitation brought to me the disquieting conclusion that no country and no race has escaped the innoculation of fear and distrust. Today over the world statesmen play bloody chess, war captains maneuver, and always youth marches. We would not lift our voices in blame tonight, for all have sinned.

But in the light of the facts that constitute the world crisis, what of the church?

Protestant Christianity far from being in position to conduct a successful offensive against the powerful forces opposing the church may be presently unable to maintain her own positions.

Out of an impression of division, and not of unity, that Protestant Christianity now gives the world generally, has grown an indifference upon the part of intellectuals and youth.

United Forces Opposing the Church

Shintoism, from having been for promise made by its proponents has two generations a reverence of ancestors and patriotism, has become through the Japanese Empire a militant and coercive religion. And Shintoism is not divided.

Hinduism, not only in India under the inspiration of the Mahatma Ghandi's spiritual leadership, but in Burma, in Siam, and in certain of the Dutch East Indies, challenges Christianity at the very heart of the missionary enterprise, and demands that the making of converts cease. Hinduism is comprehensive, all-inclusive —and it is not divided.

Buddhism has over the world taken unto itself the very equipment of the Protestant church. It sings our evangelical hymns, takes over our youth activities, and organizes educational programs. Buddhism is not divided.

The militant religion, Mohammedanism, shaking itself free of age-old superstitions, facing in statesman-like fashion its devitalizing weaknesses, is today definitely on the march. And it is not divided.

The German Christian movement, so-called; Communism, which is both a religion and a social order; totalitarianism in any form, are fundamental and prophetic unities.

In the lands of these great new experiments, as well as in the more ancient civilizations of the East, questions have been raised that Protestant schism cannot answer. Always for intellectuals and youth of the soul quest, the traditions that divide us, the mere ecclesiastical values that enamor us, the shibboleths that again and again set us against each other, have nothing save only the spirit of division. But these intellectuals and these youth, indeed all men, and women who today seek the more abundant life, want none of our divisions and come presently to despise their spirit.

Should we discontinue our support of denominational programs? Should we withdraw our service and our money from the churches of our Christian faith?

No! Let there be no misunderstanding here! Already we have added too little and withdrawn too much. There can be no unity, spiritual or otherwise, without units. By starving the churches and their far-flung enterprises we would only defeat Christ's purposes and His plan.

What, then is to be done? First, thank God for all that is being done. I would have been blind had I not seen the foreign missionary enterprise on the march—valiantly, sacrificially and triumphantly on the march, toward a vitalized and a world-vitalizing Christian unity.

United Protestantism

Within a generation the number of united churches in America has grown from a few isolated instances to more than 1,600. In the first three decades of this century more than a score of communions, embracing at least half the total Protestant constituency in the United States, have entered into and continued a federated relationship—the Federal Council of the Churches of Christ in America.

Almost startling progress has been made in organic union in America. Eleven mergers have been completed in the last 30 years. Even as I speak, three great bodies of Methodism are performing organic union, and surely we pray for the more complete understanding and unity of all others of this great family.

But the eventual unity of Protestantism must be a unity, not of creed nor ritual nor arbitrary government, but rather a unity so comprehensive and complete that it would include us all. It would make possible and practical a world program in which would be preserved and honored every vital principle, every worthy tradition of the several parts.

Anticipating such an organic union, and long before it can be completed, we must find and develop common tasks. In great cities and in rural communities we must unite upon projects. Whatever else Christ left behind him on Olivet, he did leave one company—not one hundred, less or more. Surely there is no debate among us on the proposition that he desires the members of that company to be at one.

World Peace

We shall continue to promote the program for world peace launched two years ago. I believe we can meet the greatest peace opportunity offered any organization. Our principle of unity as against uniformity is now generally recognized by peace organizations and advocates. The Emergency Peace Campaign has been and is a practical demonstration of this principle. Our purpose is to have a part in uniting all organizations and all peace-makers of all shades and degrees in support of those measures that represent the full length of our common agreements.

Temperance

The growing menace of liquor is a challenge to Christian citizens in every state of the Union, in every city and on every countryside. Repeal has been and increasingly is a tragic, monstrous failure. Every promise made by its proponents has been broken. Every hope of its friends has died. Sweeping us toward social disaster is the rising tide of liquor consumption, law violation, drinking among men, women and children, slaughter on the highways, juvenile delinquency, and a new approach to political corruption through new ventures in liquor control.

The open sale of alcoholic beverages has reached scandalous proportions. In tens of thousands of the 473,000 places of liquor sale in the United States, minors of both sexes are served freely. Young women for the first time in modern American history are employed as barmaids. Again and again, these places are inexcusably worse than the old saloon.

Once again, youth with all its re-

sources must engage in the struggle for a sober nation. A world largely mechanized cannot afford to mix alcohol and gasoline. A democracy confronted by economic and social ordeals that all but overwhelm us dares not unsteady the hand and becloud the mind. . .

We call upon our young people everywhere to enlist in such activities as those of Allied Youth and to unite with all other agencies of like mind and purpose to promote total abstinence by choice of the individual, prohibiting every unit (large or small) that can be captured by free votes of the people, and for the complete destruction of the liquor traffic conducted for profit.

Justice and Peace Need a Passion

Economic justice and world peace without a higher purpose are themselves cold—nationalism and war passions. Only a mightier passion can overthrow both selfish nationalism and armed conflict.

Fundamentally a "world headed straight for self-destruction" may have many needs, but it is confronted by only one imperative—power sufficient to turn it around. For this achievement there is only one formula, the formula that is the Cross. Nothing short of the plan of Jesus for a society of men in the Fatherhood of God will prove sufficient. Here every hunger is met, every quest accomplished.

MISSIONARY OFFERING.

WEEK ENDING JULY 31, 1937.

Sunday Schools.

First, Greensboro, N. C.	$	13.38
Berea (Nans), Driver, Va. ...		2.89
Happy Home, Ruffin, N. C. ..		3.36
Holy Neck, Holland, Va.		6.57
Needham's Grove, Steeds, N. C.		1.02
Pleasant Union, Lillington, N. C.		1.10
Ether, N. C.		1.74
Ramseur, N. C.		5.80
Timber Ridge, Hooks Mill, W. Va.		1.96
Class No. 4, Shallow Ford, Elon College, N. C.		1.00
	$	38.82

Individuals and Churches.

Liberty (Vance), Henderson, N. C.	$	10.98
Pleasant Hill, Benson, N. C. ..		2.10
Beulah, Keezletown, Va.		2.15
Palmyra Ladies Aid, Edinburg, Va.		4.86
	$	20.09

Cent-A-Meal Boxes.

Providence Memorial, Graham, N. C.	$	2.32
Total for week	$	61.32
Previously acknowledged ...		17,287.69
Total since Sept. 1, 1936 ...	$	17,384.92

J. O. Atkinson,
Mission Secretary.

THE NEW TEACHER FOR THE NEW DAY.

(Continued from page 5.)

subjects of the three R's. Is it any wonder then, that when these same youngsters come to the Church School on Sunday and are put in a class, the teacher of which has had little or no special training for the herculean task of placing before them the fundamental plan of successful Christian living, that Johnnie throws spit balls and Jimmie pushes Mary off the chair? Is it any wonder that as soon as they reach the age when they are not sent to Church School they drop out and are lost to the church.

The teaching mission of the church is its most potent force, and if the church fails in its teaching it will be found failing all along the line.

To what, then, shall we liken the New Teacher for the New Day?

I. A personal experience of Christ, the daily walk with Christ and the impelling of the Divine commission to train men for Christ is, it seems to me, the first qualifications of the New Teacher for the New Day. The purpose of the Church School teacher is not only to teach right and wrong, but to help the individual live right in the presence of wrong. And for this purpose we often find an impossible combination, especially in our adult class teachers. Too often a person is chosen as a teacher because of his legal training or his natural gift of gab, with no consideration of the life he lives when outside the class room. Of course, we would not infer that because a person has legal training he would not be a splendid teacher, but rather, we are saying that even though a person have the gift of logical presentation of the lesson, unless his logic finds root in his own heart for the thing he presents, he has only the gift of gab.

II. Then the present day teacher must have an understanding of the methods Jesus used to make simple the "Mysteries of the Kingdom of God." That understanding is given only to him to whom there has been revealed the Holy Spirit through prayer and a passionate desire to receive the revelation that he may make it known to those whom he teaches.

III. The conviction that there can be no substitute for what Jesus taught. Suppositions and "perhapses" have no place in the vocabulary of him who would teach Christianity as a way of Life and Jesus as the pattern for that life.

IV. Then, there is Vision, to which we have already referred. In addition to seeing the individual before him, his life, a soul, and influence and its effect upon others, the teacher must be able to see through the printed page and visualize the life toward which the word lesson points. The teacher who sees only a leaflet or a book is blind. He must see and feel the impact of the life behind the lesson plan. Dr. Edwin L. Shaver, in his book, "Shall Laymen Teach Religion" makes the following observation: "Formerly we taught the Bible as so much content. The children were supposed to absorb its ideals; in most cases, rather, its words only. But now, what we are aiming to accomplish is to have those Biblical principles which embody the ideals of Jesus become a part of the driving power of the child's daily life and conduct." It is then, and only then, that the teacher has taught.

V. Again, the new teacher for the new day is measured by his willingness to change his method of teaching from those in use in the days when he was taught, to those which no longer stress memory verses from the Bible for the purpose of repeating them from memory, but he must teach their meaning and application to present day needs and experiences and show the principles they follow. In discussing the new courses Dr. Shaver speaks: "The development of these new course materials should be a challenge to every follower of the Great Teacher who is in turn seeking to lead his pupils to love and to serve him. It is a challenge to better teaching, to the use of materials and methods which are worthy of the cause and its leader. If those there are who feel their lack of skill in the better ways of teaching, let them see in the very use of these better courses a means of growth in the high art of Christian Leadership."

VI. The teacher of the present day must *Love* his teaching—love and respect for the principles taught and the pupils whom the message is designed to help. He must love his work well enough to go to the trouble to know the home life of each child, the opportunities he enjoys or lacks and earnestly endeavor to adapt the lesson materials to meet the specific needs of the child.

VII. Then, lastly, the teacher of today must live the message he would teach:

No printed word nor spoken plea
Can teach young hearts what men should be
Not all the books on all the shelves,
But what the teachers are themselves.
For education is making men!
So it is now, so it was when
Mary Hopkins sat on one end of a log,
And James Garfield sat on the other.

—Arthur Guiterman.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

CAMP VIOLA CONFERENCE.

The North and Middle Georgia Young People's Conference was held at Camp Viola, Mountville, Georgia. The conference group was small, but was a representative group and the results were very gratifying. Camp Viola was a new place for the Georgia group to meet, but it was a lovely place and the Georgia young people are looking forward to returing there next year.

The Morning Watch each morning was conducted by some member of the faculty. The Student Summer Service group made an especially fine contribution to the conference by the high level of their Vesper Services. The members of this group were: Eleanor McMaster, New York; Kathleen Rawles, Illinois; Betsey Jean Ford, Ohio; Arthur Wells, New York.

During the first period in the morning the younger group gained much from their study of "Appreciation and Use of the Bible" taught by Dr. Mowbray of Demorest, while the older group had a fine presentation of "Jesus and His Teachings" by Rev. W. T. Scott, pastor-at-large. Following that the whole group enjoyed —as so many of our groups in the Southeast have done—the course on "World Friendship" as presented by Rev. Raymond Dudley, missionary to India. The course on "Finding My Place in the Church" worked out in a splendid way. It was under the direction of Rev. D. W. Shepherd of Barnesville Parish, who taught the phase of "Worship and Friendship." "Teaching in the Church School" was taught by Rev. John H. Knight from LaGrange, and "Social Action" was taught by Rev. Alan T. Jones of Braselton. The group met together for the first part—the introduction to the whole course—then divided into groups for special study, then returned in a whole group to hear the findings from each section.

Much of the success of the conference was due to the excellence of the leadership, which included: Dean, Rev. R. Wiley Scott of Atlanta; Business Manager, Rev. Alan T. Jones of Braselton; Registrar, Miss Pattie Lee Coghill; Counselor for Girls and Nurse, Mrs. D. W. Shepherd, Barnsville Parish; Counselor for Boys, Arthur Wells; Recreational Director, Rev. Frederick Held, Columbus; Dietician, Mrs. Alan T. Jones; Conference Sermon, Rev. T. L. Leverett, Woodbury; Pianist, Kathleen Rawles. Dr. J. R. Clinton was very helpful in many ways and presented special evening programs in his inimitable manner.

The offering on Sunday was spent for games for Mr. Dudley to take back to India—a book of singing games, Helma (Swedish), Wari (African), and Nine Men's Morris (English)—the last three played with boards and marbles.

The whole conference was conducted on a high level, and some of our leaders who have attended several conferences this summer pronounce the Camp Viola Conference the best.

EURE'S YOUNG PEOPLE.

The Young People's Missionary Society of the Eure Christian Church reports a very good year's work under the guidance and leadership of Miss Louise Eure as Superintendent. They have a membership of forty-four and are expecting to put on another membership drive soon. They have regular meetings in the various homes, using the miscellaneous type of programs and the attendance has been good. They have met the requirements on the Standard of Excellence by giving a public program, an increase in membership, reports sent in regularly, and apportionment raised. They also sent six dollars and fifty cents to the Silver Anniversary fund.

The officers of this society are as follows:

President—Atmill Felton.

Vice-President — Miss Elizabeth Bullock.

Treasurer—Curtis Green.

Secretary—Mrs. Cleamon Eure.

This society expresses thanks to Dr. and Mrs. W. M. Jay for organization about two years ago and they have proven that it was an effort worth while. They are getting a joy and thrill out of their society and are rendering a real service.

HOW MUCH MORAL FIBER DO WE HAVE?

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 15, 1937.

SCRIPTURE: Mark 10:38-39; Luke 9:57-62.

Daily Readings—

Monday—Dare to Be a Daniel—Dan. 6:10-12.

Tuesday—If I Perish, I Perish—Esther 4:13-17.

Wednesday—Sublime Courage—John 18:28-37.

Thursday — Courage Needed — Philippians 1:27-30.

Friday—Firm, Moral Fiber—Hebrews 11:23-26.

Saturday—When Courage Failed—II Timothy 4:10.

This meeting may not be able to decide to every person's satisfaction just what is right and what is wrong. However, it should give young people courage and stability to defend their moral principles and to live up to such principles regardless of what it may cost. Have convictions of your own and stand by them.

There are many wise people who will admit that the greatest crisis of our modern times is the "crisis of character." A crime wave is sweeping our country among the youth of the land. The number of 19-year old persons arrested in America in 1934 outnumbered any other single age group. A sad fact is that a large majority of them were charged with major crimes.

Something to Think About—

1. What is morality? When is a thing moral?

2. Are young people today stronger or weaker morally than their grandfathers were? What evidence do you have?

3. In deciding between right and wrong which has more to do with our moral action: What we know about the matter, or how we feel about it?

4. When the conversation becomes unclean, and the crowd begins to gossip, what will a Christian do?

5. Do we say "no" to a sinful suggestion or do we follow the crowd? Which has greater influence on our moral power?

Young people have the finest of all opportunities today to become leaders in their communities and clean up sin spots as drinking places, pool rooms, vicious magazine stands, gambling places, etc. Every Christian should have an adopted creed by which he strives to live at his best. Howard Arnold Walker wrote as his creed the Hymn: "I Would Be True."

Suggested Hymns—

"I Gave My Life for Thee."
"Yield Not to Temptation."
"Draw Thou My Soul, O Christ."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

GOD FEEDS A PEOPLE.

Lesson VI—August 8, 1937.

Golden Text: *Every good gift and every perfect gift is from above coming down from the Father.*—James 1:17.

Lesson: Exodus 16:1-17:7.

More Murmurings

God's people then, like God's people today, were great complainers. They were ready to murmur on the least provocation. They forgot past blessings and mercies in the presence of new difficulties and new demands. They magnified their troubles and minimized their blessings. They seemed to prefer bondage with material things to spiritual freedom. They were not willing to undergo the discipline necessary to character. They murmured and complained and whined. Their complaint would be comic if it were not so tragic. "Would God we had died by the hands of the Lord in Egypt, when we sat by the flesh pots, and when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." Eat bread to the full indeed! Not a word about their slavery, about their beatings they received because they did not make their toll of bricks, about the injustice of the Egyptian courts, about the death of their little children, about their sufferings and their sorrows in Egypt. Alas they thought only of the satisfaction of physical appetite. There are those today whose god, as Paul says, is their belly, who do mind earthly things. There are those today who refuse to seek spiritual freedom because they are not willing to give up the things of the flesh.

The Loneliness of Leadership

Leadership has its rewards but it has its price of loneliness. How lonely Moses was at times. How little the people knew the burden of his heart. And Jesus knew the same loneliness. He had many things to say to his disciples but they could not receive them. Nor could they enter with sympathy into many of his deeper experiences. This is true of every man of spiritual insight and vision.

The Miracle of Food

There is only one explanation of the feeding of the Israelites during the wilderness journey—it was a direct act of God, an expression of his concern and his generosity and his power. Every day there was enough manna and enough quails for every one to have sufficient. There was a miraculous element in it. It is to be noted that the people had to gather the food themselves. God did not feed them; he simply furnished the food for them, and they had to gather and prepare it. God does not do for us what we can do for ourselves. But we are fed even today by his bounty. Back of all our modern methods of production and transportation of foods, there is the primary activity of God. Man apart from God could not do anything—it is God who gives the increase. Come to think about it, it is not difficult to understand or accept this story when one thinks about how the world is fed today. As some one has said: "The bread upon our tables does not depend only upon man's labor or ingenuity, but every slice of bread points to the great truth that man himself is, in many ways, a helpless creature, and for the very sustenance of his body he must look to the providential arrangements of a merciful and beneficent God."

Enough for All

"And the children of Israel did so, and gathered, some more, some less, and when they did measure it, he that had gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." There was to be no hording, no profiteering. There was enough for all and all were to share. If men go hungry today it is not God's will that it should be so. The fact that men and women and boys and girls go hungry and are cold while others have more than enough food and clothing is due to man's greed and selfishness and ignorance. God provides, but man profiteers. God confers his blessings for all, but some men corner them for themselves.

A Day of Rest

"Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none." But there was enough to tide them over the sabbath day. "Those who went about to gather on the sabbath day found none." God has ordained that a man can make enough by working on six days to provide for his needs for seven days. The story would seem to teach that those who voluntary labor the seventh day for their own enrichment, do not have any more than those who really observe God's day. To be sure our modern life makes necessary some forms of labor as "works of necessity." But our modern world has gone far from the divine ideal in the matter of commercializing the sabbath. Whatever else was involved in the original sabbath day legislation, it was to be a day of rest.

A Memorial

"Fill an omer of it (the manna) to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt." It is a good thing to have some reminder of God's goodness to us. It is a good thing to preserve things and places that have a historical spiritual association. Plymouth Rock and the Church at Jamestown ought to be objects of pilgrimages—they stand for something worthwhile in the spiritual history of our country. A wedding ring on a woman's hand—and on a man's too for that matter—has value. Let no man hold the past cheaply. Let us beware lest we forget, lest we forget, God's goodness and grace.

More Murmuring

With actual evidence of God's providence before them by day, the people began to murmur again against Moses and against God. There was no water for them, and what is worse there was no faith in them. They still believed that God brought them out into the wilderness to let them die. They lacked simple trust in God. Like so many of us, they could not trust God for the needs of daily life. He has told us that if we seek first his kingdom and his righteousness, we shall have the necessities of life. Failure to be thankful for blessings already received may keep us from appreciating and appropriating blessings yet to come.

Water From the Brook

"Thou shalt smite the rock, and there shall water come out of it that the people may drink." God reveals himself in most unlikely places and provides for his people in most unlikely ways. In this story of the water there is a foreshadowing of him who is the Bread and Water of Life. He is able to supply all our need according to his riches in glory by Jesus Christ.

WHAT IS A HOLY LIFE?

A holy life is a life lived in union and communion with Jesus Christ as Lord. This is the simplest and most comprehensive definition of a holy life with which I am acquainted—a life in which Jesus is Master, in which all things are deferred to Him, in which He shares our thoughts and shapes our ideals, in which every realm and sphere is controlled by Him, the government being upon His shoulders, the reins in His pierced hands, and His will our chiefest delight.—*J. Stuart Holden.*

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

A GREAT MAN.

"Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?"—James 2:5.

The writer has just finished reading an article in the present Cosmopolitan regarding King Edward VIII and the woman he loves, Mrs. Wally Simpson, in which it is represented that Edward is one of the greatest men England has ever had and that his abdication is the result of political intrigue and of his own honesty and fairness with his people.

This article closes with a story which indicates the greatness of the man. It is said that it was the King's custom to visit hospitals unannounced. When leaving a hospital one day he asked if he had seen all the patients. He was told that he had seen all but one. That patient's face was so horribly disfigured that it was feared that it would affect the king. Edward demanded to see him at once. When he approached the bed of the sufferer, he leaned over and took him in his arms. The man asked, "Who is this?" Edward replied, "It is only your king."

We would represent Edward as a saint, but this act is a symbol of a rich man so lowly in heart that the curse of the rich does not apply to him. True riches and genuine power are with the poor at heart.

Prayer—Dear Father, infinitely kind, withholding nothing from us, make us Thy humble children in deed and in truth. *Amen.*

TUESDAY.

A SURE TEST OF CHARACTER.

"Reprove a scorner and he will hate thee. .Reprove a wise man and he will love thee."—(Revised version.) Prov. 9:8.

To make an easy test of a person's character try the method given by this scripture. Select a fault of the person, a fault serious enough to be pointed out, and if you point it out in a kindly and tactful way, and he receives your words with gratitude, he is a wise man; but if he receives them angrily, and rejects both you and them, he is a foolish man and a scoffer.

Lesson: Train to receive reproof. Seek the judgment of the wise and segacious. In this one becomes wise and segacious himself.

Prayer—Our father, Thou art the all-wise and the all segacious. Thou art the great judge. Daily we seek of Thee our strength and our reproof. This we ask for Jesus's sake. *Amen.*

WEDNESDAY.

LIFE WITHOUT UPS AND DOWNS.

"The Lord of peace himself give you peace always by all means."—II Thess. 3:16.

To say that life has no ups and downs is a statement contrary to fact. On the other hand Paul says that true peace, the peace of the soul, has no ups and downs. He would picture it as that force in life which the Bible refers to as like " a river the stream whereof makes glad the city of God." And Paul certainly knew what it was to have peace midst tumult.

Out of the depth of Paul's experience he tells us that this peace is given by the Lord Jesus Christ Himself, and only from Him can we obtain it.

Prayer—O Thou great God of the Universe and the God of our souls, graciously bestow upon us heaven's peace for the life that now is and that which is to come. *Amen.*

THURSDAY.

LIFE NEED NOT BE WEARY.

"The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary."—Isa. 40:28.

We are almost too weak in our human frailties to arise to a firm realization that worries do not affect us. But we have seen a few persons who never worried. They had a power within that overcame life's annoyances. All of us know of some few characters like this. They are living examples of life without worry. In fact they speak in living tones the words of the prophet: the children of the everlasting God must not worry.

God is omnipotent and untiring and give us His strength, if we let Him. "Cast all thy care upon Him for He careth for you."

Prayer—Our Father, be with us this day, and life will be no task; and its problems will be no worry. This we ask for Jesus's sake. *Amen.*

FRIDAY.

NEVER QUITE CERTAIN.

"Be surety for thy servant for good."—Psalms 9:122.

A surety is one who is stronger than thyself and stands for thee to make thee complete in thy efficiency. He is a guarantor. Our government is undertaking to become surety people in their old age. A great deal is being said about this security. It is an effort to make man confident of the victory in life. It proposes to give aid and unfailing strength where needed in days of decline.

Life is so uncertain. There is so much good of the world that seems to be precarious in its existance, dubtful in its extent, and uncertain in its quality. We seize it and we lose it. We are quite certain.

God is surety for us for all good. In Him there is not an instant of doubt. There is not a moment in which we are not conscious of His blessedness; and there is no change or fading away, but a growth unto a more perfect day.

Prayer—Our Father, forgive us for our lack of faith. We know no other. Be Thou our Surety forever. *Amen.*

SATURDAY.

A MEAL OF DEATH.

"He hath swallowed up death forever."—Isaiah 25:1-8.

Christians are slow to grasp the great truth that their Lord has done away with death. By His glorious resurrection, and by His atonement for the sin which is the eternal death, He has broken the power of man's chief enemy. To fear death any longer is to be untrue to Christ, to disbelieve the work that He has done for mankind.

It is not an incomplete victory, this which our Redeemer has accomplished for us. It is thorough. It is lasting. Why then should we go mourning all our days? Why not lift up our heads and walk as children of the light, of the endless day? We are not to descend into the dark. Our dear ones are not to be swallowed up forever. There is no more room for reasonable fear, for sensible dread.

Prayer—Our risen Lord, we trust in Thee. We would make every day an Easter. Buried with Thee to sin, we would rise with Thee into the ceaseless and blessed existence. For Thy name's sake and in Thy strength. *Amen.*

Amos R. Wells.

SUNDAY.

FIGHTING PHILISTINES.

"Let no man's heart fail because of him; thy servant will go and fight with the Philistines."—I Samuel 17: 31-37.

How one brave deed will inspire the world! For three thousand years David's victory over Goliath has led to other splendid acts of heroism. Be-

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

CAMPAIGN.

By REV. JOHN G. TRUITT, D. D.

"I am the vine, and my Father is the husbandman . . . ye are the branches."—John 15:1-5.

Huddled together in the face of tragedy, and under the grim shadow of the cross a campaign was being planned. A campaign to make the world over again. A campaign to lower barriers and lift brotherhood, to change hate to love, and to change the fear of all gods to the love of the one true God. A campaign to tune life on earth to life everlasting. It was the most momentous campaign ever planned. It has not been fulfilled, but in spite of all our fears it still lives, and every man has his own opportunity to give his own answer as to its success, and final outcome.

More and more it was dawning upon the minds of these disciples that they were to be important factors in this new movement, but one of their questions would surely be: How shall these things be? And we can hear Jesus explaining to them: 'I am the vine, my Father is the husbandman . . . and ye are the branches.'' What a set up! God . . . Jesus . . . his followers, and aided by the presence of the Holy Spirit! They were to bear fruit, more fruit, and much fruit for that campaign of Christian brotherhood.

I.

You have heard the expression, ''There is more in the man, than in the land.''In other words a very great deal depends on the gardener. And Jesus was giving these followers His final word on who was the Gardener! *''My Father is the husbandman!''* So the One back of this enterprise is entirely competent! There is nothing lacking about the husbandman, the tiller of the garden. Proper care and proper keeping is assured. The right nourishment, and the right pruning is certain. With all the resources of the universe no better gardener could be found! If anything is lacking it will not be on the gardener's part. Go work, says Jesus, and be assured that your work shall be aided, developed, enlarged, and made beautiful by the gardener.

II.

Again, Jesus is saying to them, *''I am the vine.''* What a statement that is, too! In a manner we may say: All depends on the vine. The nature of the fruit, the vigor and growth of the vine, its species and breeding. Will the proper nourishment to the branches be assured, looking on Jesus? Has he the qualities of life, and endurance? To these disciples Jesus could have said no more assuring thing. They had seen him, known, loved and learned of him. They could count on him, and with the passing days, and years they would know better and better how completely they could trust him.

What a strong chain was being forged! The first link—''My Father;'' the second link—''I am the vine.'' Locked and interlocked from all eternity! Stronger than the eternal hills. Jesus had not failed his Father, nor his followers. His own will had been completely given over to his Father's will, and how well he stood the test the world well knows. These disciples could never, never forget his faithfulness, goodness, his tenderness and love to them! They would know well that the 'vine' was sufficient! And when they found him resurrected from the tomb, and received his further commandments that link would be incomplete, indeed!

III.

Reassuring, yes, but also tremendously challenging! No wonder the historian wrote concerning them later, ''Men that have hazarded their lives for the name of our Lord Jesus Christ''—(Acts 15:26). So in brief they were huddled closely together to hear Jesus say: It is a three-cornered campaign; it is a three-linked chain; and you are one of the links. No greater honor could there be in all the world than to be taken into that fellowship: *''I have chosen you.'' ''Ye are the branches.''* There could be no greater joy than they were to have! But they must not fail, and they did not!

They had their weaknesses. But the 'husbandman' had seen to that. He had sent, according to the promise of Jesus, the Holy Spirit to accomplish them! Fail, there is no such word, with that combination. God, and Jesus, and a Spirit-led-church. You or I may fail to keep our part of the program, and miss the blessing; but not God, and not Jesus, and not the body of the Christ.

He brought them together in his high priestly prayer after he had given them his farewell address. And he prayed the Father to keep them, for after all, the coming of the Kingdom depended on them, and their followers, for the branches bear the fruit. The vine, its very life and existence, depends on the gardener; so also the branches—it is one life, and one fellowship. The dead branches are pruned away. The live branches are tilled, and nourished, that they may be made more and more alive! They would be the third link in the chain that would bind the world together in a Christian fellowship of love.

You and I are definitely assigned places in that program, just as definitely as were they assigned their places: ''Neither pray I for these alone, but for them also which shall believe on me through their word; and they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us.'' Feel, my friends, the force of Jesus' prayer for you as you gather about the communion table today; and renew your love and allegiance to him as you sup with him at the table; and then go forth to help win the world into the Kingdom of eternal fellowship and love with God the Father!

FAMILY ALTAR.

(Continued from page 12.)

cause David's heart did not fail, though all the hearts around him trembled, the hearts of millions since have been more courageous.

Philistines beset every man, and many of them are of gigantic stature. Yet they are to be slain, though with no mightier weapon than a pebble from the brook.

The denial of fear is man's one glorious denial. Fear shackles the soul; shackle fear, you stand out a freeman.

Prayer—Thou alone canst conquer fear for us, thou Hero of heroes, the incomparable Christ! Be our Exemplar, our Leader, and guide into the eternal bravery. *Amen.*

Amos R. Wells.

All usefulness and all comfort may be prevented by an unkind, a sour, crabbed temper of mind—a mind that can bear with no difference of opinion or temperament. A spirit of fault-finding; an unsatisfied temper; a constant irritability; little inequalities in the look, the temper, or the manner; a brow cloudy and dissatisfied—your husband or your wife cannot tell why—will more than neutralize all the good you can do, and render life anything but a blessing.

—Albert Barnes.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

On August 15, 1925 a little boy (Lynn Dorsett) was admitted into the Christian Orphanage family. He was always faithful in doing whatever task that was assigned him. Always ready, always willing, never a word of complaint it mattered not how hard the task might be. He graduated from High School two years ago and when he reached the age limit we let him work in the dairy department at the orphanage to pay for room and board. He borrowed money to pay his college expenses, and got two years in Elon College. He asked the writer a few weeks ago to see if I could find him a job. I wrote to the President of a large manufacturing concern and asked them to give this young man a position, telling them of the good qualities this young man had. Lynn received a telegram to come at once. A position was open for him. On Thursday of July 29th after being a member of the orphanage family for twelve years, Lynn bade us good bye.

He leaves a record here no other boy has ever made! He has never been corrected or punished. He has never uttered an ugly word. He was honest in every particular. He was a gentleman in every act and deed. He was loved by every member of the orphanage family, and when the time came to say goodbye, his eyes filled with tears and so did the eyes of the writer.

The writer has been dealing with boys for quite a number of years, but Lynn Dorsett came the nearest to living a perfect life of any boy we have ever had in our care. We feel sure he will make good in his work and we hope someday to see Lynn Dorsett stand at the head of some department in the company he has gone to serve.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 5, 1937.

Amount brought forward		$8,938.55
Sunday School Monthly Offerings		
N. C. & Va. Conference:		
Howard's Chapel		1.00
Eastern N. C. Conference:		
Henderson		4.35
Western N. C. Conference:		
Pleasant Cross	$ 1.40	
Smithwood	1.07	
		2.47
Eastern Va. Conference:		
Holy Neck	$ 4.80	
Liberty Spring	7.00	
		11.80
Val. Va. Central Conference:		
Beulah Church		2.15
Ala. Conference:		
New Hope		2.87
Special Offerings		
Mr. May, support of children	$ 5.00	
Mrs. Phillips, support of children	30.00	
Men's Bible Class, Rosemont Christian Church, support of Robert Currin	12.50	
The Fidelity Bank	12.50	
Refund on Gasoline	62.20	
		122.20
Total for week		$ 146.84
Grand total		$9,085.39

INSPIRED BY AMELIA EARHART.

Dr. William T. Boult, Treasurer of our Home Boards, in an address at the Piedmont Commencement, recited the following poem. He acknowledged the authorship of it and said that it was written under the inspiration and the thrill of the courage of Amelia Earhart as she was about to start on her flight to England. In view of the deep interest and sorrow in the tragedy that has come to this high spirited and brave young woman, we reprint the poem, as it has a challenge for us all:

I swear the oath of man's best breed
Through storm-wracked skies, 'midst hell-blown seas:
By the Eternal God of Grace
I'll look disaster in the face,
Defy Earth insecurities

Then let the iron in my soul
Be fortitude, when troubles chafe,
Be courage strong, when dangers lower
And signal "Tis my zero hour—"
For the secret of life is not to be safe,
But to be Unafraid.

It is in the breakdown of religious training in the home, in the church, and in the school that we must look for the present cause of crime.

—*Prof. Francis B. Sayre.*

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph'ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1.
b ch. 1. 16.
c Ps. 1. 6.

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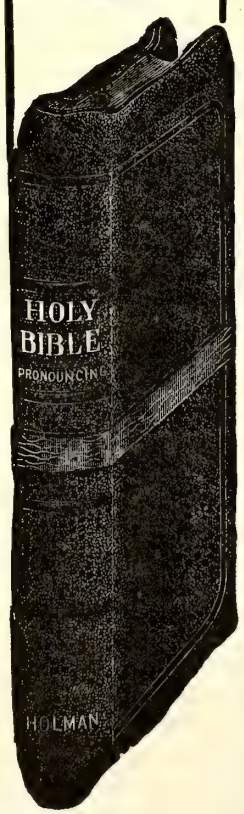

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

LASSITER.

When the death angel quietly claimed Mrs. Lucy A. Lassiter on the evening of July 3, 1937, Damascus Christian Church lost one of its oldest and most loyal members.

Mrs. Lassiter was confined to her bed for almost seven years. Even though she was confined to her bed, she was always happy and met you with a smile when you entered her room. She loved her Bible, church, and church paper. Mrs. Lassiter read her Bible and "The Christian Sun" until the end.

Mrs. Lassiter was 83 years, eleven months, and 28 days old. She leaves to mourn 8 children, 28 grand-children, and 8 great-grand-children.

The funeral was conducted at the home by Dr. I. W. Johnson, Rev. J. M. Jollfy, Rev. Ira Harrell, and the writer, with interment in the family cemetery.

May God bless those who mourn.

H. C. HILLIARD.

If a man will begin with certainties, he will end with doubts; but if he will be content to begin with doubts, he will end in certainties.—*Bacon.*

THE UPWARD PULL.

The road to full recovery is a steep one. It takes teamwork to pull up it. Every time the horses pull in opposite directions, the climb is stopped.

To put it another way, recovery is like the ripples that spread across a still pool when you drop a rock in it. If you give a man a job, he is able to buy things that other men have to produce. That takes more jobs. The jobs eventually pile up one upon the other.

But there is something else that can happen. If you deprive a man of a job, he must, after his savings are gone, stop buying things he used to buy. And that deprives other men of jobs. That is what happens when strikes take jobs away from men. The reason most commonly mentioned is that the workingmen should get more money.

That idea is sound to the extent that the more money you give to everybody the better off everybody will be. There is, however, the important fact that the real value of that money—what it will buy—must not be depreciated or you gain nothing.

Let's take a look for a moment at the figures just compiled by Nathaniel H. Engle of the Department of Commerce Business Research and Industrial Service.

Engle finds, for example, that in the first three months of 1937, large corporations earned profits amounting to 80 per cent of what they earned in 1929. But the factory payrolls had risen to 88 per cent of their 1929 level. Thus, the amount of money paid to workers is increasing much faster than profits. Which is just another way of saying that workers are getting an increasingly larger share of the national income.

If the worker's share is increased too rapidly, the increase can come from only one place—the consumer, who is himself a worker, pays. And your upward climb is stopped right there.—I. P. S.

A LETTER FROM THE FIELD.

The Daily Vacation Bible School, conducted at Liberty (Vance) from July 12 to 23rd under the leadership of Mr. Emmanuel Hedgebeth was very successful. There were enrolled 40 puipls. Four helpers from the church assisted Mr. Hedgebeth.

Rev. Jesse H. Dollar of Newport News, Virginia, assisted me in a meeting during the week of July 18th. Mr. Dollar's messages and winning personality made a deep impression upon the community and was manifest through the intense interest shown throughout the meeting. The number who will unite with the church has not been determined.

Rev. E. M. Carter of Youngsville, North Carolina, assisted me in a meeting at Mt. Gilead during the week of July 4th. A good meeting was the result of the week's work and four additions were made unto the church.

S. E. MADREN.

BOOK REVIEW.

"Christ of the Countryside," by Malcolm Dana, Cokesbury Press, Nashville, Tennessee, 1937. Cloth, $1.00.

Dr. Dana, who for many years has been the director of the Town and Country Department of what is now the Church Extension Division of the Board of Home and Missions of the Congregational and Christian Churches, is the author of this book. "Christ of the Countryside" is a well-written little volume containing twenty-three helpful meditations on the "rural" passages of the Gospels. Many of these studies were first used by the author as chapel talks in Yale Divinity School where he is a teacher of rural church work.

Some of the chapter headings will suggest the scope of the book. "In a Stable," "Country Disciples," "Open-Air Pulpits," "God of the Sparrow," "Wind and Weather," and "Outside a City Wall" are a few that are typical.

Dr. Dana opens his introduction by saying that "the Bible is essentially a rural book; and within the Gospels themselves can be found what might be termed a rural gospel." "In the Four Gospels," he continues, "the life and teachings of Jesus possess an environment of highways, hillsides and lakes; while his thoughts are expressed by means of multitudinous references to nature and to the nature world." The book carries out this thesis in an effective way.

Pastors, Sunday school teachers, young people's leaders, and parents should find this volume rich in suggestions for preaching, teaching and worship materials. Individuals seeking inspiration for their private devotons will use it with profit to themselves. No other book of its kind is available on the Scriptures that will be so useful to rural pastors.

T. A. TRIPP.

"I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith, and you will live and die a better man . . . The best book which God has given to man."

—*Abraham Lincoln.*

I never knew a night so black
Light failed to follow in its track.
I never knew a storm so grey
It failed to have its clearing day.
I never knew such bleak despair
That there was not a rift somewhere.
I never knew an hour so drear
Love could not fill it full of cheer.

—*John Kendrick Bangs.*

Must The Evangelist Respect Academic Culture?

A TALK TO MINISTERS AT ELON

By Rev. James R. Clinton

Evangelism as a term has suffered in vague and casual use in recent years. Evangelism is preaching the Gospel of our Lord Jesus Christ to the unconverted with the avowed aim and purpose of winning them to Him. It is New Testament propaganda. It involves both method and message. The message is all that we mean by the Gospel in its pronouncements upon, its cleansing and renewing and transfiguring power in and through the whole life of man—individual, communal, international, until

Jesus shall reign where'er the sun
Doth His successive journeys run,
His Kingdom spread from shore to shore
Till moons shall wax and wane no more.

The method which, of course, is capable of infinite variation is always that of direct presentation and appeal. The Christian Church was born in Evangelism. The first Christians experienced the power of the Gospel, and then went out forthwith to give a presentation of that Gospel to the unevangelized masses. The Church was not only born in Evangelism, but has thrived upon it ever since—or else she has languished without it!

Many of the 18th century Evangelists, however, were scholars before they became Evangelists, and in becoming Evangelists, they did not cease to be scholars.

What, then, is the relationship of Evangelism and intellectual training and refinement? In many minds they are incompatible. To say it bluntly—we become more and more cultured the less evangelistic we are, and alternatively, we can only increase our evangelistic zeal by respecting our academic culture. Can the scholar be an Evangelist? Must the Evangelist be a scholar? While you ponder over these questions, let me say: beware of sophistry!

Evangelism and culture are not mutually dependent or exclusive. One represents the presentation of a message—the other, the training of the mind. Witness the history of revivals and find men of every type used by God. The essential qualities are not so much of the mind as of the heart. In Evangelism, character counts much more than intellect. Erasmus with his brilliantly critical academic mind failed to bring in the Reformation—Luther succeeded.

"God moves in a mysterious way."

Read also the records of glorious revival ministers through Harvey Drummond—refined and lovable, and Dwight L. Moody—rugged and just as lovable. So without laboring the point, Evangelism and scholarship have, in a certain sense, so little in common that it is difficult to place them side by side, even by way of contradiction and opposition. Nevertheless:—

Academic culture may hinder Evangelism. This is possible, but not inevitable. It all depends upon the education. Every system of education aims at some total view of life. Here I present a few questions and ask you to test them and reach your own conclusions. What is your view of the present system of education in Russia? in Italy? in Germany? and in America? What is the significance of Matthew Arnold's criticism of the universities of his day: "We are teaching our youth to live like Christians and think like pagans."

While you think over these questions, I shall proceed to say that a false humanism is a real foe to Evangelism. A view of life on an evolutionary philosophy of inevitable progress to "the superhuman"—makes no room for the Evangelist with his simple message of sinful humanity, needing a Saviour.

There is a type of culture that will not have the Cross, and there is no Evangelism apart from the Cross. The earnest evangelist of the 18th century—to whom, by the way, such men as Augustine Birrell of England and Einstein of Princeton take off their hats and say "the fervent Evangelicals have the secret"—was dubbed an enthusiast by the Deists of his time, who had rationalized religion into mere respectability.

In rationalising, ritualizing, socializing religion today, should we halt occasionally and ask another question—how about the winning of men—the transformation of personality?

On the other hand, intellectual training may, should and does help Evangelism. There is no virtue in ignorance—no value in crudeness. God does use "the weak things . . . to confound the mighty . . ." therein is manifested not the folly of men, but the wisdom of God. G. K. Chesterton, in his own winsical fashion finds a big argument for Christianity "in the number of fools that tackle it." So, in the very crudeness, we may find an argument and apologia for Evangelism! Whether we like it or not, God is constantly using those who have little or no educational advantages, in bringing the message of transfiguring love to the careless and indifferent.

But remember they are used not because of their negative gifts, but because of their positive gifts—not because they lack knowledge, but because they possess passion. How much more effective they would be if they had knowledge added to their zeal. Even Jerry McCauley, of Water Street Mission, New York, felt his need of knowledge and gave himself assiduously to self culture—through his study of good books and his association with refined people. Great Evangelists have never ignored or despised learning and training.

The essential thing, however, is the flaming heart. Study well Jowett's phrase "The Passion for Souls." But to the flaming heart there may and ought to be added the trained mind. Nor need the one be required at the expense of the other. I am convinced, the need of all our churches today is the revival of effective Evangelism. It is not enough to leave the stupendous task to those who are set aside to the work of Evangelism and specially trained. Effective Evangelism does not involve culture in the academic sense—though the academy may greatly enrich the Evangelist. It does mean an intelligent grasp of the Eternal Verities of the Gospel of Christ, and with that, a sympathetic understanding of human needs. No inferiority complex regarding either lack of educational opportunities or expert training should hinder any member of the Christian Church from winning his fellow men to Christ.

Cultured and uncultured alike must find their way to the Cross where the Pilgrim laid down his burden and thence made good his Journey to the City of God.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, AUGUST 12, 1937. NUMBER 32.

Life Surprises

Success we never dreamed of:
A blessing all unsought;
In lonely hours a new friend came
And inspiration brought!

One gloomy day a radiant joy
To us was freely given;
Just when we needed it, there came
A gift direct from Heaven!

And so we learned this lesson—
In unexpected ways,
God sends many a sweet surprise
To help us through the days!

—Rev. W. J. Thompson, in Church Management.

PERSONALS
News from the Churches

Rev. B. J. Earp reports that the revival at Apple's Chapel closed July 30th. Dr. S. C. Harrell preached some great sermons. There were nineteen additions to the church. It is felt that there has been a great renewal of spirit in the church, and that the revival was a success throughout.

During the week of July 4th, Rev. J. Everette Neese was with Rev. C. E. Newman at Liberty Church (Virginia). There were 27 professions and many additions to the church. During the week of July 18th, Mr. Neese was with Rev. E. M. Carter at Fuller's Chapel (Eastern N. C. Conf.). There were nine professions, nine additions to the church, and twenty-five re-dedications. Mr. Neese reports that there was a splendid interest manifested at both places.

VIRGILINA LETTER.

The writer is home after consecutive meetings of one week each held at the churches of his charge—Hebron, Liberty, Union, and Lebenon. We were faithfully assisted by the following ministers: Revs. H. E. Crutchfield, J. E. Neese, J. F. Morgan, and Millard Stevens. While visible results are not as were hoped for, good was done. Thirty-four have been received into the churches and a larger number renewed their vows. It is a great pleasure to have fellowship with brother ministers and a delight to work with them in the kingdom's interest.

The writer is expecting a vacation for part of the month of August and to attend again the great Bible Conference at Massanetta Springs to be with Dr. I. W. Johnson and other brethren.

C. E. Newman.

MT. OLIVET (G) CHURCH.

Under the direction of Miss Dorothy Grigsby, a week's vacation Church School was held at the Mt. Olivet (G) Church from July 26th to August 1st. The closing program was given after Sunday school on August 1st. A large group of parents came for this program. There were thirty-eight enrolled in the school and there was an average attendance of thirty-six. Those receiving certificates for regular attendance and faithful work numbered twenty-nine. Five certificates were given for completing three or more years of good work.

Local helpers in the school were: Miss Thelma Morris, Miss Marguerite Morris, Miss Naomi Snow, and Miss Winona Morris.

On Wednesday night the Christian Endeavor had a "get-together" in order that Miss Grigsby might meet the older members of the church. Miss Grigsby led a short worship service. After this the group of about sixty people assembled outside the church and played games under the leadership of Miss Thelma Morris. For all between the ages of the ten-year olds and the grand-fathers and grand-mothers who attended it was an enjoyable affair. There was a general feeling that more of this is needed in our churches today.

NEWPORT.

The work at Newport continues to progress nicely under the capable leadership of Rev. W. J. Andes as pastor.

Our Sunday school has been doing a good work this year; Brother Grover Stoneberger is superintendent. We organized a cradle roll and Home Department at the beginning of the year which has added interest.

We had a two weeks' Bible School this summer, conducted by Misses Dorothy Grigsby and Evelyn Ayscue, and our own pastor, Rev. W. J. Andes. They did a good work which has helped our Sunday school and church.

We have a missionary society which is trying to keep alive the missionary spirit in our church.

It was our happy privilege to entertain the Woman's Missionary Conference of the Valley of Virginia Thursday, July 28th. There was a good attendance and much interest shown.

We feel fortunate in securing the services of our present pastor for another year. He had done a splendid work the past year, which we have tried to appreciate.

We are planning to hold a revival some time this fall. Pray that there may be a great revival in His work.

Edna Stoneberger,
Church Reporter.

WORLD TRENDS TO BE DISCUSSED AT MASSENETTA.

The Bible Conference which is to be held at Massanetta Springs, four miles east of Harrisonburg, Virginia, August 16-29, will be especially rich this year in speakers who are in a position to interpret the religious trends of the world. Dr. Wm. E. Hudson, who is the Conference Manager, says: "Inasmuch as the world is now a neighborhood and no nation is issolated, the church is forced to think in terms of the world." With this thought in mind, Dr. Hudson has been most fortunate in his choice of speakers.

For example, Dr. John A. Mackay, President of Princeton Theological Seminary, and Dr. Luther Wesley Smith, Pastor of the First Baptist Church, Syracuse, N. Y., will come to Massanetta Springs directly from the World Conference on Church, Community and State, which is being held at Oxford, England.

Bishop Arthur J. Moore, Oriental Bishop of the Southern Methodist Church, has just returned from a trip to the Far East and can give the religious viewpoint of the Oriental Nations, and the opportunity of the Church in those lands. Chiang Kai-Shek, the Generalissimo of China, gave Bishop Moore a contribution of $1,000.00 for the cause of benevolences in the Southern Methodist Church.

Rev. Frank W. Price, son of the ex-Moderator of the General Assembly of the Presbyterian Church, U. S., and a professor in Nanking Theological Seminary, Nanking, China, will come to Massanetta Springs almost directly from China, and hence will be in a position to give fresh information concerning the Japanese and Chinese relations and the religious condition in those countries.

Dr. R. J. Wedderspoon, pastor of the Pollokshields East Church, Glasgow, Scotland, will also be on the Bible Conference program, and will be able to tell of religious conditions in Scotland, England and, probably, the nations of Europe.

Dr. Robert E. Speer, one of the greatest authorities on the subject of World Missions, and one of the leading laymen of America, Executive Secretary of the Foreign Mission Board, Presbyterian Church, U.S.A., will be in a position to give information concerning the missionary work of the church in foreign lands, as well as the opportunity of the church the world over.

Speakers on the Conference program, besides those mentioned above, will include Dr. William Evans, one of the ablest Bible teachers of this country; Dr. Francis Miller, probably best known as the successor to Dr. John R. Mott in the International Y. M. C. A. work; Rev. Peter Marshal, Dr. E. T. Thompson, Dr. J. A. McLean, and many others.

THE OXFORD CONFERENCE.

On a recent Sunday afternoon Dr. John R. Mott, world-famous leader of Christian Youth movements, spoke over the radio from Oxford, England, summarizing the things accomplished at the "Conference on Church, Community, and State," which had just been concluded there. He stated that this was the largest conference of its kind held in this century, with forty-five nationalities and over a hundred Protestant Denominations—the Congregational - Christian Church being one. Among the group were one hundred leaders of Crhistian youth movements. High ranking church officials were present from various denominations, and leading laymen were there, too. The following paragraphs are quotations from Dr. Mott concerning this "Oxford Conference."

"This conference was preceded by three years of preparation on the part of the leaders, and was the result of much careful thought and planning. It was based on the premise that although confidence had been withdrawn from many pillars of our civilization in recent years, still Jesus Christ remains as firm and outstanding as before. Nothing has happened in these recent tragic years, which has invalidated a single claim of Jesus Christ. 'I am the way' and 'I, if I be lifted up, will draw all men unto me,' are still true statements in the midst of this changing world.

"The central and organizing idea of the whole conference was the Christian Church in the midst of a changing world." In order to establish the position of the Church, the group was divided into five sections: Church and Community, Church and State, Church and the Economic Order, Church and Education, and Church and World of Nations—the latter with a sub-section on War. The final report of each section was presented to the whole group. These reports will be available in three forms: a comprehensive report giving the reports in full, a brochure containing the important developments, and a series of volumes dealing with specific problems. It is impossible to forecast the results, but these reports will be commended to the serious and favorable consideration of churches throughout the world. They contain clear definitions of the major issues confronting churches everywhere in our modern world.

"Not only were the major issues discussed as they exist at present, but we arrived at a general agreement as to be taken by the church, if critical issues confronting it are to be met. We could not always see the end, but could agree on the direction in which we should preceed.

"Still more signficant, and possibly the most significant thing, was the fact that we came to see far more clearly than ever before that we must not only agree as to the next steps, but as to the next steps we must take together—we of so many widely different beliefs. The most important actions was the plan for a World Council of Churches. When formed this will have five sections: Continent of Euroje, British Isles and her possesions, the United States of America, the Eastern Orthodox Churches, and the younger churches of Asia, Africa, and Latin America. This Oxford Conference was an example of a visible and audible world fellowship which must be preserved."

NOTES FROM GEORGIA.

The Middle Georgia Association held its annual session at United Church, LaGrange, Georgia, Saturday - Sunday, July 24-25. Rev. John H. Knight, the pastor, and his people provided well for the delegates and ministers. The churches were well represented and practically all ministers were present. Rev. Frederick Held, Columbus, presided over the session, and officers for the coming year were selected as follows: Moderator, Mr. Rufus L. Farrar, LaGrange; Assistant Moderator, Rev. T. L. Leverett, Woodbury; Registrar-Treasurer, Mrs. C. W. Bankston, Meansville. Barnesville Parish, Rev. D. W. Shepherd, pastor, will be host to the Association in 1938. Helpful addresses by Dr. James R. Clinton were heard by the Association. Others appearing on the program were: Rev. D. W. Shepherd, Miss Pattie Lee Coghill, Rev. John H. Knight, Rev. C. W. Hanson, Rev. T. L. Leverett, Mrs. Chester Bankston, who represented the women of Middle Georgia, Rev. Wm. T. Scott, and others.

* * *

Plans are under way for the revival of the oldest Christian Church in Georgia—Providence Chapel (Red Hill), near Richland. This old church was organized around 1835 by Rev Jubilee Smith and the deed, written by Dr. Smith is dated April 12, 1858. The plan is to group this church with First Church, Richland, and two other former Congregational churches, the minister living in the parsonage in Richland. The pastor-at-large has preached at Providence Chapel twice during the past two months. Mr. J. C. Brooks, a Student Summer Service worker, is to be at the church for two weeks during August, and Rev. E. M. Carter, former pastor, will conduct a revival meeting there beginning on the third Sunday of August. "Richland-Doerun" Parish will offer an excellent opportunity for service to an energetic minister.

* * *

The North Georgia Association met at Duncan's Creek, Buford, Georgia, July 20th. Rev. Alan T. Jones, pastor of Macedonia Parish, was Moderator for the session. Every minister in the Association was present and only one church failed to be represented. The outstanding feature was the appearance of Rev. Raymond A. Dudley, Missionary to India, in two helpful addresses. Officers for the coming year were elected as follows: Moderator, Dr. H. H. Walker, Demorest; Assistant Moderator, Mr. Carl Butler, Oxford; Registrar - Treasuer, Mr. James Mahaffey, Hoschton. The 1938 session will be held at Central Church, Atlanta.

* * *

This is "revival meeting" time in Georgia, and Dr. James R. Clinton has contributed much to the season by appearing in Oak Grove Church, Chipley; Meansville; Woodbury; LaGrange and United. Reports indicate that almost every church in the state is receiving new members. Rev John H. Knight, United Church, LaGrange, assisted by Rev. Alan T. Jones at Macedonia Church; Rev. R. Wiley Scott, Central Church, Atlanta, was with Mr. Jones at Duncan's Creek. Dr. Clinton will be with Rev. David W. Shepherd at Fredonia Church in August.

* * *

The churches and ministers of Georgia were saddened by the recent announcement of Rev. Henry B. Mowbray, beloved pastor of the Demorest Church, that he would retire in September. Mr. Mowbray has faithfully served the Demorest Church for seven years. He and Mrs. Mowbray plan to make their homes in Winter Park, Florida. Fitting tributes to Mr. Mowbry were made at the recent session of the North Georgia Association.

* * *

The following young people are doing fine service at Student Summer Service in Georgia this summer: Arthur Wells, J. C. Brooks, B. F. Eddleman, Misses Dorothea Percy, Kathleen Rowles, Eleanor McMaster, and Betsy Jeanne Ford.

REV. WM. T. SCOTT.

I pity that man who wants a coat so cheap that the man or woman who produces the cloth shall starve in the process.—*Benjamin Harrison.*

EDITORIAL STAFF

F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THE EDITOR TAKES A REST.

Your genial editor has just departed for a well-earned vacation. By now there are hundreds of miles between him and this office. So it is that a somewhat abashed Student Summer Service worker finds himself with the church, a Church Vacation School, and "The Christian Sun" all sitting in his inexperienced lap. We ask your most generous indulgence until such time as the regular editor shall reappear, refreshed and rejuvinated. The Summer Worker has the same sort of feeling that he once had in a sandlot ball game. With his team one run behind in the ninth inning, with a man on third base, he was at bat. (And he might as well confess that he struck out that time). This job of filling Mr. Lester's shoes gives the worker the same feeling of inadequacy. Figuratively speaking, the shoes which he is trying to fill are so large that he has to take five or six steps before he can get from the heel to the toe and start the shoe moving.

MORE ABOUT STUDENT SUMMER SERVICE.

If you have a copy of "The Sun" for July 8, 1937, you will find there an editorial entitled "Student Summer Service." This gives something of the nature and the history of the work.

There is a great deal more to this work than appears on the surface. For those of us who come from a different part of the country, there is a new diet, a new way of thinking, a new way of acting to which we must accustom ourselves. Soon, however, the worker finds that friendliness is the one neverfailing approach to every situation. Not one worker have I known who has not been delighted with the southern people; their hospitality, their genuineness and their deep faith.

As we travel about, spending from a week to a month in a place, we gain a perspective which is quite unique. We see the same strength, and the same weaknesses repeated time after time in the churches in which we serve. It is from this somewhat detached viewpoint that the present writer will attempt editorials.

ELON—HERE AND THERE.

After three years at the Elon School of Leadership Training, I feel as though I were somewhat of a veteran. With my position as an S. S. S. worker, I have become well acquainted with both the faculty and the students. The events of the past three years crowd together in a sort of a kaliedoscope . . . the outdoor communion service this year; the questionable veal salad and its consequences which three years ago so bound us together as friends in adversity; the minister who broke his toe while wading in the brook; the "Polecats" and the "C. C. C.'s" fashion show; Pattie Lee and the folk games which were so successful in making portly ministers forget their dignity; the missionaries from Africa, the Phillipines, and India; the group meetings out in the moonlight.

However, the conference lasts but for a week each year. What happens the rest of the year? During that glorious week we saw that some went for play, and some for work. Many found time for both. Some threw their personalities into the conference, thereby adding so much more spice. Others remained on the outside throughout, not quite knowing how to enter into the spirit of the affair. It was like the two boys I knew who were on a tramp in the mountains. It was early spring; the frost had not been out of the ground for too long, and patches of snow still lingered in the shadows. We came to a pool in the brook we had been following. Both boys disrobed. With a joyous yell, a gasp, and vigorous splashing one of the boys jumped into the icy water, having a glorious time. The other boy sat on the edge, with his toes in the cold mud, and shivered; he dipped his fingertips gingerly into the clear water and drew them down across his body, shuddering with every drop that fell on him.

And now I'm out seeing these Elon-trained young people at work in their local churches. It's an inspiration to watch some of them take hold and work. They see what needs to be done; they now feel themselves prepared to help, and they dive in, maybe with a gasp at first, but soon they all splash merrily along at their work. Some of the others . . . and it's those who were in the outer ring of the inactive at the conference . . . sit around the sidelines, giggle, chew their gum, and shiver at every particle of responsibility that comes their way.

There is no doubt as to the real value of the Elon Leadership Training School. And there is no doubt as to the far greater potentialities of this school with regard to the work of the young people in the local churches. These potentialities can be realized if the churches will select their delegates with great care in years to come. Send those who like to splash.

DO YOU APPRECIATE YOUR MINISTER?

These words are for the eyes of the laymen. From three years of working with the ministers of the Southeast, living in their homes, listening to their problems, has grown in the writer a tremendous respect for their courage, their ability, and their character.

Suppose for an instant you were faced with these problems: Suppose you had to speak three or four times a week, perhaps more. Perhaps you feel yourself qualified to do this, but consider; you muust choose your topics relative to the local situation and local problems. You must bring to your audience a realization of their individual shortcomings, yet you must antagonize no one. You must speak simply enough so that your words will pass by no one, yet you must be profound enough to avoid insulting the intelligence of the more intellectual members of the congregation. Each time

you speak, you are expected to present a new point of view, a fresh slant, novel ideas, yet you are given very little time to meditate or to read. Too many other details interfere. There is the planning of the worship services, a job which cannot be rushed if it is well done. If the minister prepares a bulletin, he uses a day in that task. You, if you were a minister, would be expected to attend most of the meetings of the church organizations, whether by your presence you can help or not. You are frequently called on at short notice, or with no notice whatsoever, to "make a few remarks" or to "say a few words." You will be asked without warning to pray. People who would not think of asking you to go before the President of the United States without first preparing for your ideas will not hesitate to ask you to speak to God without forethought. And if you refuse . . . . !

You will be flooded with all sorts of requests for aid. You must patiently sort those which arise from genuine need from demands which have as their origin sheer laziness. People will bring to you personal problems, often so involved that a solution seems impossible. You will probably know more and feel free to say less about family relationships than any other person in the community.

Your time will be taken up by broader fields than the local church and community. You will be responsible to the conference of which your church is a member. You will attend its meetings, prepare papers and services and programs. You will be asked to serve at special meetings in other churches, to teach at leadership training schools.

If you were a minister, could you keep all the social groups in the church in harmony? Could you make the rich feel the responsibility which their property entails, and yet could you give to the poor a realization of the dignity of honest labor? Could you keep family jealousies from causing strife in the congregation, and yet secure the proper people for the various responsibilities of church offices? Would you know how to restore the spiritual strength of those whose bodies are infirm with sickness and age? Could you comfort those who mourn and cause them to remain constant in faith? Could you call every person in the community your personal friend?

You see, your minister has plenty to do. His position is not an easy one when he is attending to his regular duties. Yet, I have seen a minister called on to taxi service for his parishioners, to attend meetings where his presence adds nothing whatever, to assist at funerals of people whom he has never met, to do work which should be cared for by other church officers and committees. I've seen parishes which grumbled that the minister should take a few weeks during the year to rest, because the "devil never takes a holiday." The minister is trying to use his life where it will count for the most. A fire-hose is of little value if pins are stuck into it throughout its length, likewise a minister finds his effectiveness decreased if he is constantly called on to attend to matters which are not his business.

So, members of church, next time you decide to ask the minister to take you to the nearest city; next time you think of dropping in on him and spending all Saturday evening of a busy week; next time you ask him without previous notice to "say a few words," ask yourself if you are helping your pastor use his life where it will count for the most.

L. D. C.

OUR PRAYER.

By Rev. Everett Lesher.

O Lord God, the fountain of all goodness, by whose word alone all things receive, increase, and are brought into perfection, unto Thee do we bring the life of our church. We offer unto Thee praises and thanksgivings that Thou hast brought us as a church through the circuit of the years and that we have been spared to labor in the interests of the Kingdom. Forgive us if we have left undone things which we ought to have done. And if we have done anything of merit, we beseech Thee to look with favor upon us. We need Thy blessing, Lord. This church needs it. We need the continual promptings of Thy Spirit to uphold us in moments of temptation to neglect Thy Work. We need to be delivered constantly from the temptation to make our church life a mockery and an empty show. Forbid that we should ever let this church degenerate into a casual assemblage of religious frauds and loafers.

To this end we pray that Thy Holy Spirit will enter more and more fully into our church life, that Thou wilt guide us day by day, that Thou wilt make the members workers, the officers of the church leaders, the finances a system, the Sunday school a mighty stream of power proceeding from a working church, directed by consecrated lives. Amen.

THE VALLEY CONFERENCE.

The eighty-ninth session of the Virginia Valley Central Conference of Congregational - Christian Churches met with the Mt. Olivet Christian Church in Rockingham County, Virginia, on Wednesday and Thursday of last week. This nice country church was well filled at all sessions, and the program was fine. Some of the churches that had not been reporting were represented. There was a serious and hopeful note in all the deliberations. Mt. Olivet church entertained royally. The Youth Fellowship had charge of the evening program, and did a good job. Visitors who shared in the program included Superintendent C. D. Johnson, Rev. F. E. Hyde, Miss Irene Cotten, Mrs. W. B. Williams, and this writer. Three ministers joined the Conference by letter of transfer. At a later date there will be a much more complete report of the Conference in a special issue of The Christian Sun. At present the editor just wants to say that it was an inspiration to share the fellowship and work of this excellent session of a great Conference which was organized ninety-nine years ago. All who were present this year, and many more, will surely want to be present next year when they celebrate the hundredth anniversary.

THE NEW EDITOR.

Most people never think about an editor taking a vacation. But editors sometimes think of it, and try to find a way to join with those who rest. But it is not easy to lay down such responsibilities and get away to rest, for the paper must come from the press so the subscribers can read it. When the editor is also a pastor and has duties in directing the religious educational work in five Conferences the problem really becomes complicated.

But even then there is a chance to rest and to live. Thanks to Student Summer Service, the editor is able to take a few weeks away from the regular duties. Mr. Loring Chase, brother of Miss Priscilla Chase and Mrs. Carl R. Key, is now conducting a Vacation Bible School in First Christian Church, Norfolk, and is also editing this paper. Mr. Chase graduated from college last June and expects to enter Yale Divinity School next fall. He is a busy man at present, but will probably find that to be a minister will always mean to be busy. All news items and material for the paper should be mailed to the regular address. The work goes on regardless of where the editor may be. After a bit of rest in the mountains and among friends, your editor hopes to return to his duties with renewed energies and enthusiasm. He is deeply grateful to Mr. Chase and the others who share in keeping the paper going while he is away.

F. C. L.

CONTRIBUTIONS

SUFFOLK LETTER.

Liberty Spring Christian Church lost a very faithful member on August 4, 1937, when Mr. Fairlee Flavius Brinkley, son of the late L. Parke and Mrs. Sarah Rodgers Brinkley, passed to his reward, at the age of 66 years, 7 months and 14 days. He was the efficient secretary of the church for a number of years, served as assistant teacher of the Bertie Johnson Sunday School Class, and chairman of the Cemetery Committee.

He united with this church on Saturday, November 30, 1912. That was the time for the regular meeting of the church's quarterly conference. He came out to the church, called the pastor aside and said: "I have decided to join this church, if I may join today." The pastor replied: "We will be happy to accept you into our fellowship." He was received and baptized on that date, and was active in the work of the church until he was confined to his room by illness about six weeks ago. He made preparations to attend church on the last Sunday before he was confined to his room, but sent a message to the pastor: "Tell the pastor I would like to go, but I find I cannot do so, but my heart will be there."

On April 22, 1914, he and Miss Mary Culver were married in her home near Baltimore, Maryland. His pastor officiated. He is survived by his widow, one son, Parke Culver Brinkly, one sister, Mrs. B. W. Ashburn and several nieces, nephews and other relatives. At the time of his death he was a member of the County School Board, and took an active part in the interests of the County.

He was quiet and unassuming in his manner, but possessed qualities of leadership which won for him a prominent place in the community where he spent his life. He was hospitable in his home and rejoiced in the privilege of entertaining his friends and neighbors. He was a man whose judgment was respected, and his counsel was sought by a large number of people who knew him. He has been helpful in many ways, and he will be greatly missed in the church and community.

The funeral service was conducted in Liberty Spring Christian Church, on Thursday, August 5th, and the large congregation and the beautiful flowers bore unmistakeable evidence of his popularity, and the sympathy of the community.

Life is a wonderful gift of God. People who consecrate their talents to the Lord find many opportunities for doing good. Life is worth living, if it finds its place in the church and in the kingdom of God. Woe to any man who does not open his mind and heart to the spiritual uplift of Christianity. The Christian life is the only life worth living. There is comfort for bereaved hearts when memory gathers up the virtues which were treasured in life. And there is a blessed hope of reunion in the sweet bye and bye for those who follow the way of Jesus.

I. W. JOHNSON.

CHOOSING A COLLEGE.

There are hundreds and thousands of young men and young women graduating from high school every year. A large number of high school graduates are ambitious for college training. There are scores and hundreds of fine colleges located in different sections of the country. These young people are prepared for higher educational advantages. These colleges were built to meet their needs and to inspire them to higher and better things in life. The prospective college student is anxious to enter the college best suited to his needs. The college is anxious for the best student available. Education in its progressive plans is always striving for the best and is anxious to give the best. Here, as in every other instance worthwhile, the prospective college student must make his choice. This is more true than ever before.

Some years ago parents chose the college for their children. More recently the two together selected the college to which the child was to go. Today it is more or less in the hands of the child himself. About the only thing the parent has to say or do about it is to determine the amount of money to be spent at college, and it often happens that these calculations are misleading.

I think perhaps the first and last methods of choosing a school are wrong—that the idea of the parents and the child discussing together the course to be pursued in life, preparations necessary to make life a success in this particular field, and the place and conditions under which this preparation is to be received, and then together choose the college, is the more ideal way of determining where the youngster shall go to school. The college to be chosen is to be determined, of course, quite largely by what the prospective student wishes to do in life. However, the name of a college may be somewhat misleading. One would assume that if you are to be a teacher, you should go to a teachers training institution. All institutions are teachers training institutions as most learned professions are for the purpose of teaching. Many of our liberal arts schools today are among our best institutions for training for the teaching profession. If the prospective student is to be thoroughly prepared for his chosen profession in life, it is essential that a broad and comprehensive foundation be laid for his professional training. Twenty-five to fifty years ago, specialization began with the completion of high school work. The prospective teacher would begin the study of pedagogy and other problems related thereto. The prospective physician would begin the study of medicine. The ministerial student as a rule would begin the actual ministry. Custom has changed and requirements have become more exacting. At present at least two years of college training is required before specialization begins. Ultimately the Bachellor of Arts Degree or its equivalent will be required as a foundation upon which to construct training for the major professions open to experts today. The purpose of a college, however, must not rest primarily upon its scholastic curriculum. The average college today is prepared to do a good job in the field of education. They have the equipment, the curriculum, and the teachers. More and more, however, it is demonstraetd that a successfully trained person has been trained in fields other than the usual college curriculum. In other words, more than classical subjects enter into the complete training of the individual. He may know Shakespeare, Browning, Tennyson, as well as being a thorough student in the other classics, but if he has no idea of what is correct on social occasions, he will be ill at ease when a cultural education is really required. Years ago the statement was made by a prominent educator that no man is thoroughly educated until he knows the English Bible. As a result of that declaration, Senator Beverage of Indiana set himself to the task of mastering the scriptures and wrote his famous book, "The Bible Is Good Reading."

The Holy Scriptures do enter definitely into this question of training. A thorough study of the Scriptures is not sufficient. It is necessary that

the Scriptures themselves wield their intended influence over the life of the individual. The future will reveal the fact that religion is a vital factor in the development and guidance of the individual life. The most fruitful age for instruction in religious matters in the college age. I would not for a moment minimize the training of the child religiously, but the individual reaches his conclusions and determines his course in life during college age, and if that life is to make its maximum contribution, God and religion must have a part in these conclusions and dicisions. It is tragic for matters that are religious to be left out of the training of the individual during his college days.

The church institution or the church-related school is the fruitful field for such opportunities and such advantages. As members of the Christian Church have children ready for college, there should be no question as to where they should go. We have a school at Elon College built for the purpose of administering to the homes of our church and to the young people of our constituency. No member of our church need feel any necessity of apology for the equipment, the teaching staff, or the work done at Elon College. We stand here to serve the members of our church first and all young people who may come. We are ready and prepared to render the type of service desired for most of the professions open to ambitious young men and young women today.

L. E. Smith.

A PASTOR STEPS DOWN.

On Sunday, August 1st, the Holy Neck congregation was given its greatest shock in recent years when Dr. N. G. Newman called the members into a business session, invited Dr. John G. Truitt to preside, and then proceeded to offer an item of business that for a moment held everyone breathless. He was tendering his resignation as pastor of the church. Although the brief statement which he read was firm in phrase and tone no one seemed to believe that this could actually be the end of his long ministry at Holy Neck. When the acting-chairman called for action on the matter it was moved that a committee be appointed to confer with Dr. Newman, whereupon he came forward and in gentle tones earnestly requested that the resignation be accepted at once. He further stated that declining health and inability to serve the church as forcefully as he felt that it should be served made it necessary for him to give way to a younger man. After some discussion the resignation was regretfully accepted, effective November 1, 1937.

Thus, it seems, ends a long and successful ministry. However, we trust that Dr. Newman may still be of great service to the Kingdom through the exercise of his extraordinary talent as a teacher and writer. Perhaps, after a period of needed rest, he might find it possible to again carry on as an active minister. As we suggested on the occasion of his resignation, "This is the third time he has been with us; if we will consent to let him go now, maybe he will come back again."

Gordon W. Holland.

A DELIGHTFUL OCCASION.

It was my pleasure to attend the family reunion of B. B. and Margaret Hite Talley at their home near Buffalo Lithia Springs, Virginia, on July 24, 1937. This was held on the 82nd birthday of Brother Talley. There were present his five sons, sixteen of the 20 grandchildren, five of the seven great-grandchildren, one sister, Mrs. Bettie Talley Glasscock, who is 87 years of age. The one other sister, Mrs. Janie Talley Overby of Boydton, Virginia, could not be present. A splendid supper was served at six o'clock in the evening in the grove of the home.

Brother Talley has been a faithful member of Hebron Christian Church for 46 years. During the recent meeting, the 4th week in June, he was not able to attend on account of his health, and at his request, Rev. H. E. Crutchfield preached one evening at his home. A large crowd was present and it was a beautiful service.

May Brother Talley and his companion be spared to enjoy the reward of their faithful services given in the interest of home, loved ones, church and community.

C. E. Newman.

A BIBLE OR TESTAMENT
FREE
TO THOSE WHO DO NOT HAVE ONE

* * *

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To get either a Bible or New Testament just sign and mail the coupon below, being sure to indicate which book you wish. If you already have one, pass this on to those who may want one.

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Gentlemen:

I do not have a Bible and would like to have one to use. Please send me a Bible or New Testament (Mark out the one you do not want).

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A DIVIDED CHURCH.

WHEN THE CLOUDS WILL LIFT.

"A divided church has little moral authority in a divided world. We (of the churches) must adjust our differences or abdicate our moral leadership." The above is a quotation from E. Stanley Jones in "Victorious Living."

I quote further: "I asked a missionary how they ever got hold of such a lovely piece of property, and received this reply, 'The man who owned it built such high and expensive walls around it that he went bankrupt building the walls and had to sell the property.' Bankrupt building the walls! Is that not dangerously near the history of the Christian Churches today?" And then Dr. Jones declares, "We have so exhausted our resources in putting ecclesiastical walls between ourselves and others, and in keeping them in repair, that we have little left to use in helping redeem a world. If the time and intelligence and soul-force which we have expended in proving that we were right as against our brethren had been expended in united action against the problems that now confront the world, they would not now be so far from solution. And we would be leading the procession of events instead of being led by them."

"These divisions," continues Dr. Jones, "have brought a cloud over our religious life — dark, rainless clouds, clouds that presage storms of revolt, clouds that produce fear. God is today speaking out of that cloud and His voice is of old: 'This is my Son, hear him.' And what does the Son say: 'Father I will that they may be one.' When we become one, the clouds will lift, but not till then."

These words of E. Stanley Jones are timely indeed for our day, and should be heeded by those who, having built eccleasiastical walls about themselves would sunder and divide the household of God. "Father, I will that they may be one, even as I am in thee and thou art in me."

J. O. A.

MISSIONARY OFFERING.

WEEK ENDING AUGUST 7, 1937.

Sunday Schools.

Lebanon, Semora, N. C.	$	1.23
New Lebanon, Elberon, Va.		3.00
Winchester, Va.		4.38
Christian Light, Fuquay Springs, N. C.		.90
High Point, N. C.		5.40
Linville, Va.		5.34
Wakefield, Va.		2.48
Pleasant Ridge, Ramseur, N. C.		3.76
Whistler's Chapel, Mt. Jackson, Va.		.41
Newport, Shenandoah, Va.		2.41
Liberty (Vance), Henderson, N. C.		10.46
Seagrove, N. C.		1.32
	$	66.09

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.	$	3.52
First, Portsmouth, Va.		20.00
Pleasant Union, Lillington, N. C.		5.00
Sanford N. C.		2.00
"A Friend"		17.00
Oak Level, Youngsville, N. C.		3.74
	$	51.26
Total for week	$	117.35
Previously acknowledged		17,348.92
Total since Sept. 1, 1936	$	17,466.27

J. O. ATKINSON,
Mission Secretary.

"GO YE."

[Reporting a recent meeting of Congregational ministers of the New York Metropolitan area.]

"If your's is one of the churches dead to foreign missions, what is the cause?"

This was the clear-cut question asked of a group of ministers in the New York metropolitan area. Ships to the far parts of the world were at their wharves only a few blocks away; perhaps they were carrying a missionary or two. The committee of inquiry quite removed from the rushing city, was unhurriedly and snugly housed in a hotel meeting room. Seventeen ministers, three secretaries, and two missionaries were there to interrogate and to express convictions concerning the Gospel in the lands beyond the sea.

"The American Board wants to know if it has failed you. Or have you forgotten the Great Commission of our Lord? Have church people succumbed to, or been befuddled by a trend? Does the printed literature present the wrong material? Are you out of contact with missionaries?"

One thing was plain: any church or minister which goes at it in a big way, or even attacks the problem modestly, will obtain results in some measure. Beneficial changes can take place with surprising speed.

Just see what has actually happened! Two years ago nineteen hundred Congregational and Christian churches were giving nothing to the missionary enterprise. But last year nine hundred of these joined the ranks of givers.

So was a further condition generally agreed upon: that the deeply rooted concern of years ago, whereby Christ's people felt they must save the lost, is not weighing as heavily now on the conscience. Why not? The following reasons were offered:

"Young people have another point of view. Missions are for the older and more conservative."

"Then, the missionary aim was all for conversion. Now, the broader aim is less compelling as motivating urge toward giving or awakening interest."

"Radios and ships have made our world smaller. The far away heathen are now people and neighbors. Consequently, the former mystery of remoteness has disappeared."

"Local troubles and needs absorb sympathies. 'There is plenty to do at home.'"

"We are in a new and transient period of uncertainty and it doth not yet appear what we shall be."

"In the modern type of women's organizations the separate missionary society with its educational program is gone. The new may be less effective. The men of the Church have no plan of missionary education."

Are there other factors in the church that are working against the cause of missions?

As each availed himself of the opportunity to speak, came one by one: the pastor himself is often indifferent to the call of Christ for the world; as a result of the depression officers of the churches are apt to demand that when money is needed at home none should be sent outside; to present in a church the "general" cause has been a mistake, a specific project should be set for the support of givers who become interested in all the special work to which their gifts may go. Not all were in agreement about the latter.

Certain additional conditions were described that may or may not be prevalent in our churches: Congregational churches, especially suburban ones, were often initiated as community organizations, and the former members of the other denominations frequently remain aloof from missionary affairs; furthermore, many young parents do not attend church until their children enter Sunday school, at which time they are out of touch with what the church is doing.

The inquiry now happily faced in the other direction. For more than a hundred years our churches have responded to the spiritual command,

"Go ye into all the world." Individuals and great churches do give of their wealth to speed the Gospel on its way. Why have they done it? Why do they continue to do it? What shall a sermon contain that presents the whole Kingdom?

"In the export of commercial products no distinction between the useful and the detrimental has ever been made. Much harm has been done to the peoples of the world through material sold to them. Disease, suffering and sin have sometimes resulted. It must be the business of the church to send its product which is the best our civilization has to offer. That is, Jesus' way of life."

"The world is on its way to become Fascist, Communistic, or Christian. Let us see to it that the last is chosen."

"There is one great aim for all nations: peace. Christianity's dynamic is the only hope. Foreign missions have always advanced peace and brotherhood through Christ's Kingdom."

"The love of neighbor, with the love of God, is the center of our message. Who is our neighbor? The whole cause of missions answers by pointing toward work that is being done."

"Concrete methods must be used. The project's the thing."

"We must not fail to reach the world with Christian civilization before it is taken over by destructive and degrading influences that work to spread their blight."

"We must know that we possess a way of life that is without parallel among men. We either have a message or we have not. Every Christian should make that choice. Then he has cleared the deck and is ready to move forward."

"Compare your faith with that of the Seventh Day Adventist. Is giving to be regarded as a test of faith? He gives $42.00 per year to the cause of missions. One begins to wonder whether one actually *believes*. Know what you believe and then preach it."

"Attain understanding of what we are supposed to be doing. What is our work? Find out. Have joy in doing it."

"The passion to save the world for Christ is the heart of Christian spirit."

The last topic discussed was missionary publicity and these methods were considered important: personal contact of church people with missionaries; moving pictures from the field; the presentation of one whole field of work; leaflets on new methods of approach; pamphlets written for people unacquainted with the work, to be distributed Sundays; the missionary-syndicated material in the various state papers.

Then there is the *Missionary Herald*, to which all should subscribe.

—*From the Missionary Herald.*

VIRGINIA VALLEY CENTRAL WOMAN'S MISSIONARY CONFERENCE.

The Virginia Valley Central Woman's Missionary Conference met at Newport Christian Church on July 29th. The morning worship service was conducted by the Leaksville Society, in charge of Mrs. R. O. Rothgeb; the afternoon worship service by Rev. R. L. Williamson.

Mr. C. W. Louderback, one of the deacons at Newport, gave such a cordial welcome address, that it made all of the guests feel at home and happy to be present.

The following churches had representatives present: Antioch, Bethel, Leaksville, Linville, Newport, and Winchester. The following were represented by pastors only: Concord, Dry Run, Island Ford, Joppa, Mayland, Mt. Olivet (G), Mt. Olivet (R), Palmyra, St. Peters, Timber Ridge, Woods and Whistlers Chapels.

The pastors present were Revs. W. J. Andes, R. D. Coulter, R. A. Whitten, and R. L. Williamson.

Reports were given by the superintendents of Women's Work, Young People, Cradle Rolls, and Literature.

Mrs. R. A. Whitten gave a very interesting talk about a missionary friend of hers in Africa.

Rev. Roy D. Coulter gave a challenging address on missions. Rev. Mr. Coulter is a new minister in our conference and wins friends wherever he speaks.

The young people from Linville gave an interesting play.

The treasurer's report showed a total of $417.51 raised for this year.

During the business session it was planned to have a traveling library again this year. The secretary orders several, perhaps a half dozen different books and sends one to each society, to be read and sent on to the next society. This gives a chance for each society to know about the different books.

The following officers were elected: Mrs. K. H. Sale, president; Mrs. A. W. Andes, vice-president; Mrs. B. F. Frank, secretary; Miss Verdie Showalter, treasurer; Mrs. John Miller Cradle Roll superintendent; Mrs. E. L. Depoy, Woman's superintendent; Miss Helen Showalter, Young People's superintendent; Miss Minnie Dofflemyre, Literature superintendent; Miss Charlotte Hilyard, Spiritual Life superintendent.

An inspiring instalation service was led by Rev. R. A. Whitten, assisted by Revs. Williamson and Andes.

Mrs. B. F. Frank.

DENDRON'S WOMAN'S SOCIETY.

The Dendron Woman's Missionary Society so far has held each monthly meeting with an average of two-thirds its membership in attendance.

Thanksgiving, Prayer Week, World's Day of Prayer and the Silver Anniversary have been observed. Nine members attended the Silver Jubilee held in Suffolk, and an offering representing twenty people was sent.

The Waverly District Meeting was held in the Dendron church on April 8th and was very successful. Nearly all societies in the District were represented.

"Congo Crosses" has been studied by the society, and plans are being made for several societies in this section to meet with the Dendron group one afternoon and evening for the study of "The Story of the American Negro."

Mrs. E. M. Richardson,
President.

Mrs. B. J. Ingram,
Secretary.

NOT ASHAMED.

In the stone work a young man was suddenly sent to do a piece of carving. The man on the job had been taken ill, and the task had to finished on time. The young man did not know what the stone was for, but he went at the work in his accustomed painstaking way. He chiseled out a stem here, a leaf there, and flowers above. The master workman approved the job and the stone left the workman.

Some months passed. Then one day a young man was walking through the great and beautiful building that the city had just completed and opened. He came to the most prominent pillar, a handsome lily work. "Why," he exclaimed, "that's my bit of work!" And taking off his cap, he gazed at it and said reverently, "Thank God, I did that job well."

When I overheard that young man's remark, and saw the light in his eyes, and he told me about it, I knew if I had never known before, that work is a holy thing. Right wages and just treatment for workmen are proper adjuncts, but above and beyond them your bit of work is holy to you.—*From Christian Life.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

ADVANTAGES OF LEADERSHIP TRAINING SCHOOLS.

It was my privilege to be selected as a delegate to the Leadership Training School at Elon College for two years. Only those who have been so fortunate as to be sent to this school know the joy and inspiration of meeting other young people who are desirous of taking courses in Leadership Training. To be a leader in church work, one must have efficient training, and this can only be secured from men and women who are making it their life work to spread the gospel.

To be a leader, one must be a sincere, vital Christian. One must have a thorough understanding of the meaning of Christianity and of the conditions of the present time. The Bible must be studied and rightly interpreted.

First of all, such a school provides the training for various positions in the local church. So many young people in the churches are failing, as they have had no training in leadership, and just now this is one of the things most needed in our churches. At such a school young people are developed spiritually, mentally, physically, and socially — meeting the needs in the lives of our young people as nothing else can do. It gives them something worth while to do, keeping them from temptations which continually surround them. Through these courses, boys and girls are able to conduct their own services in their local churches.

The young people are learning about missions and our missionaries; they are taught the origin of the Bible and many other facts which will make them intelligent church workers of tomorrow.

Parties, picnics, and all social activities are planned by the young people themselves, under the supervision of adult counselors, and these fill the need for social contact and wholesome fun.

The program of Christian Social Service is teaching our young people to be thankful for their own blessings, to sympathize with others, and to desire to help the unfortunate.

Our conference at Elon was not all work. We had regular hours assigned for study and recreation. In the morning at eight o'clock classes began. There were numerous types of courses to choose from, and there were courses for ministers as well as for young people.

Each morning chapel services were conducted by Dr. James R. Clinton of Philadelphia. After lunch we all went to our rooms for the purpose of studying and resting. Following this the students were allowed to play baseball, tennis, ping-pong, horseshoes, and many other games. After supper, Vesper services were held on the campus, conducted by Dr. Shaver's class on Worship. Usually, when they were over, the students would have time to chat with one another until time for the evening program. One of the evening programs consisted of a movie on Elon College and its different activities. There were group meetings, too, held in the evening at 9:45. At 10:30 sharp, lights were extinguished.

The boys and girls of today are the men and women of the church of tomorrow, and unless they are properly trained, the church will be a failure.

CHARLES W. PARKER, JR.,
Supt. Leadership Training,
Eastern Va. Conference.

THE GENERALISSIMO'S MORAL LAW.

These rules by General Chiang Kai-shek, for Chinese soldiers are printed on a little card and distributed under the auspices of the Officers Moral Endeavor Association:

1. Thou shalt not covet riches.
2. Thou shalt not fear to die.
3. Thou shalt not advertise thyself for vain glory.
4. Thou shalt not be proud.
5. Thou shalt not be lazy.
6. Thou shalt not commit adultery nor gamble.
7. Thou shalt not smoke.
8. Thou shalt not drink wine.
9. Thou shalt not borrow money.
10. Thou shalt not lie.

HONESTY THAT MAKES NO EXCEPTIONS.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 22, 1937.

SCRIPTURE: Acts 5:1-11; Heb. 13:18.

Daily Readings—

Monday—Deal Honestly.—Rom. 12:17.
Tuesday—Give Honest Weight.—Deut. 25:13-16.
Wednesday—Honest in Speech and Deed.—Ps. 15:1-5.
Thursday—Honest Administration—II Kings 12:9-15:
Friday—Favoritism—Acts 6:1-4.
Saturday—Pay Your Debts—Rom. 13:7-8.

Honesty is a much-emphasized principle or virtue, but it is carelessly observed by many, even by Christians. Little acts of dishonesty are ignored as if they "do not amount to much." If a person will make honesty a cardinal virtue of his life there will be no exceptions. One will be devoted to goodness and truth under all conditions. It means that he will be honest with himself, honest with friends and associates, and honest with God.

Something to Think About—

1. Which of the following reputations do you desire most?—"He is a shrewd business man;" "He knows his facts;" "His word is as good as his bond;" "He is making money by leaps and bounds."

2. Does honoesty simply mean tell-the truth when you are asked a question? Suppose your mother thinks you are at some particular place, and instead you go somewhere else. She does not question you. Are you completely honest if you do not tell her where you went? On the other hand, is it honest to pretend that you were at certain places to keep your parents from saying anything about it? Are "white lies" justifiable under certain conditions?

3. What are some of the forms of dishonesty that are common in your community? What are the fruits of dishonesty? What are its rewards?

THE BETTER WAY

It is better to lose with a conscience clean
Than to win with trick unfair,
It is better to fail and to know you've been,
Whatever the prize was, square,
Than to claim the joy of a far-off goal
And the cheer of the stander-by,
And to know down deep in your inmost soul
A cheat must live and die.
You will hate the thing when the crowds are gone,
For it stands for a false deed done,
And it's better you never should reach your goal
Than ever success to buy
At the price of knowing, down deep in your soul,
That your glory was all a lie.

—Anon.

Suggested Hymns—

"O Master, Let Me Walk With Thee."
"O Master, Workman of the Race."
"I Would Be True."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

GOD GIVES LAWS TO A NATION.

Lesson VII—August 15.

Golden Text: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . thou shalt love thy neighbor as thyself.*—Matthew 22: 37-39.

Lesson: Exodus 19: 1-20: 21.

Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God. The Israelites did not know that, and they needed to learn it. They had seen evidences of the power of God in their delivery from Egypt, and evidences of the providence of God in the way in which they had been fed and been given to drink in the desert. It remained for them to know the moral majesty of and His ethical demands on them as touching their attitude toward Him and their relations with their fellowmen. Thus it was that He led them to Sinai, the "mount of God."

Sinai.

Sinai was admirably adapted to be the scene of the giving of the law. Here was a huge mountain rising suddenly and precipitately out of the level plain or desert—it looked like a huge altar itself, a visible reminder of the place of worship. It made a profound impression upon these people, accustomed as they were to the flat country of Goshen and the desert through which they had passed.

Furthermore the place was subject to terrific storms. The wind howled through the rocks like the blast of a trumpet. Black clouds rested upon its summit as if some heavenly visitant veiling his glory in the thick darkness had ascended upon the Mount. The fierce flash of the lightning, and the roar of the thunder gave the inspiration of supernatural power. The place conspired to make an indelible impression upon the people, and they stood in awe and reverence at its foot, while Moses went up into the Mount and talked with God. When he came down he bore with him those elements of the moral law which stand as the expression of the divine will.

Basic Principles.

What we call the Ten Commandments or the "Ten Words," as they were called, represent the basic principles of civilization. Here in brief compass are the general laws governing a man's relation toward God and toward his fellowman. Here too are the principles of righteousness in their social implications. Let no man think that the Ten Commandments are outgrown. To be sure they need intepretation as applied to our modern life. But they embody in essence the law which Jesus announced in summary, to love God and to love one's fellowman.

The Israelites were to have no other gods, save the One who brought them up out of the land of Egypt, out of the house of bondage. Here was Monotheism, belief in one God, a discovery that came only by inspired spiritual insight. They were to guard the sacredness of that faith in an Unseen Deity by the avoidance of all idolatry. No graven image was to be made as a likeness of Him. By faith they were to endure as seeing him who is invisible.

His name was to be held sacred by never uttering it profanely, and what is more to the point, lightly or flippantly. Thou shalt not take the name of the Lord thy God in vain, means more than simply profanity; it is a prohibition against the idle or the flippant use of God's name. Many a person who does not swear takes God's name in vain.

They were to set apart one day in seven for rest and worship, thus sanctifying not only this one day, but making sacred all the time. Jesus admitted that the sabbath was made for man and not man for the sabbath, but one has a suspicion that amounts to a conviction that our modern Sunday or Lord's Day has lost much of its original meaning and has been prostituted to lower ends and aims.

From the things touching man's attitude toward the divine, the Ten Commandments pass straight on to the fundamental human relations, the things concerning man's relation with his fellowman. Briefly they may be summed up as follows:

Family ties are sacred—Honor thy father and thy mother. It is to be noted that this is the only commandment with promise—Paul calls attention to this in his letter to the Ephesians.

Human life is sacred—Thou shalt not kill. But there are ways of killing that are more subtle than taking an axe and chopping off a man's head. In our modern world this commandment has a wide application and strikes deeply.

Purity between sexes is sacred—Thou shalt not commit adultery. Human beings who are married belong to each other. Those who are not married to each other are under obligation to regard sex relationships as sacred. There can be no enduring civilization unless the respect for the personality of others is kept sacred.

Property is sacred—Thou shalt not steal. Society cannot endure unless property and property rights are regarded and respected. A man does not have any right to take what belongs to another without the consent of the owner. But to be sure there is more than one way of stealing.

Truth is sacred—Thou shalt not bear false witness. Words are signals. When a man tells a lie he displays a false signal. There can be no security or confidence in life unless men hold truth sacred, unless their nay is nay and their yea is yea.

All the interests of others are sacred—Thou shalt not covet anything that is thy neighbor's. Inordinate or unlawful desire—it must be repressed, or better still replaced. Covetousness is a subtle and widespread sin. And it must be said that it is very much an unnamed sin. One does not hear many sermons against covetousness.

Here in summary are the basic principles of enduring civilization. They need to be interpreted in the light of Him who came not to destroy but to fulfil. They stand as the genuine expression of a moral order, august, coosmic, eternal, under whose beneficient rule all men and movements for industrial betterment and for social solidarity must be brought if they are to reach the land of promise.

MORMONS LAY NEW PLANS.

During the first week in April, 12,000 delegates to the 108th annual conference of the Mormon Church met in Salt Lake City, with one of the most ambitious programs ever undertaken. This included $1,350,00 in educational projects (50 per cent increase over 1936), purchase of a site in Los Angeles for a $350,000 temple, another at Idaho Falls, Idaho, for a $250,000 temple, erection of a score or more chapels in the United States and abroad, and intensification of their worldwide missionary work. The Mormon hierarchy, to obtain funds, enforces the old-time tithing system, collects from each member, in addition, for the relief emergency, the cost of two meals per month.

The church borrows no money and mortgages none of its vast properties, which include sugar beet and other factories, mines, hotels, newspapers, buildings and mercantile establishments.

Any man who starts out to chase happiness will find it running away from him. We get happiness by indirection.—*Harry Emerson Fosdick.*

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

WHAT DOTH GOD KNOW?

"Thou sayeth, what doth God know? Can He judge through the thick darkness?"—Job. 22:13.

Man is still asking, "Who, What and Where is God?" He is still asking what God knows. Modern science has enabled him to penetrate into unimagined achievements and distances. The immensity of time from an unknown beginning to the far stretches of an eternal future stretches out far past our feeble understanding. Midst this greatness man himself reduces to such infinitesimal minuteness, that he feels impelled to ask, "Can God know me?"

If this is the reaction, it is wrong. The bewilderment should bring no despair. We shouuld not be bewildered. It is God. God is there, working out His will and pleasure. Christ came, lived and died that whosoever believeth on Him should not be bewildered. In His light we shall see the light, and instead of being shut away from Him, we shall know more of Him.

Prayer—Dear Heavenly Father, we thank Thee for the unspeakable gift of Jesus, who is our Teacher, our Light, our Spirit, and our Hope. *Amen.*

TUESDAY.

VALID PRAYER.

"And when ye pray use not vain repetitions, as the heathens do, for they think that they shall be heard for their much speaking."—Matt. 6:7.

Elijah on Mt. Carmel praying said, "Hear me, O God, hear me, that this people may know that thou, Lord, art God." Jesus taught that prayer is to be free from pride and ambition—also is to take no thought of self. The prayer of Elijah and the prayer of the publican, who fell down upon his knees in the dust and cried, "Lord have mercy upon me a sinner," had no semblance of a selfish boast. Each wanted it known that he was the servant of the Lord, and whatever is done at the will of the Lord and for the good of mankind.

This is the spirit in which our own prayers shall be valid. We believe that if such is our sincere petition, God will grant them.

Prayer—Dear Lord, remove far from us all vain glory. May our life's purpose be, "Thy Kingdom Come." *Amen.*

WEDNESDAY.

TERRIBLY LOVING.

"Our God, the Great, the Mighty, and the terrible God, who keepest covenant and mercy."—Neh. 9:32.

The word "mercy" in this text is translated in the revised version "loving-kindness." This makes it read "God is terribly loving." Is He?

A God who is weak and whose word could not be trusted would not be a God sufficiently helpful and could not be known as supremely loving. The fruit of unrighteousness is death. That is terrible. And yet, who would trust in a God who had it otherwise? Our God is the mightiest of the strong, and doeth all things well to them that love and serve him, even to the extent often of causing evil to serve Him. Therefore the fear of the Lord is wisdom and in that we can love and trust Him supremely. We know that He is powerful enough to keep all of His covenants, and by the same token we can hold on to our covenants with Him. God is terrific in His love and mercy.

Prayer—Our Father in heaven, our strength rests in Thee. Our greatness lies in Thy gentleness, and our peace in Thy promise. We thank Thee. *Amen.*

THURSDAY.

REVEALED GOD.

"God hath revealed them (the things which God hath prepared for them that love Him) unto us by His spirit: for the spirit searcheth all things, yea, the deep things of God." —I Cor. 2:10.

We stood in a garden of palms, and from one spot we caught a glympse of the lighthouse in the bay. That light had been there all the time but we had not seen it before.

Friends, how often have sodis lights been obscure from our vision by untoward circumstances or by the more sordid things of life enshrouding our lives? The "Bright beams of our Father's mercies" shine always. They are there forever. If we consecrated more, if we prayed more, if we read more of Him, if we entered into His life, how much more would we catch the gleams of His lights, and we would be safe evermore.

Prayer—Our Father, we confess that we often miss the mark and we make it impossible for the guidance of thy blessings. Forbid that we shall turn our faces the wrong way, but may we ever search for Thee and Thy light. *Amen.*

FRIDAY.

THE GOD OF THE LIVING.

"God is not the God of the dead, but of the living."—Lk. 20:38.

God lives. If God did not live everything else would be dead. In life He is unto us a God of deliverance, and unto Him belongeth escape from death. In His hand is the soul of every living thing, and the breath of all mankind. That is life.

A living God requires His living creatures to know Him, and in proportion that we have His life in us, we are His children, and He, our Father, rejoices with us. But "in the midst of life we are in death."

Sin is our deadly foe, and the soul that sinneth shall die. We are not born so to live. We are born to live to be filled with His Spirit, His Wisdom and Power, and as living beings to be vital, seeking life, giving life, using life, and surrendering life to God; living so as to be always to sin.

Prayer—O God, come Thou and live within us each and from day to day. Fill us with the fulness of life. *Amen.*

SATURDAY.

CHOKED OUT.

"He that received seed among thorns is he that heareth the word; and the cares of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." —Matt. 13:23.

We do not have to go into the jungles to find unfruiful lands which have been made so by jungle brush or stony ground. The lawns of our front doors are sometimes destroyed by a foreign growth, and always so when neglected. Constant care and labor are needed to keep them what they ought to be. Vast acres in Southern California near San Diego have been laid off in streets and sidewalks, paved with cement and developed otherwise. But, alas, now they are over grown with a tangled mass of wash, weeds, and cacti.

We are threatened continually by the things of this world that would destroy our spiritual life. God has appointed us to keep the sacred soil of our souls free from invasion of sin. We have to watch and labor with diligence to preserve that life in an acceptable manner. "Watch and pray, lest ye enter into temptation."

Prayer—Our Father, give us Thy saving grace. We commit our souls to Thy keeping for this day. May we

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

GREATNESS OF GOODNESS.

By REV. JOHN G. TRUITT, D. D.

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth justice, that seeketh the truth; and I will pardon it."—Jeremiah 5:1.

A search was going on in old Jerusalem. A herald was commissioned to run its streets in answer to a prophet's prayer. Jeremiah had held his home town up to heaven, and begged that it might be spared destruction.

Precious and sacred things stood in jeopardy. Beautiful Jerusalem founded on its five high hills, 2,500 feet above sea-level; Solomon's temple built of great stones, enduring hard-woods, and gold and silver; the golden vessels, the divine altar, the Holy of holies, all trampled before trespassing armies of Nebuchadnezzar, king of Babylon. But more precious still were the promises of God to a great people, and the faith of a great race. All is in jeopardy.

The young patriot and prophet Jeremiah's question rises to God's throne: Why? And God tells Jeremiah to answer his own question: "Run to and fro through the streets of Jerusalem . . . if ye find a man . . . I will pardon it." Find a man! Manhood was wasted, true worship had failed, and the people had gone after other Gods. Find manhood, and I will pardon it! What premium God places on goodness!

Your city has gold, but gold without God is dangerous; your city has great walls and fortresses, but walls and fortresses without faith are futile; your city has men, but it lacks manhood!

God send us men of steafast will
  Patient, courageous, strong and true;
With vision clear and mind equipped,
  His will to learn, his work to do.

God send us men with hearts ablaze,
  All truth to love, all wrong to hate;
These are the patriots nations need,
  These are the bulwark of the State.

Lot looked in the wicked city of Sodom for ten men; Jeremiah looked in the sacred city of Jerusalem for one! Sodom would have been spared for ten; Jerusalem for one. Jerusalem's sins, in the light of blessings which God had bestowed upon her, were as great if not greater than the sins of Sodom.

True, these are doings of the ancient past, musty you may say with dust of the years! Yes, past history, but, my friend, the lessons they teach will still be unlearned by many in the years to come. They are old facts with fresh truths for every worshipper in God's house today.

Sin is death-dealing; goodness is life-giving. More specifically, a good man is saving-salt to any community! Good men are like the salt of the earth, they are the light of the world. There are not any good men apart from good women. By good men I mean good people of whatever race or sex, or clime or creed. Our social world is held together by their goodness.

"There was a man sent from God . . .," and that has been the opening line of all earth's triumphs; that has been the victory over oppression, tyranny, and despotism down across the years. God intends that we should be real men, and real women, divine images of our Creator. Jesus said when ye pray say, "Our Father . . .," claim your birthright, and your kinship.

"There was a man . . .," whether it be John the Baptist by the waters of the Jordan, or whether it be George Washington in prayer in the wilderness of Valley Forge; or Livingstone in Africa or Grenfell in Labrador, a real manhood meets the measure of the test. It may be Florence Nightingale, saint of modern nursing, or Clara Barton, founder of the Red Cross; it may be Frances Willard, or Jane Addams; or Edith Cavil, or your own mother; but the day has been saved a thousand times by virtue of real womanhood, or real manhood.

Boy, write it down for your guidance
  The whole of your journey through:
Men may be richer and wiser,
  But none can be cleaner than you.

Some may be stronger in body,
  The great feats of life they may do,
But even the genius can never
  Be fairer and squarer than you.

You may be weak in your labor,
  For that is a physical test,
But in all the strong virtues of manhood
  You can equal the greatest and best.

If it is said you were cheerful and kindly,
  If it is said you were honest and true—
No more could be told of a monarch,
  For the best has been spoken of you.

For honor and truth have no shadings,
  No differing parts, or degrees,
And in virtue the humblest can equal
  The mightiest man that he seens.

You may not be clever, or skillful,
  You may not be strong as the few,
But if you'v a mind to be honest,
  There's none can be straighter than you.
—Edgar A. Guest.

Now let me go one step further with this message. There was one time when a herald hunting the streets of Jerusalem might have found a Man, good and true! He who touched blind eyes and broken bodies, and beaten spirits; forgave sins, and freshened faiths; walked Jerusalem's streets, and found its haunts of poverty, and sin, and woe. But they put Jesus of Nazareth out. Outside the city wall they nailed him to a cruel tree. Jerusalem was desolate indeed. Jeremiah's Jerusalem, David's Jerusalem, Jesus' Jerusalem was desolate. They had put out the one Man that could have lifted it to the skies, and brought down a New Jerusalem from the heavens above!

Do not put Jesus out! God may be in search of manhood in you! You will need the manhood of the Master shed abroad in your own heart and life! The best we are, or ever can hope to be is nothing beside Jesus; looking on Him we cry, "There is none good, no not one," knowing that He alone was without sin. *But we may have Him, both now and evermore! Amen.*

FAMILY ALTAR.

(Continued from page 12.)

not slack in our own responsibility. *Amen.*

SUNDAY.

THE SERMON THAT FALLS SHORT.

"Not with the wisdom of words, lest the cross of Christ should be made of none effect."—I Cor. 1:17.

No sermon is ever preached and no life is ever absolutely satisfactory. There flash ahead of us vistas of eternal glory which, achieve as we may we never reach. "God marches on." Christianity is beyond human mastery. It takes the Grace of God through our Lord Jesus Christ. "It is not by might nor by power, but by my spirit, saith the Lord."

Prayer—Dear, Heavenly Father, we are helpless and lost without Jesus. We pray for the filling of our lives by His grace this day. *Amen.*

Prejudice, ignorance, bitterness and, above all, selfishness are the great obstacles to peace in people, groups and nations.

—*Joseph A. Tytheridge, D. D.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Since the writer of this note has been in one way or another connected with the issuing of THE CHRISTIAN SUN—about sixteen years altogether—Mr. Johnston has missed his weekly letter three or possibly four times. In each instance this was caused by sickness or death. This week he fails again to have a letter, but it is not from lack of interest, but because of the press of other matters which have taken him from his post of duty. First, the Valley Conference, and then other business in another part of Virginia.

Will you not surprise and make him happy when he returns to the Orphanage by having sent in an unusually large offering for the boys and girls this week? He will appreciate it, and they will, too.

J. T. K.

REPORT FOR AUGUST 12, 1937.

Amount brough forward		$9,085.39
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Mt. Zion	$ 2.12	
Greensboro, Palm Street	10.00	
Lebanon	.88	
Union Ridge	5.00	
Happy Home	2.83	
Hebron	1.00	
		21.83
Eastern N. C. Conference:		
Liberty, Vance	$ 6.21	
Oak Level	1.00	
Catawba Springs	13.80	
Pleasant Union	6.04	
Sanford, June, July	2.00	
Cary	1.00	
Bethel Church	2.00	
		32.05
Western N. C. Conference:		
Needham's Grove	$ 1.00	
Flint Hill	.79	
Pleasant Hill	5.08	
High Point	2.78	
Big Oak	4.00	
Hanks Chapel	4.25	
		17.90
Eastern Va. Conference:		
Suffolk	$ 25.00	
New Lebanon	3.00	
Rosemont	12.10	
		40.10
Val. Va. Central Conference:		
Linville	$ 5.79	
Timber Ridge	1.55	
Mayland	1.00	
Winchester	3.73	
		12.07
Special Offerings.		
Vacation Bible School, Westboro, Ohio	$ 1.50	
Mr. May, support of children	5.00	
Mr. A. N. Stout, support of child	18.00	
Mrs. Moore, support of child	5.00	
W. P. Perry, for Billy ..	10.00	
Mrs. Hines, support of children	10.00	
Rev. W. J. Andes, Harrisonburg, Va.	5.00	
Mr. T. L. Deavers, Harrisonburg, Va.	10.00	
		64.50
Total for week		$ 188.45
Grand total		$9,273.84

THE HARVEST TIDE.

The hearts of all Christians in our State must be constantly cheered at the good news at this time of harvest. Reports of great ingatherings are coming all the time. Here is one from a little church: after services day by day in the hottest week of the year, thirteen were received and baptized, about half of them mature men and women.

How much interested was our Lord in the harvest! For Him the fields were always white for it and He was seeking laborers for it. He sent out first the Twelve and then the Seventy, and He labored with His own hand. So greatly was He interested that His parting word was a commission to go into the harvest field, and remain there, preaching the Gospel to every creature.

Leaving metaphor aside, we are glad that our Baptist preachers in North Carolina are not at all attracted by the voice of the gain-sayers who sneer at the idea of conversion and regeneration, but go on preaching the Gospel of repentance and salvation by faith. They are making heaven glad—there is joy in heaven over one sinner that repenteth—and they are making North Carolina and its people glad. We do not believe there is a man or woman among us with heart so dead that it is not quickened with joy at the news of salvation coming to so many houses. "Blest river of salvation, pursue thy onward way."

—*Biblical Recorder.*

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph′ĕ-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
[a] Acts 19. 1.
[b] ch. 1. 16.
[c] Pa. 1. 6.

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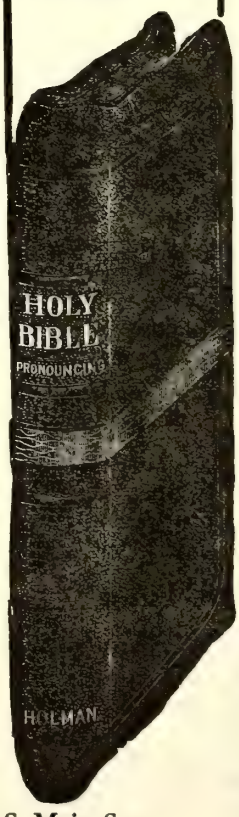

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

FLETCHER.

James Alvah Fletcher, son of Mr. and Mrs. James S. Fletcher, was born July 17, 1915, and died July 26, 1937, aged twenty-two years. His death was caused by injuries he sustained while in an automobile accident near South Boston Virginia. He leaves besides his father and mother one brother and five sisters.

The funeral was conducted by the writer, from the home near Virgilina, Virginia, on Tuesday afternoon, July 27th, and the burial was in the family cemetery. A large crowd was present. The floral tributes were beautiful and in abundance.

An excellent young man has been taken from us. When he was eleven years of age, I received him into Union Christian Church. He was deeply loved in home and community. The heart of the entire community goes out to the devoted Christian parents and other members of the family. Home to them cannot be as it was; but the heavenly home is nearer and dearer.

C. E. NEWMAN.

MRS. WARREN H. DENISON.

Mrs. Abbie Burnham Denison, wife of Dr. Warren H. Denison, Assistant Secretary of the General Council of Congregational and Christian Churches, died at Dayton, Ohio, July 16, 1937, at the age of sixty-two years.

Dr. and Mrs. Denison finished their education at Antioch College in June, 1896, and were married June 22, 1896. They went to the Troy, Ohio pastorate and served there eleven years. During this time their four children were born; Paul S., now in business in New Orleans, Lousiana; W. Harold, Columbus, Ohio, on the State Area Staff of Ohio Y. M. C. A.'s; Mrs. Martha D. Rondileau, Glenco, Illinois, Director of Religious Education and Drama; Mrs. Mary D. Fiebiger, Albany, New York, wife of the pastor of the Second Congregational - Christian Church.

Brief funeral services were held at their Dayton home July 19th under the direction of their pastor, Rev. Frank J. Wright, and their son-in-law, Rev. Judson E. Fiebiger; also at the Troy Church in charge of the pastor, Rev. Archie H. Hook, and Dr. Frank G. Coffin, and the burial was in the Riverside cemetery at Troy.

Dr. and Mrs. Denison served as pastor at Troy, Ohio, Huntington, Indiana, and Norfolk Virginia, for twenty-two years before moving to Dayton in 1918 where for the last nineteen years, Dr. Denison served the denominatioon in national secretarial positions.

Mrs. Denison was Treasurer of the Woman's Board of Home Missions of the Christian Church from 1908 to 1922.

She was chairman of the Organization Committee that planned the union in 1921 of Woman's Board for Foreign Missions and the Woman's Board for Home Missions of the Christian Church into the Woman's Mission Board of the Christian Church. She was the first President of this new Woman's Mission Board from 1922 to 1926, retiring on account of ill health.

Mrs. Denison served on the Continuing Committee that helped to work out the union of the Woman's mission work when the Congregational and Christian Churches united.

She has served as Associate Moderator of the Ohio Conference of Congregational and Christian Churches and was a member of its Board of Trustees until illness caused her to tender her resignation a short time ago.

THE TAX STRETCH-OUT.

Experts of the Twentieth Century Fund compute that the working population of the United States would have to labor 308 days steadily to pay off the public debt of $36,000,000,000. That would be seven days a week for ten months, or, with Sundays off, six days a week for more than eleven months.

On the same basis of computation, America's working population will have to work fifty-seven days out of the year to maintain our Federal Government, on the basis of its current budget of around $7,000,000,000. That will be one day a week for fifty-two weeks, and seven days more.

With workers already assigned to one day a week to support the Federal Government, and permitting Sundays off, that leaves them five days a week to support their families and their State, county and municipal governments.

Or if the five-day week becomes standard, that will mean two days off each week, one day working for the Federal Government and four days for the family and the State and local governments.

Any way you look at it, it's a stretch-out for the hours of labor that go into taxes. And that's not all. Federal taxes aren't bringing in enough money to pay for Federal spending. The Treasury makes this report for the first twenty-four days of the fiscal year:—Receipts, $327,689,892.46; expenditures, $532,335,419.74; deficit, $204,645,527.27.

Which, roughly speaking, adds another day and half of indentured labor to the working population's hypothetical task of paying off the public debt, not to mention a few more hours added to the annual grind of paying the running cost of government, due to added interest charges on the public debt—*New York World-Telegram.*

FACTORY WAGES SET RECORD.

American factory wages, in terms of buying power, are higher today than ever before in history, it is revealed by a recent study made by the Machinery Institute. The average factory worker is 6 per cent better off today than he was in 1929 and about 46 per cent better off than in 1914, according to wage and cost of living indexes, the report showed.

Figuring the purchasing power of factory workers to obtain a given article, the study showed that:

Clothing for a family of four which in 1914 cost the earnings of 709 hours can be purchased today with the earnings of 349 hours. The average pair of shoes used to cost 9 hours 15 minutes of work in 1914. Now it cost 3 hours and 24 minutes.

To purchase 100 representative articles of home furnishings required the earnings of about 405 hours in 1914 but today only 279.

An automobile in 1914 cost the earnings of considerably more than a year's work whereas a greatly superior automobile today can be bought with the earnings of less than a thousand hours. The average automobile tire in 1914 cost 46 hours work compared to 9.5 hours of work today.

To earn enough to paint the average two story house in 1914 would have required 59 hours work, but now requires only 25 hours. Although a representative collection of drug and toilet articles which cost $1 in 1914 cost $1.39 in 1936, the time required to earn them dropped from 4 hours in 1914 to 2 hours 12 minutes in 1936.

The factory worker today can buy as much tobacco with earnings of an hour and 48 minutes as he could with earnings of more than 4 hours in 1914.—I. P. S.

For All Dusty Souls

About this time o' year, dust "rides the highways." Like a pale grey Blanket it covers field and foliage—clinging, choking, blurring, blinding—hiding the lovely gleam of yesterday's shining leaves and petals. Morning noon, and night it hovers like a blight across a world of beauty until God "washes the world."

Souls are like that! Young, middle-aged, old, souls that go up and down the highways of life know what it is to feel on the surface—clinging, stifling, depressing—the accumulated dust of the road. One, who felt rather keenly some of that dust, "saw God wash the world last night," and reverently, beautifully, exclaimed:

Ah, would He had washed me
As clean of all my dust and dirt
As that old white birch tree.

Drifting, leaderless souls are apt to have about them a goodly quantity of that dust. Even purposeful, serving souls involuntarily collect more than their share of these powdery particles of earth—these earthern particles that cling and stifle and blur the spiritual beauty, and mar the fragrance of the soul.

At the road's end He waits, and sooner or later every prodigal must come back to Him. And eventually, as the hot, dusty hart pants after the water brooks, so every conscious soul-dusty pilgrim will cry out to Him who alone can cleanse, "Lord, if Thou wilt, Thou canst make me clean!"—will say with Lew Sarett:

Oh, I can hear you, God,
Above the cry of the tossing trees—
Rolling your windy tides across the sky
And splashing your silver seas
Over the pine,
To the water-line
Of the moon.

Oh, I can hear you, God,
Above the wail of the lonely loon—
When the pine-tops pitch and nod—
Chanting your melodies
Of ghastly waterfalls and avalanches,
Swishing your wind among the branches,
To make them pure and white.

Wash over me, God, with your piney breezes,
And your moon's wet, silver pool;
Wash over me, God, with your winds and night
And leave me clean and cool.

Having thus spoken, the **listening** ear will hear the Master's soft, sweet answer, **"I will! Be thou clean!"**

LOUISE INGLES HYDE.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, AUGUST 19, 1937. NUMBER 33.

Three-Score Years and Ten

The colored dawn arose beyond the east
And stretching westward out across the lake
It plucked with ruddy fingers at the shroud
Of low swung clouds that hid the mountain there;
Then bit by bit the mists were torn away,
And lo, the morn had passed, and it was day.

And when noon came, the mount stood forth in might,
Bare, towering, grim, and unattainable.
Throughout the day he frowned in majesty;
But as his shadow stretched across the lake
The mists began to rise; a velvet light,
Soft, purple, rich, bespoke the coming night.

And now in wistful tenderness he stood,
His craggy face was gentle, soft, and dim.
About his head a crown of glory shone.
He looked back toward the east, whence day had come
And smiled at noonday pride. Night came at last.
He faded to a shadow of the past.

PERSONALS

News from the Churches

During the week of August 1st, Rev. J. Everette Neese was with Rev. E. Carl Brady in a meeting at Pleasant Grove Christian Church, Randolph County, N. C. There was a fine attendance and a good interest prevailing throughout the meeting. The meeting closed with twenty-five professions and nineteen additions to the church.

Miss Katherine Macon of Henderson, N. C., was seriously injured in an automobile accident on Sunday night, August 8th, near Greenwood, S. C., where she has been visiting. She is in Greenwood Hospital, where she may remain for a long time, and would appreciate messages from her friends. We are sure that they are all eager for her quick recovery.

The First Church of Richmond has been holding union services with the Boulevard Methodist and Westminster Presbyterian Churches during the Sunday evenings of July and August, as has been customary for several years past. One of the ministers of the three churches makes it his business to be present for the service which is held in some other than his own church. Visiting speakers have supplied at the morning services of our church when Mr. McCauley has been out of town.

LONG'S CHAPEL.

The revival meeting began at Long's Chapel the second Sunday in July. Rev. J. E. McCauley of Richmond, Virginia, was with us and did the preaching to our delight and satisfaction and spiritual uplift. His work does not need any detailed account, for all who know him know it is of the highest order. His sermons were Scriptural and pointed, carrying with them weight and conviction. He was heard by large congregations. Throughout there was a deep interest manifested. The church was much revived, and much new life was manifested. As a visible result of the meeting alone with that I have already mentioned, there were eight additions to the membership, all of which were and, I am sure, will be valuable to the church. These are fine folks to work with, always showing a fine spirit of appreciation and kindness not only to their pastor, but to every helper that comes to work with them. God be praised for all that was done.

BETHLEHEM.

The third Sunday in July we began our revival meeting at Bethlehem. Brother McCauley was with us there. His work was very acceptable with these good folks. Needless to say, the congregations were good, for it is always so with Bethlehem. As a visible result of the meeting, the church was much revived and four additions were made to the membership.

Bethlehem is one of our largest rural churches in the North Carolina and Virginia Conference, but has never as yet caught a vision of her own strength and resources. She could, and ought to be one of the leading churches in the Conference, as no church in my knowledge does equal her in many respects. I am quite sure there are better days ahead and in the near future you will be hearing from her with good results. While there is much work to do and more that needs doing in that the membership is scattered far and wide, yet in the main these are good folks to work for and be with.

G. C. Crutchfield.

THE GOLDEN WEDDING DAY.

The Golden Wedding! But once it comes!
And comes that once too few.
How hallowed are the memories
This day invokes for you.

Golden thoughts of golden deeds,
And golden dreams come true;
A golden life of Joy complete
Is passing in review.

What words are frought with all things good
Could human tongue employ,
To tell of such a day as this,
But gold without alloy.

It stands for things eternal, pure,
Enduring quality;
It symbolizes God's best gifts
To bless humanity.

'Tis so we think of you, dear friends,
This Golden Wedding Day;
Lives Golden-crowned with all the best
That Heaven has, for Aye.

So may the years that lie beyond
Bring open, golden ways;
Long sunlit paths to lead you on
To Heaven's unending days.

—H. O. MOSER.

PASTORS SHOULD DO IT.

There is a continual shift of members who move from one community to another. In many cases they are lost to the church from which they move and to the church in the neighborhood to which they go. They drift into another denomination or out of church life altogether. Pastors could stop this source of loss if they would take time to do it.

In visiting in my own parish I frequently find a person, and in many cases families, who have moved to Newport News from other towns or country churches. In almost every case they have either lost interest in church life or have joined other churches and it is almost impossible to coax them elsewhere for membership. This situation is serious in my judgment; it should be remedied and the pastors should do it.

I have on my desk now a card from Rev. Carl R. Key, pastor of our Holland, Virginia, Church, giving the name and local address of a family that has moved here from his field. It is most thoughtful of pastors who will take a minute and spend a penny to save a family to membership of our church. On the other hand I have written pastors for church letters of people who desired to transfer membership and never so much as hear from them. Brethren, we are too careless about such matters, we should set about remedying the situation without delay and the resulting loss of members to Congregational-Christian Churches throughout the Southeast. It is up to the pastors. Let's begin now to correct it.

Jesse H. Dollar.

AN ANSWERED PRAYER.

By Miss Elwood.

Lovely little Lotus Flower in her gown of shimmering blue is quite a big girl now. We wonder if you remember her? The child who visited us so regularly, when we were at camp in her village, until punishment and threats of further beating prevented any further intercourse with her. It is now our joy to tell you that the prayer request we sent forth at that time, namely, that same day the door into her own home might be opened to us, has been abundantly answered.

A Wayside Rest House.

After many years, we were camped again in the same wayside resthouse. Other little children came to and fro, but never a glimpse of Lotus did we see. We feared to ask or to inquire too closely of her whereabouts, lest in someway it might defeat our end. But one day as we walked along by the great forbidding wall that shut off her home from the outside street, we spoke of the earnest prayer that had been made, and the request that had been sent home to you, so many years before. And we wondered when it would be possible to make our way through that heavily barred door.

"Let us try now," said the Bible-woman; so without further ado, in we went, although a trifle fearful of results, we must confess. But to our great surprise the stony silence of the utter contempt of other days had given place to something that almost resembled a smile. Se we took courage, and went boldly in. After the usual preliminaries and several attempts to tell the Gospel story the conversation turned to Lotus Flower. We appeared to be as disinterested as possible, in the hope that she might be allowed to see us. But no, she had gone to school, so they said. Another little child, covered with sores, in very real need of attention, was swinging in its tiny cradle, and wailing pathetically. We offered the necessary medicine, and it was arranged that Lotus Flower should come to the chattram for it. We were fearful of this arrangement, and made a mental note that we would need to come again ourselves, if the tiny sufferer was to be relieved. But no! to our great surprise, the mother was true to her word. The child came, but she did not stay; and we did not press her. Just a day or two later she came again. And this time there was no limit to her staying. The ointment had worked wonders; the baby had ceased its plaintive cry, and Lotus Flower was free to come and go. She took full advantage of her freedom. And it was really amusing to see her coming and going, each time with another small child, a new one since my last visit. After I had become well acquainted with her little brood, we began to revise the gospel stories and texts she had memorized so long ago. And to our great delight the one that had impressed itself most upon her memory was "The blood of Jesus Christ His Son cleanseth us from all sin."

Couldn't Find Her Text.

Lotus Flower goes to scool now. She reads quite well. So we gave her a little Scripture Gift Mission booklet of texts. She received it with great joy, but came back a little later to tell us, quite dejectedly, that she could not find her text. We very soon found it for her, and she ran off again, with great joy, happy in the possession of her new treasure. We commend her to your prayers once again, that she might, with her household, come to know the Lord Jesus as her own personal Saviour. And we trust that as you rejoice with us in the incident related above, it might be an encouragement to continue in prayer, "for ye know that your labour is not in vain in the Lord."

—*Selected.*

AFTER FIFTY-SEVEN YEARS.

Fifty-seven years ago on August 17th, Jacob Joshua Faison was united in marriage to Miss Alice Rebecca Brooks by Rev. Thomas J. Drumwright of the Methodist Episcopal Church, South. This young couple went to live in a house not far from the highway in Sussex County, Virginia, only a few miles from what is now the town of Waverly. For fifty-six years they lived in this same house. A year ago they moved across the road to live with a son.

The life of this couple has been closely united with Spring Hill Christian Church, where Mrs. Faison has taught Sunday school and otherwise shared in all the life of the church, and Mr. Faison led the singing for fifty-five years and served as a deacon of the church and superintendent

Mr. and Mrs. J. J. FAISON.

of the Sunday school for many years.

Mr. Faison has held positions of honor in the county and state. He has been commissioner of revenue, sheriff, chairman of the county Democratic committee, a member of the electoral board and state prohibition inspector.

Mr. and Mrs. Faison have three children: C. R. Faison and J. D. Faison of Waverly, and Mrs. William F. Danforth of Petersburg, Virginia. There are eight grandchildren and two great-grandchildren. These members of the immediate family, many other relatives and a host of friends wish for Mr. and Mrs. Faison much happiness as they rest in the lengthening shadows and come toward the sunset of life. Fifty-seven years is quite a long time, but this devoted couple say that it seems only a brief moment when it is past. They believe in the kind of love that lasts and are among those who have "lived happily ever afterwards." THE CHRISTIAN SUN greets them and gives them its good wishes for many more happy years of married bliss.

PAGE THE POLITICIAN.

Considering the times in which we are living and the conditions that exist, I am more and more inclined to believe that what the church needs to do is to page the politician. Not to heckle him, nor necessarily to condemn. Rather to study his methods. To say, or at least to infer, "You, sir, have succedeed where we have failed. Let's take a look at your technique."

And living in a town where one man, the party boss, is all powerful, I have come to feel that, perhaps, he has something to contribute. For while his organization is militantly strong, our church organization is weak, weak in moral and civic influence, static in membership, and meager in church attendance. This, too, in spite of the fact that our own town, lying in close proximity to a city, is rapidly becoming suburban.

The most illuminating revelation, our specially called town meetings, when some of us church people, grudgingly attend, exclaim as we see the steam roller working, "Well, what's the use?"

Is it better school conditions we are struggling for? The politician cogitates. That would raise taxes. The children do not vote. And if taxes must be raised, let the increase go for good roads. So he packs the Town Hall and we who are working for the children's interests go down in humiliating defeat. Then, as, thoroughly aroused, we file out of the overcrowded room, we ask disdainfully, "Where do these people come from? We never see them except at town meetings." Yet, since they are on the voting lists, we know, of course, that they must live somewhere in our beloved community. People of another world, they seem. The poor, the ignorant, the rough and uncouth, all coming at the beck of the politician to vote exactly as he dictates. Indeed, some of them carrying in their greasy pockets ballots carefully made out for them.

So, it seems to me, the question that must confront us as we think the thing through is simply this, "Why aren't we as church people acquainted with these folks?"

The politician knows them intimately. He shakes their hand. He calls them by name. Visits them in their homes several nights a year. If

(Continued on page 15.)

EDITORIAL STAFF

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

DEDICATION.

A child comes to us shrouded in mystery . . ."trailing clouds of glory" as Wadsworth said. Little by little, we begin to see the personality of the child unfold until ripening to manhood he becomes forceful, positive character, at times making mistakes, sometimes overbearing, often flushed with the vanity of worldly wisdom. At last, however, there comes a period of mellowness, of thoughtful retrospection, of sober judgment based on past experience. It is to these our friends who stand sanctified in the light of the sunset that we dedicate this issue of "The Christian Sun."

A child is appealing because of his helplessness. There is a fragile beauty which is soon outgrown; the child passes through the "difficult age" and emerges into ripening young manhood or womanhood, strong of body and sprightly of spirit. With such a display of energy it is difficult to discern the true personality, to measure the depth of the soul. Amid a whirl of activity there is little time left for meditation, but small chance for careful formulation and expression of opinion.

As the years pass, the step loses its spring; the hand loses some of its quickness; the eye, some of its lustre. Some try to disguise the passing of youth, flying false colors;some postpone age longer than others, but it comes. The fragile beauty of childhood is long past; the physical beauty is largely faded, but now we see:

> The mists begin to rise; a velvet light,
> Soft, purple, rich, bespeaks the coming night.

It is the beauty of the soul which now shines; the beauty of kindness and serene assurance. One feels that storms have been met and weathered; that sorrow and joy, happiness and suffering have intermingled to make life rich and full. We, who are at the beginning of our journey, will do well to listen to those who have gone before. We can see that it matters greatly not so much what we encounter, but how we meet life's experiences as they come. We must admire the calm and stability of our older friends. We notice their avoidance of all senseless destructive measures . . .a carefulness which is not founded on hopelessness of bettering the world, but on a sound knowledge as to methods which will fail to build something new which is better than the old which was destroyed. We see that their loyalties are built on persons, not on names. We see that they have a calm, confident, joyous religion; a religion that is built on personal experiences; a religion that has been tested and found strong.

We pause and bow, and sit awhile to ask what you would have us leave as it is, and what you would like to have us change, if we can. Tell us, please. Tell us so that we must listen. Tell us so that we must go and do. L. D. C.

FIFTY-SEVEN VARIETIES.

By I. A. BARNES.

Wednesday, June 16th, was the 57th anniversary of our wedding, also it was the 77th anniversary of the birth of my bride of 57 years ago. She has not changed much in all these happy busy years, although her once glorious crown of gold has turned to a beautiful silver. But her Irish eyes are still the color of the sky in June, and her lips are still kissable, as of old. As for me, I am still a young man although now in my eightieth summer. We call years of mutual love and labor and happiness "57 varieties" (with apologies to H. J. Heinz) because each one differed from the others and each anniversary has been a new variety. Thomas G. Strickler, of Pennsboro, was the "best man" at the wedding and he and his wife often come to see us on these anniversaries. We hope they come this year; I married them 41 years ago.

We began our housekeeping about the first of December, 1880, in a little four-room parsonage at Independence, in Preston County. We lived that first year on love and buck-wheat cakes, and we are still in love and eat buck-wheat cakes for breakfast. Although the thermometer registered 18 below zero in January, we were comfortable, well-fed, and happy. The next year was varied by the coming of a little daughter to brighten our home and add new interest and joy to our lives. But her going away at eleven years of age gave us a new variety of sorrow and heartache that we had never known before.

The coming of our first boy gave us a new sense of importance and dignity. What father has not stood a little straighter, and stepped a little higher when he could say, "This is my son." But when that boy said "good-bye," and went with the U. S. Marines to, we knew not what, in the World War, we had a new variety of experience which we could neither analyze nor describe. Our lips may have trembled a little, but we held back our tears until he was out of sight. He now knows how hard it was for us to see him go.

Four years of sacrificing service in Weston, West Virginia, resulted in the organization of a little mission in the building of a substantial house for worship and the developing of a congregation of one hundred members. And there was enough variety in these years to make it interesting, if not very remunerative. We received $300 a year and paid $60 for house rent. But we lived and left no debts behind us. The coming of two more boys gave more variety as well as greater responsibility and expense.

Four years of noise and dirt among the honest working people of Grafton (you know everybody works at Grafton) were four different varieties, for no two years were alike. But we were happy here until the death of our daughter cast a shadow of grief over our lives. But in after years, like Job of old, God gave us double for what had been taken, but the other two

daughters could not take the place of the first born who had gone to heaven, as she told us she was going, before she left us.

The happiest six of the 57 were spent among the good people of Morgantown. They were the busiest also, and the most prosperous of all our wedded years. In addition to my pastoral work, I was a registered student at the university for five years, and my average day's work was sixteen hours, but I have never been afraid of hard work, and still like to learn something new each day. Fellowship with the faculty and the student body of the university and the Christian and pastoral fellowship with the church people of the city, was a stimulant to both the intellectual and spiritual life which I never found anywhere else. And the friendships formed in these years have outlived the lives of many who have crossed over the river and are resting beneath the shade of the tree of life. Morgantown people forty years ago were friendly, sociable, kind, and hospitable. We loved them, and love their memory still.

We left Morgantown to take an important, historic church on Fifth Avenue, Pittsburg. Among city surroundings and city people we found plenty of stimulus, but it was of a different kind from that which we had enjoyed at Morgantown. And we often hungered for the fellowship of dear old Morgantown. While at Morgantown we had built a comfortable and commodious home, although we sold it when we left, yet Morgantown always has seemed like home to us. And in going away we felt like we were leaving home.

Our years in Pittsburg were characterized by an intensity of service, under high pressure, which tested our strength and vitality as no other years had ever done. But they were not without their fruitage, and they enriched our lives with beautiful friendships which still endure. Each of these years had its variety of experiences and all of them left us pleasant memories. We saw life's activities in a larger way than ever before, and learned to keep step with the procession, even if the pace was more rapid. While there, we participated in the greatest mass revival we have ever known. As a result of this movement which was directed by Dr. Wilbur Chapman, more than six thousand members were added to the Protestant churches of the city.

But the green hills and smiling valleys of West Virginia beckoned to us, and a call for service brought us back into "God's Country," to spend the evening of our lives "under our own vine and figtree." And now that the children are all married and settled in homes of their own, we are quietly and happily dwelling in the old homestead where we did our lovemaking and where we plighted our troth to each other. "So long as ye both shall live." We are still lovers sitting in the golden glow of the setting sun, watching his magic fingers painting the beauties of a glorious tomorrow on the evening sky. The same kind of lovers as when we walked, hand in hand, through the beauties and wonders of the morning when love was young.

In looking backward over the 57 varieties of experience through which we passed there are some things to regret, and others which we might wish had been different. But taken altogether there has been more of sunshine than of clouds; more satisfaction than disappointment and more, much more happiness and peace than unrest and trouble. And we are deeply impressed with the conviction that life has been good to us, and through it all we see the guiding hand of a wise and loving Heavenly Father, to whom we daily give thanks for the "goodness and mercy that have followed us all the days of our lives." And we confidently look forward to the new experience after the sunset, when we "shall dwell in the house of the Lord forever."

Any of our friends who may honor us with a call will be gladly welcomed.

(The wedding anniversary is now in the past tense. A note from the bridegroom says that all the children were present and there were many visitors. A member of the legal profession in West Virginia says that the finest thing about the story printed above, which has been printed in other papers, is that "such things can be said about life experiences." Not all of real life is sordid, but much is sublime with love and devotion. It is devotion to Christ and each other that can make a true marriage romantic in quiet places).

A PARABLE.

It is a witty parable that one of the fathers hath, of a man that had three friends two of whom he loved entirely, the third but indifferently. This man, being called in question for his life, sought help of his friends. The first would bear him company some of the way, the second would lend him some money for his journey; and that was all they would or could do for him; but the third, whom he least respected, and from whom he expected the least, would go all the way, and abide all the while with him; yea he would appear with him, and plead for him. This man is every one of us; and his three friends are the flesh, the world, and our own conscience.—Spencer.

It is foolish to underestimate the power of Satan, but it is fatal to overestimate it. There are people who talk too much about the devil, and too much about his power. His power is mighty, but it is not almighty; he is powerful, but he is not all-powerful. He is an absolutely defeated foe. Christ is the Stronger Man, and He has bound the strong man, and has despoiled him of his goods. As the representative Man in the wilderness, He met the devil, and He won a decisive victory over him; and He won it in the only way in which you and I can win that same victory. He was led into the wilderness filled with the Holy Spirit; and His only weapon was the Word of God.—Ruth Paxon.

If I have been buried with Christ, then God's purpose is that the self-life shall be so submerged that only Christ henceforth is seen in me. If I have been raised again with Him, then God's purpose is that day by day I should live and walk in newness of life. If I have been redeemed and seated together in the heavenly places in Christ Jesus, then God's purpose is that that position should be enjoyed in ordinary everyday experience. . . . You say: "That is all very well as a matter of theology, but the trouble is that my self-life is not dead." No, quite true, and for that very reason God says: "Reckon" it dead; and then the fact becomes real in experience as you lay hold of it by faith.—Wallis.

CONTRIBUTIONS

SUFFOLK LETTER.

"Christian character is a sufficient test of fellowship." These words are a part of one of the Five Cardinal Principles announced by the founders of the Christian Church. The pioneer leaders of our church were more forward looking than they knew. Not only were they forward looking, but they were great idealists. No church has yet reached the ideal implied in that sentence. But the Christians of the world are on the way, trying to reach new heights of conquest.

Character is the basic element in human life. Education, training and social service are essential in this day of multiplied and complex social activities, but there can be no substitute for dependable character.

Without character every effort to redeem society must fail. In conversation with a distinguished jurist, recently, mention was made of a man who has had many opportunities and much encouragement to make good in his chosen field of work. This jurist said: "That man has had a good opportunity, and I have given him every opportunity to redeem himself, but he cannot be trusted." This man has had a good position of prominence in the community. He has, in the past, received a good salary. For months he has been walking the streets hunting vainly for a job. If he could be trusted, if he would keep his word, if he had a high sense of honor, scores of people would be delighted to help him find a good position. The community would forget his past record if he had the spirit of integrity and the will to develop character.

This is the money making age; and many people have the false theory that making money is contingent upon dishonesty and moral laxity. A few gamblers and thieves and defaulters get rich, but the great majority of them end their careers in poverty. It is common place for some people to use every available method to deceive sellers and buyers in the business world. They think anything is justifiable if it is profitable. It is right in their opinion, to lie if it pays big profits. This abominable spirit is so widespread that both young and old are caught in its treacherous meshes. Consequently people throw moral questions to the wind and our social fabric is rotten at the core. This is not a new condition, but it is as old as human history. Hoary with age, it has great vitality, and depraved character is the greatest destructive and demoralizing influence in modern life.

"The just shall live by faith." And so shall the unjust arise from a sickening death bed, if society anticipates a substantial recovery.

In the home, in the school, at the carpenter's bench, in the office of the business man, in the factory where the hum of machinery is heard, there should be a greater emphasis upon character. People should tell the truth. They should be honest. They should not make debts they cannot pay. They should not make promises they cannot keep. A man's word should be worth face value everywhere. He should not try to take advantage of others. Hypocricy would be outlawed and sincerity be appreciated and emulated, if only we could return to the teachings of Jesus concerning social and business standards of life. Every jail, every penitentiary, every penal institution—and every corrective organization, are a protest against irresponsible character. And everywhere there is an urgent call for good character.

In such an hour, in such a threatening crisis, the only force that can meet the situation is the Christian religion. The Cross has the message and the Holy Spirit has the power. When the church awakens to its opportunity and responsibility; and when the world listens to the message of the Gospel and cries out in pentitence for forgiveness and a new heart, a new day will dawn for civilization.

But the church must set the example, not only in teaching, but in living a real Christian life.

I. W. JOHNSON.

OLD AGE.

Age is a quality of mind:
If you have left your dreams behind,
If hope's grown cold,
If you no longer look ahead,
If your ambition's fires are dead,
Then you are old!

But—if from life you take the best,
If in your life you keep the zest,
If love you hold—
No matter how many the years gone by,
No matter how fast the birthdays fly,
You are not old!

—Dorothy Dix Porges,
In "Pentecostal Herald."

CHOOSING A CAREER.

Does an individual choose what he is to do in life, or is the choice made for him? Jonathan Edwards declared that there is a divine plan for every life and that if the person discovered that plan, his life would be a success and a joy; that if he failed to discover that plan, his life would be a failure and a regret.

There is something rather comforting about the idea that the responsibility of choosing a career rests upon shoulders other than your own, but does it really work out this way? Beyond a doubt, individuals are different in their dispositions and inclinations. They have different talents, and, of course, are innately fitted for different tasks in life. There are diversities of tasks to be performed, and we have individuals who are suited for every task. The responsibility of discovering your own talents and then choosing the field in which you may most beneficially employ those talents is by no means a negligible responsibility. After all, it amounts to choosing a career. Positions and professions in life have been brought to their present state of efficiency and productiveness by individuals who have been particularly fitted for such positions or professions and have, themselves, been thoroughly trained for the responsibilities entailed.

The young person today looking into the future for a profitable situation in which to spend his life is immediately confronted with the question, "Am I prepared for the position that I covet?" The responsibility of choosing a career rarely confronts the individual until he begins to approach the closing years of his teens. As a rule, he goes through high school rather carefree, without sensing the responsibilities that are really his. When he reaches college age, he begins to realize his individual responsibility for his own life and for the contribution that that life is to make to society. The imperativeness of thorough preparation descends upon him with convincing force. Once for all he realizes that he can never make the contribution he should make without discovering the talents that are within him and training himself for the fruitful use of these talents.

This has been the trend of society through the years, resulting in a rather complete system of education with the college as the finishing unit in the system. Experience has convinced society that the institution is superior in its training to the old apprentice or tutorial system. There

are literally thousands of young people today who have recently emerged from high school and stand on the threshold of decision. What are they to do with their lives? Is it worthwhile to spend four or seven years in college, or is it profitable to fling themselves into the task of living without further efforts to develop their individual abilities. These are the questions that are confronting the young men and the young women of our church and of other churches. A moment's reflection should convince anyone that much more can be accomplished after we are thoroughly trained than can ever be accomplished without training.

If you have decided what you are going to do in life, then prepare yourself thoroughly for the requirements of the position or profession. If you have not decided what you are going to do in life, then take the life that you have and begin to enrich it. It won't be long before an inviting opportunity will confront you.

Elon College is our institution for the training of the young people of our church. The 1937-'38 session will open on September 7th. We invite you to join our student body.

L. E. Smith.

CHURCH AND RURAL WELFARE.

What is the place of the Christian in the rural community? The present situation calls for the restoration of the morale of country people. They have suffered heavily. They lost the value of their crops, their purchasing power, their farms, their homes. If they should lose their courage and their hope, the church will lose its life and we will be in some measure responsible. On the other hand, if we can help them to maintain their faith in God, in themselves, and in rural society, if kept secure, they can rebuild even better than before. *This helping to keep the morale is the prime function of the Christian in the community.* It is and should be, the duty of the Church as a whole. But since the Church is composed of those who are suffering and those who will suffer from this situation, it is up to the preacher, as a fearless man of God, to stick by his guns and in the face of all the enemies that the situation brings to the church, the preacher and the preacher alone—in some instances—will be left alone to lead the way to a better civilization and a better day. If he wins, he will be as great a martyr to the Cause as any in the past. If he loses, he will have fought a good fight for what he though to be right.

It is a missionary obligation. It is a social obligation. It is important to the rebuilding of the national morale. The rural church and its ministry should be given a larger recognition. Better me, better Christians, better churches, better materials with which to work in an obligation of the church denominations.

The Christian must take his place in this social and economic reconstruction; it must be the mediator of a living faith which will be of basic importance to the development of a new morale.

Let us think of some of the things that hinder rural welfare: Selfishness; quarrels among neighbors and members of the church; indifference; radio; breaking down of home life—time was when most of the social life was home centered—visitation, picnics, quilting parties, church socials were home affairs. These activities that continue are commercialized in road houses. Youth's ideals are unsatisfied, because of these disintegrating influences. Small families (the small family loses social sufficiency); Changing mode of farming (the new implements of farming have caused a lack of cooperative experience in labor. Time was when neighbors would help each other. Now they have less and less to do with the other's business socially or religiously. While new machinery has done away with drudgery, it has also exposed the family unit to a diversity of conflicting interests. The sum total of these changes is a different psychology that has brought with it a new social and religious problem. There is a loss of the sense of unity and authority that was one of the noble characteristics and high values upon which the church could build its program).

Automobiles have hindered in that they are able only to travel on the better roads. (In the days of the horse and buggy, every home was

(Continued on page 15.)

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

SOCIAL ACTION IN MISSIONS.

By RUTH ISABEL SEABURY.

I find myself amazed, though perhaps naively so, at the frequent debate heard here and there across the land as to the relation of Missions and Social Action.

In the last few weeks my thoughts have turned again and again to the philosophy by which I, as a Christian, live and do my work; for me at least the roots of both impulses are one and the same.

I believe in Social Action *for the very same reason* that I believe in Missions. I have given my life to the cause of Missions for the very same reason that today I am increasingly conscious of the social implications of Christianity and am ready to give my life more and more in Christian social action.

I can find no difference between the two services, no fine distinction of motive, no change in philosophical outlook so far as I am concerned. To me certain sentences characterize the Christian:—

He hungers and thirsts after righteousness, for himself, his community, his world. He is a peacemaker. He accepts all the costs in "mourning," persecution, misunderstanding, starvation, all the consequences up to and including a cross, in order that God's will may be done on earth and His law be the law of men.

He seeks constantly for the truth in order that the truth may give him freedom.

He loves God with all his heart and soul and mind and strength. He loves his neighbor so continually and so purposefully that he finds in him glories that he never saw except in love. He is swiftly responsive to his neighbor's need and responsible for the condition in which his neighbor lives.

He takes upon his shoulders the sin, the suffering, the sorrow, the greed, the war, the spiritual hunger, with which the world struggles. He makes them his cross.

He regards the message of Jesus and the Kingdom of God as a matter of leaven and himself a part of it. So he works tirelessly, never accepting defeat, but never frustrated by the slowness of the progress of that Kingdom.

He regards himself as salt: as salt he finds it his business to heal, to disinfect, to cleanse, and above all, to flavor. He must put a different flavor into life because he is a Christian. The attitude of men toward each other and toward God he must change.

He regards his Master as The Light of the World. That light—pitiless often, kindling always, points out the sin of the world. By that light he moves forward trying to lead men to its source in God the Father.

Now to me there is only one consequence from all that: if I am to be called a Christian and worthy to be a part of the Fellowship, I cannot dodge the issue of my own responsibility.

Are any hungry? There must I be. Do any feel cut off from the love of God? There is my place.

Are any exploited, lonely, sick, bent down by the sin of society or of themselves? There I find my work, my mission.

Have any groped toward God never to find Him, or to see Him only imperfectly? There must I make my testimony and give my witness.

And what is true of me is true of any Fellowship which I elect to join. I join myself with other Christians in a church not only in order to worship, for that I can do alone, but that I might give effect to the great, dynamic, changing creative spirit that must come to rule the world.

Such a sense of mission called me in to the cause of Missions. Believing in peace; believing in a world where every man, woman and child is a child of God with a true opportunity for abundant full life; wishing, in other words, to make that kingdom come, I find in the missionary cause the *sure, permanent* way of achieving it.—*Missionary Herald.*

MISSIONARY OFFERING.

WEEK ENDING AUGUST 14, 1937.

Sunday Schools.

Biscoe, N. C.	$	1.50
Long's Chapel, Mebane, N. C.		2.24
Bethlehem (N), Suffolk, Va.		1.95
Wake Chapel, Fuquay Springs, N. C.		6.12
Pleasant Ridge, Guilford College, N. C.		2.00
Leaksville, Luray, Va.		5.28
Big Oak, Biscoe, N. C.		1.40
Class No. 2, Mt. Auburn S. S., Manson, N. C.		2.00
Franklin, Va.		5.00
Total	$	27.49

Individuals and Churches.

Ingram, Va.	$	4.00
Mt. Auburn, Manson, N. C.		2.65
Antioch (R), Ramseur, N. C.		1.77
Bethel, Elkton, Va.		1.00
Total	$	9.42

Specials.

E. J. Cheatham, Franklinton, N. C.	$	19.00
Total for week	$	55.91
Previously acknowledged		17,466.27
Total since Sept. 1, 1936	$	17,522.18

J. O. ATKINSON,
Mission Secretary.

WHAT SEVEN CENTS DID.

A MISSIONS STORY FOR CHILDREN.

When the oranges are ripe in sunny California, hundreds of Mexican boys and girls, men and women, work day after day in the orange groves. They pick the golden fruit, and pack it to send all over our country. Mexico, the country from which they have come looks on the map like part of our country, and it really is part of America, but not part of the United States. The people speak a different language; many of them are very poor; they do not have schools like ours; the country is full, not only of boys and girls, but of men and woman, who can not read or write; neither do they know anything about Jesus.

In California there are missionaries who have schools and churches for the Mexicans who are there. In a letter from one of these missionaries he tells about a church that had its meetings in a house. A little boy seven years old, likes to come to the Bible school to hear about the heavenly Father who loves him and watches over him. This little boy wanted to have a real church, but his people were poor, and he knew that it took a great deal of money to build a church. He knew that even a little boy could help, so he decided to earn some money himself. Perhaps he had to give his father all that he had earned in the orange grove, but he went down to the corner and shined shoes for some men who passed by. He made seven cents, which he joyfully carried to the missionary.

The missionary took the seven cents as a precious gift for Jesus. When he told the people about it they said, "We want to help too." At last there was money enough for the church, and all because a little boy gave seven cents.—*The Sunbeam.*

When the poet, Longfellow, wrote those lines insisting that things are not what they seem, he might have had Washington and Congress in mind. Or maybe in his day, legislative bodies weren't as susceptible to pressure by lobbyists and organized mind-readers as they are today.

EVANGELISM AND WORSHIP.

A Round-Table Conference at Bel Air, Maryland.

By Roy C. Helfenstein.

Fresh from the inspiration of their Lenten and Easter Programs and experiences, eager to give and eager to receive any contribution of thought that would help to discover and utilize the Educational Aspects of Evangelism and Worship, sixteen men representing the work of the Congregational-Christian Churches in North Carolina, Virginia, Deleware, the District of Columbia, Pennsylvania, New Jersey and the state of New York, met at Bel Air, Maryland, for an important Round-Table Conference, personally conducted by Dr. Frederick Fagley, under the auspices of the Commission on Evangelism and the Devotional Life.

If the Conference revealed how little one person's opinion counts in the face of a pronounced diversity of opinion, it also showed how valuable each persons opinion is in arriving at a common ground of appreciation and evaluation. Pooling the opinions and experiences of a group in this manner gives a concensus of opinion and judgment which is far superior to the best thought of any single individual of the group, and thus offers material of unique value.

The theme for consideration was, "The Educational Aspects of Evangelism and Worship." The objective of the Round-Table was:

"1. To discover in the present educational technique those principles which are of most worth in religion;

"2. What materials do pastors need in addition to what is already available for religious teaching?

"3. Define suggestions of practical helpfulness to pastors concerning the preparation of young people for the worship and work of the church; and

"4. What can the pastor do at the point where the formal religious education program ends on a group basis and becomes individual?"

Various questions arose in the discussions which naturally every pastor has to face—such questions as:

1. Should there be a minimum age limit at which time children would be permitted to unite with the church?

2. Or should the personal equation of the boy or girl—their background, their home-life, their religious tendencies, their mental and spiritual appreciations and alertness, their dependableness, etc., be the determining factor as to whether or not they should be granted the privilege of uniting with the church?

3. Should the catechism be ruled out as a method in religious education? Or should the values of the catechism be conserved with the use of a modern content in the questions and answers?

4. Should membership in our churches be based upon Infant Baptism or only on personal decision?

5. What is the best plan for conducting "A Pastor's Class," and is "The Pastor's Class" the best method of preparing boys and girls for church membership, and also what should we expect to happen in "The Pastor's Class" as regards to "religious experience and religious decisions?"

6. Where should the program of religious education really begin—with the boys and girls of the church school or with their fathers and mothers—especially their mothers who, by virtue of their relationship to the child can do more for the religious nurture of the boy or girl than can the entire church school and the pastor included? And on the other hand, if the mothers fail to accept their religious responsibility toward their children, they can, by their mere religious indifference easily undo whatever the church school may try to do.

7. Should there be a minimum requirement of Bible knowledge before boys and girls are received into the fellowship of the church?

8. Should personal religious experience and personal religious living be a requirement of those engaged in religious teaching?

9. Should religious education be considered a substitute for evangelism?

10. How can a proper appreciation of the significance of the privilege of uniting with the church be created in the thoughts of boys and girls and young people?

Space will not permit recording the findings, but secretaries were appointed to perform the task of marshalling together the most important responses made to the many questions arising, and their findings will be very likely be given general circulation in a pamphlet.

Three or four conclusions may fittingly receive brief mention here:

1. It was the concensus of opinion that the question of age limit had been overemphasized by many churches which had a hard-and-fast rule that boys and girls must have reached a certain age—12-14 or 16 before they could unite with the church. Some children by reason of their background, their home-life, their natural tendencies, their religious interests, etc., are more qualified for membership in the church at seven years of age than are some other children at the same age.

2. Regarding the use of a catechism, though some of the group were strongly opposed to this "antiquated" method of religious instruction, others of the group, though believing strongly in the modern educational technique, felt that the church might well consider the fact that the old catechisms, regardless of their theological impossibilities, did result in giving the boys and girls certain definite religious knowledge which is so desirable for everyone to have. Many men and women who have been and are spiritual heroes and heroines received their early religious knowledge from a catechism. There is this to be said for the use of the catechism—the quality of Christian lives they helped to produce has not been surpassed, as yet, by the use of any other method. And would it not be possible to have a catechism which would be modern in content and character so as to give boys and girls some definite religious knowledge in concise statement, and not leave their religious knowledge in such a religious state?

3. Religious education should not be considered as a substitute for evangelism, but as the most valuable aid to evangelism. Any religious education which is not evangelistic in spirit

(Continued on page 15.)

OUR PRAYER.

By Rev. Everett Lesher.

O Thou loving Shepherd, who never leavest us, who will not suffer us to be cast down nor forsaken, look upon us as a family united in our need of Thee. For one another and our absent friends we would pray.

In infinite pity restore those who have wandered into a far-country of malicious values. Grant them the moral dignity and the spiritual liberty of the pure in heart who see God.

Lift up the light of Thy Countenance upon all who are careworn and weary, on all whose path seems to be perpetually upgrade, on the poor and the rich, on the careless and the drifting with their wasted purposes, on the old and the young.

Watch over all who are struggling against temptations, whose hearts are filled with deep sorrow ,and whose minds are baffled by perplexity. O merciful Father, our Refuge and our Strength, teach them that their extermity is Thy opportunity, their need Thy door. May they learn through prayer that prophetic patience which bears all gladly, suffers all hopefully, and waits in quietness for the return of the light

Through the years of our lives Thou hast cared for us and upheld us, O God. Do Thou uphold us as we cross the threshold of a new week. May the benediction of Thy Presence rest upon the child in his play, the father in his business, and the mother in all the varied activites of household management. In the name of Jesus we voice our common prayer. Amen.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

VALLEY VIRGINIA YOUTH FELLOWSHIP.

The Youth Fellowship of the Valley Virginia Central Congregational-Christian Conference held its annual meeting on Wednesday, August 4th, in connection with the Annual Conference. Many of the churches were represented by large delegations and much interest was shown.

The business meeting was held in the afternoon. At that time the following officers were elected: President, Minnie Dofflemyre, Elkton, secretary, Irene Hensley, Elkton; vice-president, Dana Nelson, Winchester; assistant secretary, Amy Louderback, Shenandoah. Superintendents: social action, Helen Showalter, Harrisonburg; leadership training, Ruth Strickler, Elkton; devotional life, Alfred Dofflemyre, Elkton; publications and reporter, Goldia Dofflemyre, Elkton; missions, Anna Lou Showalter, Harrisonburg. Pastor Counsellors: W. J. Andes, Harrisonburg; R. A. Whitten, Winchester. Lay Counselors: E. W. Cather, Winchester; R. R. Hosaflook, Linville.

At this business session Miss Irene Cotten, Superintendent of Missions of the Southeast Pilgrim Fellowship, presented in a very interesting way the cause of Missions to the Valley young people and distributed literature to the different key-workers.

Plans for the ensuing year were discussed and visiting leaders were presented and welcomed. These were Mrs. W. B. Williams of Newport News, and Rev. F. C. Lester of Norfolk. Both are Southeast Pilgrim Fellowship Counselors and had parts on the evening program.

The business session and evening program were presided over by the retiring president, Thelma Morris. The latter opened with a very impressive vesper which was in charge of District A, with Hazel Davis, the district president, leading. After a short get-acquainted period, a quartet from the Eastern Virginia Pilgrim Fellowship rendered a very enjoyable number. After the president made a few remarks concerning the Elon Leadership Training School, Rev. F. C. Lester spoke to this large conference congregation, using as his subject, "Planning for Our Young People Within Our Local Church." He strongly recommended that definite plans be made to meet the needs of the young people in each church. As a climax to the service Miss Cotten conducted a very inspiring and challenging installation service.

For a few minutes before going home the group thought of less serious things at a watermelon social or informal "get together." Mrs. Williams led the games which the group enjoyed thoroughly.

The program had many high lights and showed that the youth of the Valley are organizing for some real work. THELMA MORRIS.

FORMATION OF GEORGIA PILGRIM FELLOWSHIP.

One of the most vital things done at the recent North and Middle Georgia Young People's Conference was the formation of the Georgia Pilgrim Fellowship.

The following officers were elected to guide the group for the first year: President, Charles Dunaphant, Atlanta; Vice-Presidents, Bobby Stephens of North Georgia, Howard McEachy of Middle Georgia, Emma Moore of South Georgia; Secretary, Constance VanNostrand; Treasurer, Lowell Smoot; College Representative, Collins Seymore; National Representatives, Dorothea Percy and Mozelle Cole.

It is interesting to note that the three vice-presidents are each president of the Christian Life Conference in their own association.

These officers were installed in a closing candle-light service which was very impressive and beautiful.

We wish a great deal of success—and by success we mean the formation of a consecrated, working group—to the newest Pilgrim Fellowship organization in the Southeast.

YOUNG PEOPLE'S SOCIETY.

During the Vacation Bible School, which was conducted from the 2nd to the 8th of August at Ambrose Christian Church by Miss Dorothea Percy and Mr. B. F. Eddleman of Demorest, Georgia, a young people's society was organized. Officers were elected as follows: President, Miss Carolyn Moore; Vice-President, Mr. Harold Ragsdale; Secretary and Treasurer, Miss Melba Vickers. Advisors and Committees were appointed as follows: Advisor, Mrs. J. M. Dees; Program Committee, Miss Jeannette Royal, Miss Nellie Ragsdale, and Mr. Billie Dees; Social Committee, Mr. Howell Dees, Miss Vannie I. Lane, and Miss Bernice Durden; Decoration Committee, Miss Emma Moore, Miss Elizabeth Durden, and Miss Ozalee Bates. Thursday night was set for the regular meeting.

STANDING UP FOR THE RIGHTS OF OTHERS.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 29, 1937.

SCRIPTURE: Gen. 37:21, 22; 44:18-34.

Daily Readings—

Mon. "The Right to Work."—Eph. 4:28.
Tues. "The Right to Rest."—Exod. 20:10.
Wed. "The Right to Speak."—Acts 5:29.
Thurs. "The Right to Choose Our Religion."—Josh. 24:15.
Fri. "The Right to Think."—Phil. 4:8.
Sat. "The Right to Use Our Gifts."—Rom. 12:4-8.

We live in a world that is filled with a lot of selfishness in lives and hearts of individuals. The motive of life should not be to promote our own interests alone. The rights of others should always be respected and given their due consideration. "No man can live unto himself," and since he cannot, he should seek to develop a spirit of association which is Christian in purpose as well as practice.

Is it Christian to be friendly and love only those who are friendly and love us? Jesus said, "Sinners do this." Look about you for some unprivileged or unfortunate person who needs your help. You will be serving the Christ to help such a person enjoy a better life. The story of the "Good Samaritan" teaches that we should assist even the foreign born and live brotherly with them, even though they are out of our race. God loves them, and why should we hate them?

To Think About—

1. Are we helping to bear the burden of others when we associate only with select friends?
2. What are some of the common rights of mankind? Do we realize these rights in the lives of men?
3. To what extent have they been denied to underprivileged groups in our own land?
4. What can we do to help all people realize these rights in their lives?
5. Are we as zealous for the rights of others as we are our own?

Suggested Hymns—

"O Master, Let Me Walk With Thee."
"Help Somebody Today."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

THE PLACE OF RELIGION IN A NATION'S LIFE.

Lesson VII—August 22, 1937.

Golden Text: *Blessed is the nation whose God is the Lord.*—Ps. 33:12.

Lesson: Exodus 25:1-25; 29:43-46; 29:1-38.

Since last Sunday's lesson many detailed rules have been given for regulating the social and civic life of the Hebrew people. Today's lesson deals with the making of the "ark of the covenant," with the building of the tabernacle, and with the consecration of the priests and the tabernacle itself. Too much material is included to do anything more than to touch the high spots.

Giving Willingly.

"Speak unto the children of Israel that they take for me an offering; of every man whose heart maketh him willing ye shall take my offering." God does not want the offering that is given grudgingly or of necessity. But he does the cheerful giver. But how can a man refuse to give at least something, when he calls to mind the goodness and the grace of God to him! There is all too little giving on the part of Christians. And much of what is given is not acceptable to God because it is not given willingly.

It might be noted in passing that all of the gifts did not have the same material value—there were to be gifts ranging all the way in scale of values from gold and silver and precious stones to mere oil for the lights. Gifts to God are not measured by material value. God looketh on the heart. He hath regard for the spirit in which it is given, not the amount.

A Sanctuary.

"And let them make me a sanctuary that I may dwell among them." To be sure God dwelleth not in temples made with man's hands. But it has pleased God to make himself known in places built for him and dedicated to him. There is value in places of worship in towns and cities and country-side—they are visible evidences of God's invisible presence in the life of the community, they are the places devoted primarily to the high office of keeping alive in the hearts of men true worship. Men can worship God anywhere, but it is usually the case that those who do not worship him in "His House" do not worship him anywhere.

According to the Pattern Shown Thee in the Mount.

"Let them make it according to all that I show thee . . . according to the pattern which I shewed thee in the mount." God has given us the ideal for personal righteousness in Jesus. God has given us the ideal for social righteousness in the Kingdom of God teachings of Jesus Christ. Our personal lives are to be built after the pattern of Christ, and our social order is to be built after the pattern of Christ's teachings about the Kingdom.

Justice and Mercy.

In his instructions to Moses about the tabernacle and its furnishings, God begins at the heart of things—with the ark of the Covenant. That ark was to be placed in the Holy of Hollies and was a symbol at once of both the justice and the mercy of God. In the ark which was covered within and without were the tables of stone or the law, representing the revealed will of God. God is a God who demands obedience to His righteous will. That stands at the center of religion. But over the ark there was the mercy seat"; and even as the cherubim covered the ark with their outstretched wings, so does God look down upon his children with mercy and love. The law came by Moses, but grace and truth came by Jesus Christ, said John in his gospel.

All the other furnishings of the tabernacle had a significance, the shewbread a symbol both of one's offering to God and a symbol of Him Who is the Bread of Life; the candlestick symbol of the Light that lighteth every man that cometh into the world; the laver with water symbolic both of the need for cleansing as we come before God, and of God's willingness and power to cleanse; the altar of insense symbolic of the offering up of prayer and the giving of self in worship and service. It is all very beautiful and symbolic, and deserving of more time and space than can be given to it in these Notes or on Sunday morning in one lesson period.

God With Us.

"I will dwell among the children of Israel, and will be their God . . . I am Jehovah their God." God is not some being dwelling remote or apart from men; God dwells among and in His people. The angel in announcing the coming of Jesus said that He should be called Emmanuel, which being interpreted, is "God with us." And He is a covenant keeping God. Jehovah was the God of the Hebrew people who as Jehovah had made a covenant with them. There shall not fail us one of His promises, if we keep His commandments and do His will.

Priests.

"Aaron and his sons will I sanctify, to minister to me in the priest's office." God has called and set apart men and women who are to be His ministers in holy things, men and women who can teach others about Him and help others to find Him and know Him. Priests have no authority of themselves. They are mediums through whom God makes known His will and His love. In a special sense priests are different. But in another sense all of us are priests unto God, at least in the sense that we have immediate and full access to God through Christ who is our High Priest.

The Glory of God in the House of God.

"And the glory of God filled the tabernacle." When the people had done as God had commanded them, His glory filled the tabernacle. When men and women prepare their hearts to seek God, whether in private or in public, He comes with glory and with grace, and their hearts are warmed within them.

It is for every minister to seek to make his services of worship a means whereby God can reveal His glory and fill not only the tabernacle but the hearts of the people. But the people have a part too. All too many worshippers are guilty in that they do not prepare their hearts to worship the Lord in spirit and in truth.

RELIGION IS FOR USE.

In his annual report, "Religion is *For Use*," Superintendent S. W. Keck, of South Dakota said: "Early in 1918 a New York editor was writing about the Allied Armies. He said, 'The Allied Armies are strategically competent but dynamically ineffective.' Would that statement apply as to the state' of the Church today? There is no shortage of church buildings, for they are found in abundance in every village and hamlet. There are more than enough ministers, for many are either without work or have other employment. Yes, we are strategically competent, but how often we have been dynamically ineffective in doing the work of the church!

"We face this threatening situation not because we have been silent concerning the church. God knows that if preaching could save the world it would have been saved long ago. Our trouble has been that we have talked about our religion but haven't

(Continued on page 14.)

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

PATIENCE.

"Jesus Christ, the same yesterday, today, and forever."—Heb. 13:8.

The daily newspapers bring us fresh amazing stories of the construction of the earth and of the mystery of the earth's glories. Astronomers tell us that it has taken aeons of time to evolve our universe and that there are evidences that it is not yet complete. They tell us that the beautiful stalagmites and stalactites in Carlsbad Cavern took millions of years to build. Botanists tell us that it has taken God over a thousand years to grow one Redwood tree in California. It took thousands of years of work with the human heart to prepare for the coming of Jesus Christ. What patience!

Let us not grow impatient with God, but do our best, however small and simple the way. Anything short of this is unworthy of uus.

Prayer—We thank Thee, our heavenly Father, that we live in a world of order and not blind force. Create within us an instinct of harmony with Thy great purpose and Thy infinite love. *Amen.*

TUESDAY.

THY HOUSE TO THEM.

"What have they seen in Thy house?"—II Kings 20:15.

There has never been found a substitute for a happy home. It is also a fact that a healthy, happy home is Christian. He who rules God out of the home weakens the ties than bind and destroy it's alluring charms. This is the law of life.

Thy home is surrounded by many other homes and thy life with many friends. Thou doest owe to these a home where mutual affections abide. Lives of kindly words, thoughtful deeds and everyday living about which choice memories cluster.

The resources of God are at your command.

Prayer—Our Father we cannot build with Thee. Help us each day in our home. In Christ's name we ask it. *Amen.*

WEDNESDAY.

HOW FAR HAVE WE COME?

"That ye may be filled unto all the fulness of God."—Eph 3:19.

Life presents an aspect of ambitions many of which are never realized. Not the least of these ambitions is the ambition of spiritual atonement and we look at this often in about the same light that we look at our other ambitions. We see the beginnings, but the development of it has failed or perhaps we have been rather easily satisfied.

"How far have we come?" If we really ask this question earnestly and sincerely, we can answer adequately by checking the things we are interested in. What is it that gives us supreme joy? What is our capacity for sacrifice? With what vision and aim is our pursuit? In his desire for fulness of experience, Paul said: "this one thing I do." His continual desire was for a full measure not only of God's spirit but of human capacity.

Prayer—Our Father, we thank Thee for the glorious possibilities of a Christian life. Forgive us for our lack of spiritual aspirations. Looking to Jesus, help us to press forward to the highest mark. *Amen.*

THURSDAY.

A YELLOW LEAF.

"The wages of sin is death, but the gift of God is eternal life.—Romans 6:23.

Lord Byron wrote:

My days are in the yellow leaf,
The flowers and fruits of love are gone;
The worm, the canker, and the grief,
Are mine alone!

Life indeed is made up of a great many colors, some good and some evil; joy and sorrow, hope and despair, life and death. But for the most part, we are the ones who determine which shall have the ascendency.

Prayer—O God, each day presents to us many responsibilities of Thy rich gifts. May we so choose that at last we may receive the crown of eternal life. *Amen.*

FRIDAY.

DOWN BUT NOT OUT.

"Create in me a clean heart, O God; and renew a right spirit within me."—Ps. 51:10.

David had made a tremendous mistake and disgraced himself. But the thing to be remembered is he did not let this mistake get him down nor did he let it prevent him from making good. In fact, it so awakened his manhood that the greatest work of his life was done after that.

We all make mistakes but all do not come back like that. "It is human indeed to fall, but it is divine to rise." And the divinest thing of life is that we can forget the past and come back. Let us try it.

Prayer—Merciful Father, we thank Thee that we can be forgiven. We thank Thee for the grace that reaches to the lowest depths. Lift us up to the greatest heights in Thy love. *Amen.*

SATURDAY.

SOBERING THOUGHTS.

"What is your life?" It is a vapor, that appeareth for a little time, then vanisheth away.—James 4:14.

It seems to be human to take ourselves seriously and sometimes we develop quite a bump of conceit. But every now and then something happens to flatten us out. Things that sober us and "keep our feet on the ground" are a needed ministry. We have no reason to be proud of this old earth on which we trod. It has been trodden by untold millions before us and will be trodden by innumerable hosts after us. However good we are, there are those who are better and millions to come that will be just as good.

Our little three score years and ten, after all, is only a puff of wind. We never get out of sight of the day of our birth. Yet, thanks be to God that this vapor of life is more eternal than the earth or sky.

The stars shall live for a million years,
A million years and a day;
But God and I will live and love,
When the stars have passed away.

Prayer—We thank Thee, O God, for Thy everlasting arms underneath us. Help us to lean on them and to so live that we may feel eternal life within us. *Amen.*

SUNDAY.

GOD IN LIFE.

"I have come that ye may have life and have it more abundantly.—Jh. 10:10.

"God in life" is certainly an arresting phrase. All Lot's children agree that Christian life is an essential quality of good living. Christian life is described to be qualities of love, joy, peace, patience, temperance, kindness, gentleness, self-control, courage, sacrifice, etc. These are the qualities of God as seen and vivified in the life of Jesus Christ. To take him in our life means to take these qualities in our life, and taking Jesus as the "author and finisher" of our faith, we experience a continual inspiration to live the "more abundant life."

Prayer—Dear Father, we hunger and thirst for the life abundant. Save us from little living. This we ask for Jesus' sake. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

DECORATIONS.

By REV. JOHN G. TRUITT, D. D.

"Let it not be that outward adorning . . . but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek, and quiet spirit, which is in the sight of God of great price."—I Peter 3:3-4.

Orientals have an eye to beauty. Especially do they love pretty apparel. Gorgeous colors, grace of drapery, richness of texture, and art of combination appeal to them. Jesus wore a seamless robe of matchless beauty, so pretty that it is frequently referred to by those who wrote the Gospels. The Apostle Peter is writing to many who loved adornment, and who relied much upon it. Taking that as a vantage point he talks to them about beauty of spirit within.

Let the beauty of Jesus be seen in me,
All His wonderful passion and purity;
O, Thou Spirit divine,
All my nature refine,
Till the beauty of Jesus is seen in me.

All of us like pretty clothes, or most of us at least. What beautiful colors and combinations one may see in a day's travel! What quiet, restful richness and refinement of apparel many have learned to wear; and then how sprightly and airy are the pretty clothes of others. Clothes without affect the mood within; and the spirit within affects the clothes we wear. Appropriate dress is a mark of good taste, and good breeding; and it is a joy and a pleasure to all. In dress spirit counts more than coin; cleanliness more than colors; and rightness more than richness. One does not have to spend a great deal to be well dressed, very inexpensive clothes well appreciated by the wearer and worn by one with true culture and character will pass par any where.

The portion from which this text is taken says: "Let it not be the outward adorning of plaiting the hair, and wearing of gold, or of putting on apparel." Now there are some who throw away their jewelry when they read that text, but they retain their clothes; some perhaps read it, and seeing that it says: 'Let it not be putting on of apparel' throw away their clothes, and keep their jewelry; and so on we may read the Scriptures and arrive through piece-meal procedure to perfect prudery, and silliness. Peter is not arguing against gold, but in favor of God within; he is not saying go without putting on apparel, but he is commanding the putting on of righteousness. Beauty without, yes; but beauty within at all cost!

Old Simon Peter's clothes might not have been much to look at, but his words are beautiful, indeed! Listen at them: "Let it be the hidden man of the heart." Let it be hidden beauty, almost a contradiction, but how effective. Hidden beauty! The art that conceals art! You have heard of the beautiful gate, the beautiful temple, the beautiful painting, the beautiful sunset; but Peter is saying the beautiful heart beats them all. Peter had seen, known, and loved Jesus! He would be able to speak about beauty within.

Look again at Peter's language: "That which is not corruptible." Clothes may wear out, but never the hidden beauty of the soul! Gold may be worn away, or it may not have been pure gold when it was bought for jewelry—it is corruptible—in other words, but is temporal. When I was pastor of the First Christian Church, Norfolk, Virginia, the church gave me a gold watch, and chain for a Christmas gift. Yesterday the chain wore completely into pieces, and the links are nearly all worn out. It was a lovely gold chain, too much gold, indeed to stand for fourteen years! The watch is still good and I prize it very much, but eventually it too will wear away, and be gone. The spirit that prompted the kindness can never die, and my appreciation of the generosity will live as long as memory lasts. It is 'not corruptible!'

Peter adds: "Even the ornament of a meek and quiet spirit." They are real decorations! "Meek as Moses" who measured the world with his mind, and laid the keel of the ship of law and order for all time to come! Do not think 'meek' means anything negative, and do not think 'quiet' means without life. Dr. John Urqhart Newman, teacher of New Testament Greek at my alma mater used to say we could learn the meaning of meek from the fact that Xenephon used it to compliment the charioteer on his most excellent horses when driving like fire, and with perfect obedience and control, he remarked to the driver, "Your horses, sir, are very meek this morning." Docile, obedient, swift to do the will of the master, 'not my will but thine be done,' that is the best meaning to the spirit of meekness.

How we need spirit today. Ears open to God. I love a horse. A good horse keeps his ears open to the rider, or driver. I have driven a favorite horse which when I gave the slightest cluck of a command he was away, and he sensed the speed desired, if he went beyond it a soft command pulled him down to it. Ready to do his master's will.

Peter had had some excitement! His words ring with a glory which thrills me as I think of his experiences! He says: Be beautiful, yes, but remember that beauty of spirit, beauty within is the thing. And what does God think of it? Peter says, "Which in the sight of God is of great price!" The wealth and beauty of this world is great. Its fertile soil, its great forest, and beautiful trees, its running streams, its mighty oceans, its internal wealth of minerals and oils, its arching skies, and glowing sun, and its myriads of stars at night, are all beyond measure! God made them and they are great. But the "ornament of a meek, and quiet spirit is in the sight of God of great price" and beyond them all!

Yes, let us seek beauty until the "beauty of Jesus is seen *in* us."

A RELIGION OF JOY, OF HOPE, OF VICTORY.

Where are the men who went everywhere preaching and turning the world upside down? What has become of those messengers who feared God so much that they could not fear man? Where is that expectancy of success that sent men on long, hard journeys in order that they might help bring in the kingdom?

It seems that we have lost much of the passion of those men "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." The old spontaneity is gone. The zeal that "eats up" a man or woman has departed. The heroic days of Christianity are no more with us. Men love ease, rather than the joys of a great enthusiasm in some holy cause.

Shall we ever live at such a poor dying rate when great tasks lie out ahead of us, when the needs of the world cry, "Come over and help us"? Christian men and women with a deep-seated passion born of love could bring in the kingdom of God with a speed that would surprise them.—*N. C. Christian Advocate.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The showers continue. The sojah bean, lespedeza and corn crops on the orphanage farm look good. We have the best prospect for a good crop that we have had in several years. Last year it was extremely dry in this community, and our crops were poor. So far this year the Lord has blessed us with abundant rain.

The orphanage has the finest tomato crop we have ever produced. We have already canned 500 gallons and expect to can 600 more gallons if nothing happens to our crop.

We canned 500 gallons of peaches and 300 gallons of beans. The bean beetles destroyed our second planting of beans and we did not get any.

I give you this information to let you know that we do all we can here to help in our own support. It takes a lot to feed nearly one hundred children. Most of them have good appetites. It takes money to buy clothing. This and a hundred other things are needed in running an institution of this kind.

Prices on things we buy this year are higher than last year; but I am sorry to say that the churches and Sunday schools have not increased their offerings. I believe that if our people could visit some of the business offices and see the splendid positions some of our boys and girls are holding, and realize that once they were entirely dependent on others, they would feel happy that they had had a hand in giving these young people a chance.

We would call your attention to the fact that we have nearly one hundred bright little fellows in our care here now who are looking to our church for a chance in life. Are you willing to invest in them. It will be a fine investment.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 19, 1937.

Amount brought forward		$9,273.84
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Mt. Zion	$ 1.39	
Ingram	3.00	
Durham	14.62	
Bethlehem	2.71	
Pleasant Ridge	2.00	
Long's Chapel	2.72	
		26.44
Eastern N. C. Conference:		
Mt. Auburn	$ 2.70	
Plymouth (July-Aug.) ..	6.20	
		8.90
Western N. C. Conference:		
Ether	$ 1.68	
Pleasant Ridge	5.85	
Ramseur	5.13	
Seagrove	1.50	
Hamlet, East	7.61	
Pleasant Cross	1.54	
		23.31
Eastern Va. Conference:		
Franklin	$ 5.00	
Berea, Nansemond	5.00	
Cypress Chapel	4.30	
Bethlehem	4.00	
		18.30
Va. Valley Conference:		
Leaksville (July-August)		4.18
Ga. & Ala. Conference:		
United		3.00
Special Offerings.		
Alamance County	$ 45.00	
Mr. May, support children	5.00	
Mr. May, support children	5.00	
Mrs. Dalton, supt. of child	12.50	
Alamance Co. Public Welfare	30.00	
Sunshine S. S. Class, Lee's Creek, Ohio	1.55	
C. M. Horner, on acct. ..	25.00	
		124.05
Total for week		$ 208.18
Grand total		9,482.02

RELIGION IS FOR USE.

(Continued from page 11.)

done very much about it. As a result it has grown up as a tender plant, and when the scorching heat of doubt and indifference came, it withered.

"The last few years we have heard much about the Council for Social Action. Personally, I am ashamed that it ever seemed necessary to organize the C. S. A. The only reason for doing it was because we had failed in giving definiteness and direction to our Christian faith. Now the C. S. A. is seeking to give emphasis and expression to a phase of our religion we had greatly neglected. Dr. Frank Crane once said: 'We have just as much religion as we use.' No amount of preaching and teaching is sufficient; for the circuit is not complete until we put into practice the convictions of our faith. The state of the church will always be determined by the religion we use."

—*Missionary Herald.*

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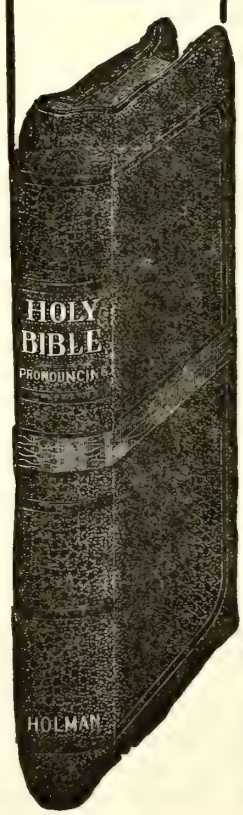

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UNTO the angel of the church of [a]Éph'ē-sŭs write; These things saith [b]he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
[a] Acts 19. 1;
[b] ch. 1. 16;
[c] Ps. 1. 6.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

LASSITER.

On July 3, 1933, God in His infinite wisdom, saw fit to remove from our midst one of our faithful members, Mrs, Lucy A. Lassiter. She was a loyal member of Damascus Christian Church despite the fact that for many years she had been an invalid. Mrs. Lassiter bore her afflictions patiently and without complaint.

We, the members of the Missionary Society of Damascus church, desire to express our devotion to her, our appreciation of her worthy life, and our grief at the loss sustained by her departure, therefore, be it resolved that;

1. We bow in humble submission to the will of our Heavenly Father, remembering that "He doeth all things well."

2. That in her death, Damascus church and the Missionary Society have lost a consecrated member and her home a loving and beloved mother.

3. That we extend to the bereaved family our deepest sympathy and may their memory of their sainted dead be a blessed inspiration.

4. That these resolutions be made a part of our minutes and a copy sent to "The Christian Sun" for publication.

Mrs. A. V. HOFLER,
Mrs. JOHN LASSITER,
Mrs. RAY PARKER,
Committee.

CHURCH AND RURAL WELFARE.

(Continued from page 7.)

more or less accessible, now only those living on the improved roads are able to be reached—at least this is true during the winter months).

The lack of respect of the Good Earth. "The earth is the Lord's and the fullness thereof." The church should teach the sacred stewardship of the soul.

Loss of Community Loyalties. (The transient and part-time laborers is the cause of this).

Corporation farming. (If this continues it will create a social revolution. It destroys the family-type farm, obliterates rural skills and traditions).

Increase of Productive Capacity. (This makes rural life less worthy. It creates class consciousness. We must strive to keep the farm families on the farm. One way would be to always praise its virtues to all).

Now let us think of some of the things that help rural welfare:

Community Center. (Where plays, movies, parties, group interests may have means of expression).

Community Libraries—Cooperatives. (Banks, stores, farming, etc.).

Farm ownership. Appreciation of farm values. (The public domain). A new philosophy of life. Finding new ways of unity for its social, economic, political, and religious life.

Evangelism is making the good news known and effective in the lives of folks. This is the task of the Church. Christian education is the same thing. All have the aim of making men like Christ. It is the business of the whole Church to preach the Gospel. If they cannot do it, then they must hire a pastor. The work must be done in order that the Kingdom may come. We should encourage each person, agency and institution, and practice to help men live more nobly.

ROY D. COULTER.

EVANGELISM AND WORSHIP.

(Continued from page 9.)

and in purpose is not true religious education. Likewise, any evangelism which is not educational is not true evangelism.

4. Uniting with the church should be looked up as a matriculation experience rather than as graduation. Church membership should be only for those who purpose to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ."

5. In all our work of religious education, whether in the church school proper or in the Pastor's Class, more use should be made of the new method used in general education—that of stimulating questions in the mind of the learner, rather than merely preparing him to answer the questions pronounced by another.

6. All who seek to lead childhood and youth into a conscious religious experience should ponder well the deductions of two great modern Educators—Principal L. P. Jacks, of Oxford, who declared that "It is a question if ever from the beginning of time anyone has ever reasoned his way into a religious experience;" also the statement of Dr. Glen Frank—"More people live their way into religious thinking, than think their way into religious living."—*In Advance.*

PAGE THE POLITICIAN.

(Continued from page 3.)

they are hungry, he has the selectmen send food. If they are sick, a doctor is called. If they get into trouble with law, he intercedes for them. And no sooner does a new family arrive than he is at their door.

Building up a political machine. Yes, I grant you. One so strong that no revolt has yet been able to shake it. A machine that has sent him year after year to the legislature and that has been the means of obtaining for one of the fattest jobs in the state. His bread and butter, yes. Being friends his stock in trade.

Being friends. And I think of our Master talking with the wicked Samaritan woman. Healing the lepers. Dining with Zaccheus. Not limiting his activity to the synagogue and his interest to the members of the Sanhedrin.

Surely if he were walking our streets today, he would know these people the politician knows. He would be welcome in their homes. He would aid them not only physically but spiritually. He would sympathize.

His church. Is our church that? We call it so. Yet, year after year goes by and these people go unheeded. Taverns increase by leaps and bounds. Children steal and get drunk.

We storm and decry conditions. A few of us go to church regularly. Our minister preaches splendid sermons on world peace and the necessity of better factory conditions. We have many church suppers. We send money to home and foreign missions. We sew and give plays.

But none of us knows, or seems to care to know, the people who are really in control of the destinies of our town.

Is it too much to suggest then, that we page the politician?

—*A. Laywoman, in Advance.*

Growing Old Gracefully

"Softly, O softly the years have swept by thee
Touching thee lightly with tenderest care—
Sorrow and death they have often brought nigh thee,
Yet they have left thee but beauty to wear.
Growing old gracefully
Gracefully fair.

"Far from the storms that are lashing the ocean,
Nearer each day to the pleasant Home-light,
Far from the waves that are big with commotion
Under full sail and the harbor in sight.
Growing old cheerfully
Loving and bright.

"Past all the winds that were adverse and chilling,
Past all the islands that wooed thee to rest
Past all the currents that lured thee unwilling,
Far from thy course to the land of the blest.
Growing old peacefully
Peaceful and blest.

"Never a feeling of envy or sorrow
When the bright faces of childhood are seen;
Never a year from the young wouldst thou borrow,
Thou dost remember what lieth between.
Growing old willingly
Thankful serene.

"Rich in experience that angels might covet,
Rich in faith that has grown with thy tears,
Rich in a love that grew from and above it,
Soothing thy sorrows and hushing thy tears.
Growing old wealthily
Loving and dear.

"Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve,
Many a face at thy kind word has brightened,
It is more blessed to give than receive.
Growing old happily
Ceasing to grieve.

"Eyes that grow dim to earth and its glory,
Have a sweet recompense youth cannot know,
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow.
Growing old gracefully
Purer than snow."

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

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VOLUME LXXXIX. RICHMOND, VA., THURSDAY, AUGUST 26, 1937. NUMBER 34.

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A Young Man's Prayer

God make me a man—
Give me the strength to stand for right
When other folks have left the fight.
Give me the courage of the man
Who knows that if he wills he can.
Teach me to see in every face
The good, the kind, and not the base.
Make me sincere in word and deed,
Blot out from me all sham and greed.
Help me to guard my troubled soul
By constant, active self-control.
Clean up my thoughts, my speech, my play,
And make me pure from day to day.
O make of me a man!

—*Harlan G. Metcalf.*

PERSONALS
News from the Churches

Rev. J. O. Atkinson, D. D., has spent some time recently at Virginia Beach.

Southern Union College, Wadley, Alabama, is happily anticipating the use of their new dormitory when the school opens in September.

If the label on your paper indicates that your subscription has expired, please send in your renewal, so the editor and the printer can be paid and the paper can continue to come to you.

Rev. Joe A. French, pastor of the Ocean View and Berea Churches, and his wife are spending their vacation visiting their people in Alabama and Tennessee. They are expected to be back in Norfolk and ready for work shortly.

Student Summer Service Workers are finishing up their summer work and retiring to their homes. Good reports are coming in from all of those who served in the Southern Convention. Further information concerning this work will be given at a later date.

The editor enjoyed a delightful vacation in the mountains of Virginia and the hills of North Carolina. It was his privilege to speak at the Valley Conference, in Antioch, Mt. Olivet (G), and in his own home church, Mt. Bethel. These churches all have a forward looking and fine group of young people.

In just a short time hundreds of young people will be going away to school. Our own people will receive a hearty welcome in our own colleges, and it is sincerely hoped that the children of the church will attend the colleges of the church so they may have the blessing which only the church can give.

Mr. Loring D. Chase, Summer Student Service Worker, has completed his work in Norfolk, and returned last Saturday to his home in East Northfield, Mass. The editor is very grateful to him for carrying the responsibilities of THE CHRISTIAN SUN this week and two weeks previously. Mr. Chase is to be congratulated on the fine work accomplished. The best wishes of THE SUN go with him as he enters Yale Divinity School in September.

Dr. and Mrs. Clarence A. Vincent have had six weeks' change on their farm at Henniker, N. H. Four of thei rchildren have spent a part or all of that period with them. Dr. Vincent preached for the twenty-sixth season the sermon at the meeting of the Friends of New Hampshire and for the fourth year read from his Nature Poems at the State Forestry and Bird Reserve Meeting. They return to Miami Shores and the young church there with strength and anticipation.

The many friends of Dr. L. E. Smith will learn with regret of his continued illness which has handicapped him during the past month and is forcing him, on the advice of his physician, to leave the college for a week or so to try and find relief from his suffering. Dr. Smith was afflicted, the latter part of July, with what he and his friends thought was a crick in his neck and would pass away after a few days. Rather than passing away, the affliction has spread and has handicapped the use of his arm as well as causing severe pain.

MISSIONARY OFFERINGS.

Inadvertently the financial report of the Orphanage got on the Missions page this week, and part of the papers were run that way before it was discovered. We reprint the report in its proper place on page 14, and also run the "Missionary Offerings" on this page.

WEEK ENDING AUGUST 21, 1937.

Sunday Schools.		
Mayland, Broadway, Va.	$	1.00
Rosemont, Norfolk, Va.		15.82
Wentworth, Raleigh, N. C. ..		14.36
Cary, N. C.		.75
Happy Home, Ruffin, N. C. .		3.25
Total	$	35.18
Individuals and Churches.		
Parks Cross Roads, Ramseur, N. C.	$	15.00
Specials.		
Bertie Johnson Class, Liberty Spring S. S. Whaleyville, Va.	$	3.00
Class No. 2, Rosemont S. S., Norfolk, Va.		12.50
Total	$	15.50
Total for Week	$	65.68
Previously acknowledged		17,522.18
Total since Sept. 1, 1936 ..	$	17,587.86

J. O. ATKINSON,
Mission Secretary.

NEW INSTRUCTORS AT ELON.

George Beecher, Stamford, Conn., has been added to the Science Department to take care of the increase in the number of students in that department. Dr. Beecher, who holds his Ph. D. Degree from Yale University, will also assist Dr. J. D. Messick in the Department of Education. President Smith says that it looks as if it will be necessary to employ another teacher in the English Department. For the last three years new professors have been added to take care of the increase in the student body which has grown from less than 250 in 1932, to over 500 at this time.

Miss Ilma Johnson of Akadelphia, Arkansas, has been added to the Department of Home Economics and will assist in the Department of Dramatics and Public Speaking. Miss Johnson holds her A. B. Degree in Home Economics from the University of Arkansas and M. S. Degree from Iowa State College.

Dr. Howard L. Gravett of Urbana, Illinois, will be added in the Department of Biology and Zoology. Dr. Gravett holds his A. B. Degree from James Milikin University and M. A. and Ph. D. Degrees from the University of Illinois.

Mr. W. W. Howell, who holds his A. B. Degree from Elon College and M. A. Degree from the University of North Carolina, will be added in the Department of Business Administration and Mathematics.

A NEGRO IN BRONZE.

A bronze bust of Dr. George Washington Carver, the negro wizard of agricultural chemistry, is to be presented Tuskegee Institute, Alabama. Dr. Carver is still alive and busily engaged in the tasks that have made him famous the world over.

Dr. Carver was born a slave and in childhood was traded for a horse. He massaged athletes to help pay for his schooling at the agricultural college at Ames, Iowa.

The *United Presbyterian* epitomizes his work with the peanut as follows:

"His experiment with the peanut from which he has extracted milk, chemical oils, rubber, paper, ink, and 200 other products, has not only brought him into great prominence in the chemical world, but has made him a public benefactor, by wonderfully increasing the value of this southern commodity. He has shown that peanut oil is of great value in infantile paralysis. He has turned all of his products with the secret of their production over to the medical fraternity without cost."—*N. C. Christian Advocate.*

THE BURDEN OF THE NON-CHURCH-GOING PEOPLE AND LAYMEN OF THE CHURCHES OF MOORE COUNTY.

Somewhat over two years ago a Ministers' Association was organized, and is known as the Ministers' Association of the sandhills. All ministers of the county, by virtue of residence in the county, became members of the Association.

One of the great objects of the Association was to find out the percentage of inhabitants in the county who attended neither church nor Sunday school. Consequently, a religious survey of the county was undertaken. Letters were sent to all ministers, and to all Sunday school superintendents, in the county, asking the ministers to report the number of people attending each church, and the superintendents to report the number of Sunday school scholars in the Sunday schools. The numbers were added, then the total subtracted from the white people residing in the country according to the United States census. The discovery revealed that some forty-five per cent of our people attend neither church nor Sunday school.

There the problem was presented: In a country that some people term a Christian country, and yet very nearly one-half of our people drifting into paganism—and that status of affairs religiously while there are strong self-supporting churches in our towns, and seemingly enough church organizations throughout the county, if they but functioned to take care of all the non-church-going multitude.

The survey exhibited some fifty-five churches in the county with twenty-five active pastors serving them. Some of the pastors served five churches; some served four; others served three; some served two; several pastors served but one. Should the burden of reaching the non-church-going folks be put upon the burden of the pastors? That would be the easiest path of least resistance —a way of side-stepping the responsibility on the part of the churches if it could be worked. But what would be the use of asking pastors now serving two to five churches to undertake more work while many of them have more work already than they can properly care for as ministers. The percentage of non-church-goers is as high in the towns where the churches are strongest as in the rural areas, and people left to heathenism within easy reach of those churches.

But we said let us begin at the circumference and work from the outlying points toward the center. Really, and in order to get at the matter systematically, and be able to put the work emphasis where there was the most urgent need, a more minute end detailed survey was suggested.

Meanwhile we were led to believe that if our splendid laymen should be shown the real situation religiously in some quarters they would respond and in the name of our blessed Christ tackle the jobs and under the leading of the Holy Spirit seek to take light into the dark corners.

We took the matter up with the American Sunday School Association, and asked if a man might be put to work in the county getting the facts in detail, and meanwhile rounding up the thus far neglected people into gatherings in school houses, or rural church houses and thus prepare the way for our laymen to meet and begin work with the people thus gotten together. The Sunday School Association replied that a man could be secured to do the work, but his salary would have to be paid, etc., travel expenses, and room with boarding. We had no money for him, much as we would like to have had him. While we were thinking of these difficulties, we learned that Duke University allows to each of a number of young men some four hundred dollars each year for doing the very kind of work we desired to have done. Through the kindly offices of the president of our Association and Dr. Ormond of Duke, a young man was secured to spend ten weeks with us in the rural survey work. He began work. At the end of each of two months he made oral reports to the Association, and said he found conditions that were simply staggering. He left, however, without giving a tabulated report of his findings, thus leaving us about where we were when we started. The plan was to have him tabulate all persons as to church affiliations, or none, make diagrams of their whereabouts, so that there could be a follow up. The object of our endeavor thus far was defeated in that the whole work will have to be done over again. While he was on the field he did some work in getting people together for week night meetings. Some of our ministers backed him up and conducted revival services, and a good work was thus begun, but the more stable work we sought to do lapsed because of our lacking the knowledge of the real conditions of the areas in which work was to be done. But by whom and how?

Our country is favored in having some very strong Men's Bible classes. There are two of them in Carthage; two others in Aberdeen; one in Pinehurst, and also one in Hemp. There are men enough in those classes to turn this whole country up-side-down religiously. We spoke to some of the men concerning the work incumbent upon the churches, and especially upon the men. They said they would like to do the work, but hated to break in. They didn't know conducting Sunday schools in farm houses, or in brush arbors, or in school houses could be done; the informality of the whole procedure staggered them.

The whole of the outreach of the representatives of the kingdom of God comes back upon the pastors of our churches. The model is suggested by Luke 10:1, 2, and 17; John 1:40-42, or John 4:7-15. It resolves itself into prayer that the members of our churches may be filled with the Holy Spirit, a pentecostal outpouring, an inner urge, that will take our men anywhere, and over all indispositions of theirs to do our Lord's will.

If our men cannot be motivated by a personal loyalty to a personal, crucified Redeemer and Saviour, the unchurched will be lost; so will the churches.

The seventy returned with joy bubbling over because they had learned, by practicing the laboratory method, that the teachings of their Lord, and ours, were true. If our men would but undertake personal work for Christ, and engage in leading others to Him, they, too, would learn of the vitalizing, victorious, indwelling Spirit of Christ, and theirs would be the joy to be got in no other way than by active work for Christ.

We would like to call attention to the work done, and being done, by two laymen Bible groups. One is the Vanguard Bible class of the First Presbyterian Church of Raleigh. Those men in their enthusiasm for Christ have swarmed several times, and have gotten together, by their urgency, more than one church child to the older Mother church. They enjoy religion not so much as living for Christ.

The second group of men is in Charlotte, and is known as the Laymen's Christian Evangelistic Association. Those men meet on Friday nights for supper in the Y. M. C. A., when reports are made by the teams that were sent out the previous Sabbath. Teams of two, or maybe three, are at that meeting arranged for the next coming Sabbath to go to any place where a hearing may be gotten to proclaim the blessed Gospel of our Christ. Some thousands of converts have been led to Christ through the testimonies and the prayers of those

(Continued on page 14.)

EDITORIAL STAFF

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E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

ANNIVERSARIES.

How annoying it is when the speedometer on your car breaks—not that it hinders your advance in the least, but somehow without that indicator of progress before you, the journey seems pointless and uninteresting. We've always felt sorry for people who through extreme touchiness refuse to recognize their birthdays. We know we're always surprised on the few birthdays we have had, to find that really we feel no older than we did the day before, but still there is a consciousness of progress in the serious business of growing up. The classic example of the thoughtless husband is he who forgets his own wedding anniversary. Anniversaries and memorial days of all sorts give us an urge to take stock of ourselves; to look back over the road traveled, and to look ahead and ponder over the possibilities which the future may hold. As we consider these things, we seek the strength to travel on—onward and upward.

In the observance of anniversaries and holidays there is the ever-present danger that we will forget, in the excitement of the event, the origin of the observance. We forget the simple humility of the first Thanksgiving in an orgy of gastronomic acrobatics; in our frenzy to buy gifts—and to receive gifts—at Christmas time, we forget the deep spiritual significance of that first Christmas in the Bethlehem stable.

Church anniversaries, like any other special observances are times when we should turn our eyes back and view our past achievements, noting and checking for future avoidance our past errors; they are times when we turn our eyes ahead to see where we are going; and times when we take a cold, objective view of ourselves as we are at the present, noting our strength and our weakness, determining to use our strength and to correct our weaknesses.

To the two churches that have so recently celebrated significant anniversaries, we extend our heartiest congratulations, and our best wishes for continued good work in the service of the Master.

AS THE NEWS COMES IN.

Each morning the mail brings a certain number of news items. The first week these came in from the various churches, we felt that we were being introduced to the workers in those churches. Letters came in from the Valley, from North Carolina, from the Piedmont, from the Tidewater section. The second week we were here, the letters came in again. We were introduced to some new people and renewed our acquaintance with those of the week before. It was like saying hello to the people in a church after preaching there for the second week. Brief notes come in from ministers whom we have met at Elon, from ministers with whom we have worked in previous summers. Now and again notes come in from other people whom we have actually met. That is a thrill. It was especially gratifying to receive from Albemarle, N. C., a booklet commemorating their twenty-fifth anniversary. We have spent considerable time working in the Albemarle Church during the past two summers, and to see the names of our old friends appearing in this booklet was almost as good as shaking hands with them.

AND THEN THE LEG GAVE WAY.

On the other side of the office there stands an unfortunate chair, bottom up, leaning against the wall. One leg, the left hind leg to be explicit, is broken off at the knee. It happened in this way: The other day the substitute editor was seated on this chair, and it was the most comfortable chair in the office, too. Now, the occupant of the chair was pondering the affairs of the world, and as he tried to think, the unusual effort caused him to balance the chair on this left hind leg. This chair was so built that when the weight of the person seated thereon was evenly distributed on all four legs, the chair was perfectly secure, no matter how plump the occupant. As we were saying, happily we teetered on the one left hind chair-leg, trying to think of a sermon illustration, when there was a crash—a decided let-down. And now, bottom-side-up, the chair stands on the other side of the room, leaning disconsolately against the wall. Only one-fourth of the total number of legs is broken, but the chair is useless save for the doubtful function of ornamentation, which it might be fulfilling now as it poises on its back there across the room.

But why all this? Committees were meant to bear burdens, and when a committee, be it in a church or elsewhere, becomes so tipped that the responsibility falls on one member of that committee, the one member may fail to stand up under the strain—he breaks, and the usefulness of the entire committee is ended, even as this little moral tale is now ended.

PUNCTUALITY.

Perhaps it's the continuous movie that has something to do with it, I don't know. You can come in when you like, see the end and then the beginning, and piece the two together. It bothers no one except those who have to stand as you push your way into a seat. The actors are merely images of light, quite insensitive to the audience.

Or maybe it's the radio. You can tune in on a program at any stage of its development, and no one is the wiser. You merely turn a dial or two, and the words or the music comes forth.

Or mybe people just never did like to be on time.

In an orchestra concert, there are three essential features; the music, the orchestra, (Turn to page 7.)

ROSEMONT CHRISTIAN CHURCH.

By Rev. J. F. Morgan.

[Delivered at the Thirty-fifth Anniversary of the organization of Rosemont Christian Church, on August 15, 1937.]

On a warm Sunday afternoon, on August 14, 1902, a number of earnest souls gathered in the little building in which they had been worshipping and holding Sunday school for some time. This building stood on the ground now covered by the present building. The meeting of which we now speak was for the purpose of organizing the Rosemont Christian Church. The minister in charge was the late Dr. J. P. Barrett, under whose leadership the church was effectively organized. The following persons composed the charter members of the church: Mrs. Mary F. Morrison, Mr. and Mrs. J. R. Morrison, Sr., Mr. T. O. Morrison, Mrs. Sallie Roane, Mrs. H. L. Bondurant, Mr. and Mrs. J. L. Gibson, Mr. and Mrs. B. F. Gibson, Mr. B. H. Gibson, Miss Maude McCloud, Mrs. J. B. Doughty, and Mrs. O. S. Mills. Mr. O. S. Mills, who was ill at the time of the organization and hence could not be present, became a member soon after, and should be recognized as a charter member, making a total of fifteen charter members.

During the process of the organization, J. R. Morrison, Sr., O. S. Mills, and B. H. Gibson, were elected the first trustees of the church.

The church has had three buildings, the first being erected by interested persons in the community about 1900, or some two years before the organization of the church. The second was built the latter part of the year 1915, and was opened for services of worship in January, 1916. The first and second buildings were put together and used as one building for some fifteen years.

At the dedication services of this second building, held on June 22, 1919, the then pastor, Rev. G. O. Lankford, spoke in part as follows: "With the building of communities and the coming together of groups of families in neighborhood life, a rises the need for new enterprises for the public good, chief among which is the church of Christ. Not many years ago the sections of land about us were devoted almost entirely to agricultural activities, but natural conditions were such as to determine that these fields should be no longer laid off by the plowman's measure, but by the surveyor's line and compass, and that industry must take the place of agriculture. So this community came into being, and with the birth of the community was born the religious needs and possibilities thereof.

"It was out of this need and responsibility that this church came to be. The land on which the church now stands was given by Mr. John L. Gibson, now of sainted memory.

"The history of the churches has often been a history of struggle. This church has been no exception in that case. Periods of sunshine and shadow have come and gone. At times failure has seemed almost inevitable, but out of the clouds the sun would shine again, and out of these alternating experiences has come at last a day of growth and progress. A spirit of earnestness, enthusiasm and optimism at present so pervades the membership that a still larger and better day in the future in the Master's service is assured.

"After some years of toil and sacrifice mingled with a measure of faith and prayer, it now gives us pleasure to present this building, with its furniture and fixtures, unto Him, who is the author of every good gift, to be dedicated in the honor of His name, and to the cause of truth and righteousness in the earth."

Thus we have the picture of that dedication of the second building of Rosemont, from the pen of perhaps her most beloved pastor, spoken on June 22, 1919, some eighteen years ago.

Our church has been served by the following pastors: Revs. J. W. Harrell, J. W. Barrett, W. D. Harward, C. C. Ryan, McDaniel Howsare, D. A. Keys, W. H. Denison, G. O. Lankford, W. C. Hook, B. F. Black, and the present pastor, J. F. Morgan, who became pastor September 1, 1925.

After our present pastor had been on the field for more than a year he began suggesting the need of a better church plant in order to meet the needs of the growing congregation. After a friendly and most helpful discussion of the subject of a new church in our regular quarterly conference, held June 29, 1927, Mr. O. F. Smith arose to his feet and declared that he would be chairman of a "New Church Fund" Committee, whose duty it would be to raise $15,000.00 with which to begin a new church before we started building. The suggestion met with the approval of the conference and a motion prevailed electing Mr. Smith chairman of the committee. The other members of the committee chosen were H. L. Bondurant, A. L. Guynn, D. A. Dennis, and R. W. Bondurant.

On July 10, 1927, this New Church Fund Committee offered the following resolution: "That we give to the New Church Fund as the Lord prospers us, for three years, and that at the end of that time, if we do not have the $15,000.00, the money be returned to the donors." A large number of the members of the church and Sunday school came forward and signed that resolution in a great consecration service on that warm July Sunday morning. We think of that service as one of the most helpful ever held in the Rosemont Church.

This New Church Fund grew slowly, but steadily, for about two and one half years. At the annual business meeting of the church held in October, 1929, we discussed plans for putting new life into the raising of our New Church Fund. In this meeting one of our members challenged the church by stating that if the members would raise half of the $15,000.00, he and his wife would give the rest. This greatly inspired the church. The challenge was accepted. The New Church Fund Committee was enlarged, and Mrs. O. S. Mills was made the new chairman.

Under the leadership of this new committee, a campaign of special services was put on February 2 to 6, 1930, in the interest of the building fund, at which J. M. Darden, Rev. F. C. Lester, Dr. L. E. Smith, Dr. H. S. Hardcastle, L. C. Ferebee, M. D., and Dr. Charles E. Shelton, were the speakers.

At the close of his message on Sunday morning, February 2, 1930, J. M. Darden inspired the children by offering to give them all the peanuts

(Continued on page 9.)

OUR PRAYER.

By Rev. Everett Lesher.

Father and Friend: In the glory of this Sabbath morn we would turn away from the transient and uncertain values of earth and rise above the confusion and contradictions of life. So hush our hearts that we may hear within the song of eternal harmonies. Walk through the corridors of our minds and raise up thoughts and desires which Thou dost ever delight to satisfy. Breathe through our souls Thy coolness and Thy balm. Take us, unworthy and ashamed, and make our lives centers of Divine loveliness.

We were made for Thee. Thou art our life Thine is the comfort which lifts sighing and sorrowing from us. Thine is the love which restores the penitent. Thine is the truth that makes us free. Thine is the beauty that enchants us.

O Lord, without Thee we are nothing. Without Thee we could not live one short hour. Thou art our all, the beginning and the end. So do we beseech Thee, who hast made us for Thyself and for Thy fulfillment, to make plain to us that life shall ever be empty except Thou be the breath of our souls, Thy truth our light, Thy presence our joy. Amen.

CONTRIBUTIONS

SUFFOLK LETTER.

Massanetta Springs Bible Conference is in session this week. For the tenth consecutive year the writer has been granted a vacation to attend this conference. Mrs. Johnson has shared in this privilege and opportunity. The churches of our charge have been very gracious in giving this time for rest and study.

Revs. E. T. Cotten of Cincinnati, Ohio; E. T. Hyde of Sanford, N. C.; C. E. Newman of Virgilina, Va.; J. F. Morgan of Rosemont, Va., and O. D. Poythress of South Norfolk, Va., of the Congregational and Christian Churches are also attending this year. At the hotel and in the conference, the fellowship of this group has been very cordial and happy.

Brother Hyde is the only single man in the group. He has the sympathy of the others for he is lonely; but he is humbly awaiting the time when he will be as happy and contented as a married preacher can be. Cotten is so cheerful and youthful that the young people wonder if he is married or single. He speaks of his wife and daughter so often there can be little doubt as to his position in life. Brother Newman is dignified and thoughtful. He is perfectly at ease in a Presbyterian Assembly. In some way the management discovered that Morgan is a good song leader. In the absence of the official music director, Dr. W. E. Hudson called on him to conduct the worship at the opening session of the conference. The fine tenor voice of Poythress was discovered in this service; and last night a program of "Spirituals" was rendered by the "Morgan Quartet" in the "Hotel Lobby." This quartet is composed of Morgan, Poythress, the writer—with Mrs. Johnson as accompanist.

Well, the program was unique to say the least of it. Poythress was the leading star, and his solo, "The Last Round Up," provoked enthusiastic applause. A number of ladies (grey haired) gathered around him after the "concert" and requested him to autograph their note books. He deferred this till tomorrow, either to give him time to improve his handwriting, or to go home before the appointed time arrives.

The Bible Conference has a good program for ministers. The central theme for the week was "The Modern World and the Church." It is conceded that the church faces a great task. It is fighting for its own life. It is being awakened out of a long sleep of indifference and self-satisfaction. When persecution comes the church prospers. That experience has come for the church in a large part of the world. If the church can recover its spiritual experience by faithful prayer and sincere consecration, the glory of the Lord will again be revealed, and the hungry hearts will cry out for the bread of life.

May the church in America fall upon its knees and recover its former power and appeal to the unsaved.

I. W. Johnson.

ELON COLLEGE BEGINS ANOTHER YEAR.

The nineteen thirty-seven - thirty-eight session of Elon College will begin September at eight o'clock with a faculty meeting. At this meeting, new members of the faculty will be introduced. The curriculum for the year and other details will be considered.

Freshmen will arrive on Tuesday, September 7. A special program of orientation for the remainder of the week has been planned. Upperclassmen will arrive Wednesday. Assignments will be made Thursday and classes will be organized Friday. The orientation program will close Sunday with the eleven o'clock service of worship in the auditorium. This service will also mark the beginning of our church activities. This is the occasion when the community, the faculty, and the college students come together in their first worship service for the year. This is always a great occasion. The writer will be the speaker. The church services at Elon College are always an inspiration and a great benefit spiritually to the ones who attend.

From all indications this will be the greatest opening that Elon College has ever had from the standpoint of students. To date we have on file in the Registrar's office approximately 450 definite applications. These are all regular college students without any specials. I have just had a conference with Mr. Colclough, our Field Secretary, and he reports that the indications are that our enrollment will reach the 500 mark shortly after the opening; that is, if we can provide rooming facilities. It has been the custom and the rule of the institution not to permit students to room and board in the community. We are compelled to limit our enrollment or increase our faculty. We we are compelled to do the former until financial conditions improve. We have increased our rooming facilities materilly. We can accommodate about 350 boarding students. Our day-student enrollment regularly stands at 150 to 160. This will give us a total enrollment of 500, which is all that we can accommodate with our present teaching force and rooming facilities. This is most encouraging indeed.

There is one disappointing feature about our student body. We have far too few students from our own church. Patronage from the church is increasing but not as rapidly as it should. We are endeavoring to improve the college consistently and continuously, hoping that eventually it will be of sufficient importance to attract the attention of our own people. The college is here. It is ours. We have built it. It is exactly what we have made it, and we solicit and urge constructive criticism.

Morally, religiously and scholastically we have an excellent institution. The atmosphere of the school and the spirit of the campus are of the very best. The fruits of Elon College will go out to bless the church and the nation. We covet the sympathy, help and cooperation of our entire church.

You are invited to our opening exercises, September 7 to September 12, 1937.

L. E. Smith.

CHUNKS OF TRUTH.

What role do you suppose the gossip will play in eternity?

There are some people who try to carry water on both shoulders.

The best cure for all our troubles—is the Truest Cure. Trust in God!

Ingratitude is one of the meanest sins in the human family.

People do not think much about the crown hereafter—it is the crown here they are after.

God never undertook a failure. If it was a failure, it was because of some human indiscretion.

The punishment planned for others by their foes usually recoils upon their own heads. Hayman was hanged on the gallows he had erected for Mordecai.

There is only a film that separates us from the spirit world. And yet we are so stupid that we cannot understand that a vast army for the right are ever at our side.

—E. S. Fooks, in M. P.-Recorder.

PUNCTUALITY.

(Continued from page 4.)

and the audience. Both the orchestra and the audience are necessary that there be the communion with the infinite which the composer intended. The orchestra generally begins and ends together. The audience straggles in and out throughout the concert. One famous conductor of a great symphony orchestra decided to teach his audience a lesson. At the scheduled time, only a few musicians were in their places tuning up. Afterwards, more straggled in, and they began to play the program. By the time half an hour or so had passed, every player was there, although as each player came he was not too careful about disturbing the others. Half way through the last number, a trumpeter put his instrument in its case, slammed it shut, and walked off. One after another the rest followed, until only a few miscellaneous instruments were emitting the last struggling notes. The audience, of course, was furious, but the next concert the people were in their seats on time.

For a minister to take so drastic a step as to order the choir to wander in over a period of half an hour, for the minister himself to come in ten or fifteen minutes late, and then to turn around and whisper to the soprano soloist sitting behind him, for many in the choir to hold their music in their hands but not to sing, such would be a sacrilege; but is there ever a time when the members of the congregation behave no better? Worship is not an entertainment, not a show by the minister and the choir; worship is a venture into the eternal in which every member of the congregation must take his part.

L. D. C.

HARMONY AND PROGRESS.

Necessity, as we all know, is the mother of invention. For example, when our forbears decided they needed to get places a little easier and a little faster, they invented the wheel.

Politicians in that respect are just like other people. When they need to promote their personal progress they look for a wheel—or, as some would put it, for a crutch. It is only natural therefore, that they should try to build up straw men upon whom they seek to lay the blame for their own failings and shortcomings.

As probably was to have been expected, politicians lately have found an excellent straw man, variously described as the "haves" and the "vested interests" and so on ad infinitum. The straw man is blamed for the depression, for the present continued unemployment, for governmental deficits, for droughts, for peace and for wars.

Unfortunate part about all this is that the straw men do not have a habit of talking back for themselves. They are too inclined to concentrate on their own jobs and let the politicians have their say and get by with it. But we who stand on the sidelines and watch can see things that neither the critics nor the criticized can see.

For instance, why does the United States now have the highest living standard in the world? Why do American factory workers ride to their jobs in automobiles while those of other nations trudge through the dust? Why are there more radios, more automobiles, more telephones, more bathtubs, more of all the necessities and luxuries of life in the United States than in any other nation in the world? Did politicians create those things? The answer is obvious.

We know, too, that a lot of people fighting among themselves cannot progress. The old saying "United We Stand, Divided We Fall," is just as true as it ever was. So-called "class hatreds" are destructive.

Isn't is about time we buried a lot of these hatches and blame-placers and establish a rule of reason and logic rather than hatred and emotion?

—*Exchange.*

A woman took her little one in her arms to hear a famous preacher. The loud voice on the platform awoke the child and made it cry, and its mother got up and was leaving the church when the minister stopped her by saying, "My good woman, don't go away; the baby does not disturb me." "It isn't for that I leave," she replied with innocent sarcasm, "It's you disturb the baby."—*Exchange.*

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph′ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
[a] Acts 19. 1.
[b] ch. 1. 16.
[c] Pa. 1. 6.

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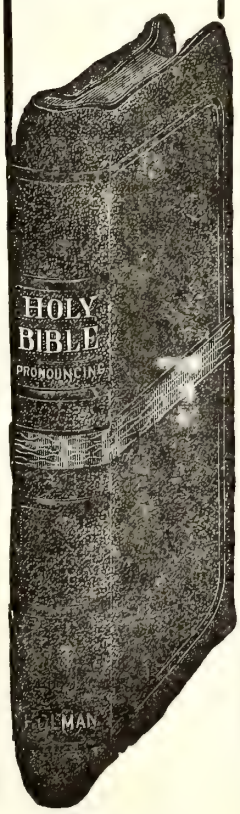

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

DR. RAWLINSON KILLED.

All of us who met and heard Dr. Frank J. Rawlinson, missionary on furlough from China, in many of our churches and homes, in Virginia and the Carolinas, the past year, read with deepest sorrow of his tragic death in Shanghai, as reported in the Associated Press of August 16th. Added irony to the tragedy is given in the fact that it was a bomb dropped from a Chinese airplane, either by accident or aimed at invading and hostile Japanese soldiers, that caused the sudden and unexpected death of this good man and long time friend to the Chinese. For to many of them he had carried the Gospel of the Prince of Peace, whose ambassador he was. Dr. Rawlinson was a man, a real Christian, of pleasing and affable manner and disposition, and held in highest respect by our Foreign Mission Board. He was really one of us to all who heard him in sermon or public address, or entertained him in their homes.

Mrs. Atkinson's verdict at the time was that she had not had a guest in our home in a long time that she enjoyed quite so much as she did Dr. Rawlinson.

Dr. Rawlinson knew China and he knew America, and one of the constant surprises he had in visiting our churches was that we in Carolina and Virginia, like those of the churches elsewhere he visited in the United States, seemed so indifferent and unconcerned about our Christianity and our church membership. His observation was that at our well-attended services there was an average of one-fourth of the church membership present. He had hoped and expected to see a better average than this here in the South, but found we were about living up to the average in other parts of the United States.

In one church, especially, the pastor was gratified at the large congregation present at the 11 a. m. Sunday service to hear him. The observant Doctor counted and found nearly 300 present, and then asking the pastor what his church membership was, found that it was practically four times the number present, even at this "well attended service."

It was quite different in China, said Dr. Rawlinson. The Chinese Christians take their church membership more seriously and practically all members of a church can be counted on to be present at a regular preaching or worship service.

Dr. Rawlinson was the distinguished editor of the *Chinese Recorder*, a monthly magazine of considerable proportions, carrying church and general news to thousands of Chinese homes. This writer subscribed for this magazine and has found it a publication of real interest, with editorials and other matter of religious significance both to Chinese and American Christians.

Dr. Rawlinson was eager to be back in China and with the churches and peoples there that he had learned to love even as those of his native land. He was quite zealous and enthusiastic over the progress of Christian missions in Shanghai and other sections of the great empire in which he had preached the Gospel of Jesus Christ, the one and all sufficient Saviour.

In the untimely and tragic death of this good man and faithful ambassador of our Lord, our Board certainly sustains a great and irreparable loss. He was indeed fighting a good fight, having obtained a good report through faith. It is now left for us who remain to make him perfect by carrying on the work to which he had dedicated his life and for the Christ in whose name and for whose sake he died. J. O. A.

MISSIONARY OFFERINGS.

REPORT FOR AUGUST 26, 1937.

Amount brought forward		$9,482.02
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Piney Plains		4.00
Western N. C. Conference:		
Biscoe, July & August		1.33
Valley Va. Central Conference:		
Newport	$ 3.21	
Winchester	3.36	
		6.57
Alabama Conference:		
Pisgah		1.27
Ga. & Ala. Conference:		
Vanceville		1.00
Special Offerings.		
Mrs. Hines, support of children	$ 10.00	
M. B. Smith, Jr., Gdn., for support of Whitten children	$ 10.00	
Miss Olive A. Gould, Ocean Park, Maine	1.00	
Mrs. W. K. Holt, Burlington, N. C.	5.00	
		116.00
Total for week		$ 130.17
Grand total		$9,612.19

J. O. Atkinson,
Mission Secretary.

OXFORD CONFERENCE DELEGATES SEND GREETINGS TO CHRISTIAN CHURCHES.

At the close of their deliberations, the delegates to the World Conference on Church, Community and State, assembled at Oxford, England, from July 12 to 26, 1937, sent out the following message to the churches of Christ throughout the world:

"In the name of Christ, greetings.

"We meet at a time when mankind is oppressed with perplexity and fear. Men are burdened with evils almost insupportable and with problems apparently insoluble. Even in countries which are at peace unemployment and malnutrition sap men's strength of body, mind and spirit. In other countries war does its "devil's work," and threatens to overwhelm us all in its limitless catastrophe.

"Yet we do not take up our task as bewildered citizens of our several nations, asking if anywhere there is a clue to our problems; we take it up as Christians, to whom is committed "the word of reconciliation," that "God was in Christ reconciling the world unto himself."

"The first duty of the church and its greatest service to the world is that it be in very deed the church—confessing the true faith, committed to the fulfilment of the will of the Christ, its only Lord, and united to him in a fellowship of love and service.

We do not call the world to be like ourselves, for we are already too like the world. Only as we ourselves repent, both as individuals and as corporate bodies, can the church call men to repentance. The call to ourselves and to the world is to Christ.

Our Unity of Spirit.

"Despite our unfaithfulness God has done great things through his church. One of the greatest is this—that, notwithstanding the tragedy of our divisions and our inability in many important matters to speak with a united voice, there exists an actual world-fellowship. Our unity in Christ is not a theme for aspiration; it is an experienced fact. We can speak of it with boldness because our conference is an illustration of it. We are drawn from many nations and from many different communions, from churches with centuries of history behind them and from the younger churches whose story covers but a few decades; but we are one in Christ.

"The unity of this fellowship is not built up from its constituent parts, like a federation of different states. It consists in the sovereignty and redeeming acts of its one Lord. The

source of unity is not the consenting movement of men's wills; it is Jesus Christ whose one life flows through the body and subdues the many wills to him.

"We have much to encourage us since the conference at Stockholm twelve years ago. The sense of the unity of the church in all the world grows stronger every year. We trust that this cause will be yet more fully served by the World Council of Churches, proposals for which have been considered by the conference and commended to the churches.

"We have tried during these days at Oxford to look without illusion at the chaos and disintegration of the world, the injustices of the social order and the menace and horror of war. The world is anxious and bewildered and full of pain and fear. We are troubled, yet we do not despair. Our hope is anchored in the living God. In Christ, and in the union of man with God and of man with man, which he creates, life even in face of all these evils has a meaning. In his name we set our hands, as the servants of God and in him of one another, to the task of proclaiming God's message of redemption, of living as his children and of combatting injustice, cruelty and hate. The church can be of good cheer; it hears its Lord saying, 'I have overcome the world.'"

MISSIONS AT MT. CARMEL.

As our year is nearing its close of the Woman's Missionary work, at Mt. Carmel, Zuni, Virginia, it is our desire for the friends and readers of THE SUN to know a little about our work.

First of all, we are truly thankful to our Heavenly Father for the Missionary spirit that dwells in the hearts of our members and we feel that under the leadership of our consecrated and devoted President, Mrs. Blanche Bradshaw, we have accomplished something worth while for our Savior and ourselves as well.

During the year we have held each monthly meeting with a good average attendance and our spiritual Life Leader, Mrs. W. T. Cox, with the cooperation of our members, has rendered a spiritual life program at each meeting.

We took our part in the Silver Anniversary Jubilee at Suffolk and are thankful that we could have part in such a worthy cause. We liked the playlet given by the Suffolk ladies so well that we invited them to our church to give it for the benefit of our people who could not go to Suffolk. They came and I feel that it caused the missionary light to shine brighter after dramatizing this little play before the eyes of our people. We are indeed thankful to the ladies of Suffolk and also to all those who took part on our program.

This society is not only endeavoring to reach its goal as an honor roll society, but it has taken up some home responsibilities. Our church is badly in need of a new carpet, therefore someone had to make a start. It was the members of the Woman's Missionary Society that started this move. During this year we have raised $100.00 on this fund.

With these few items to press, you see that this year's history will not be one of idleness or pull-back, but one of prayer, work, and cooperation.

MRS. F. H. JOHNSON.

THE GREATEST GIFT.

The greatest gift is what he gave
Eternal life for all,
And pardon for our many sins
Though they are great or small.

The greatest gift—eternal life!
How thankful we should be
And praise him for his sacrifice
That makes us ever free.

The greatest gifts that we can bring
Are souls redeemed from sin
All freed at last from every stain
As hearts asked Christ within.

The greatest gift is what he gave
And yet, we too can give
By teaching others of his love
Then in this peace to live.

—*Free Will Baptist.*

ROSEMONT CHRISTIAN CHURCH.

(Continued from page 5.)

and sugar with which to make candy that they could sell, and challenged them in this way to raise $500.00. This challenge was accepted, and in a few months the amount was raised. Mr. Darden came again to help the children celebrate their victory, and told them that if they would raise $400.00 more, he would give them $100.00, thus making one thousand dollars for the children's part in the campaign for funds for the new church. This goal they also reached.

The New Church Fund Committee pressed its campaign to a glorious victory, and on June 30, 1930, the thrilling announcement was made that "we are over the top"; and the $15,000.00 was in hand. The new church building was assured.

In the regular quarterly conference of the church, held July 2, 1930, the following Building Committee was elected: A. L. Guynn, W. H. Farrow, Dr. L. C. Ferebee, J. R. Morrison, Jr., H. L. Bondurant, Mrs. O. S. Mills, Mrs. E. H. Cuthrell, O. F. Smith, and H. R. Morrison, with J. F. Morgan, member ex-officio.

At the first meeting of this Building Committee, held on Monday, July 7, 1930, Mr. O. F. Smith was unanimously elected Chairman, and the work of the committee began in earnest. At subsequent meetings all plans were discussed, Mr. B. F. Mitchell was chosen as our architect, and in cooperation with him, plans and specifications were soon worked out that were agreeable to both the Committee and the church.

Bids were opened in the office of architect Mitchell September 4, 1930. Mr. J. L. Abbitt, Norfolk contractor, was the lowest bidder, his bid being $21,500. The Building Committee recommended to the Church that we give the contract to build the church to him, and this recommendation was approved at a special called meeting of the church on Monday night, September 8, 1930. Work on razing the old church began September 15, 1930. The first dirt in preparing the foundation for the new church was removed by the pastor (J. F. Morgan) September 24, 1930. The pastor also laid the first brick for the new church building, October 2, 1930. Rebecca Guynn gave the first $1.00; Mildred Morrison bought the first brick.

The corner stone was laid on Oct. 31, 1930 by Rev. H. S. Hardcastle, then president of the Eastern Virginia Conference. Mr. Hardcastle was assisted in this service by other officials of the Conference.

The new building was completed by February 15, 1931, and on the afternoon of the February Sunday, was formerly dedicated to the service of the Lord, by Rev. W. W. Staley, in the presence of a large and interested congregation.

On February 11, 1934, through the kindness of Mr. and Mrs. O. F. Smith the church was presented with a new pipe organ. The organ was given in sacred memory of Carl Smith (brother of O. F. Smith) in particular, and to the memory, in general, of all those who have transferred their names from this church to the roll of the Church Triumphant. The organ was formerly dedicated by the pastor at the morning service of worship February 11, 1934.

And today, through the kindness of our same good friends, and the Colonial Oil Company, we are enjoying for the first time the great comfort of this air-conditioned auditorium, for which we are most grateful indeed.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

VIRGINIA PENINSULA RALLY FOR CHRISTIAN YOUNG PEOPLE.

Hampton Normal Institute, Hampton, Virginia, August 14, 1937.

The writer had the great privilege of attending the First Virginia peninsula Rally for Christian Young People held at Hampton Normal Institute, Hampton, Virginia, August 14, 1937. To acquaint the reader with the purpose of this Rally, I shall quote their aims as presented to us. They are as follows:

1. We would promote a spirit of fellowship and cooperation among all Christian young people, through wholesome recreation, sound instruction, and deep inspiration together.

2. We would promote a mutual understanding and respect for those of another color, in letting members of either race see and realize what the best in the other really exemplifies.

3. We would present discussions of lasting value on the typical problems that youth faces today, and would supply a Christian approach to them.

4. We would raise aloft Jesus Christ as Lord of life. We acknowledge our failures without Him in a confused and chaotic world, and would proclaim Him as the one way of salvation so necessary to that world.

The theme for this Rally was "The Eyes of Men are Turning". Following is the program for the day:

9:00 Registration in Ogden Hall.

Morning Session.

9:00 Tour of Hampton Institute (conducted in groups from Ogden Hall by colored students).

10:45 Assembly in Ogden Hall.
Doxology and Prayer by Rev. Jas. Gresham.
Welcome, W. A. Aery, Director of Education, Hampton Institute.
Response, Miss Irene Bryant, President of Hampton Roads Young People's Union.
Singers of Hampton Institute, singing: "Little David, Play on Your Harp," "There is Balm in Gilead," "Have You Had True Religion?" "Deep River," "In Bright Mansions Above."
Address by L. C. White (Colored), in charge of Record Office, Hampton Institute.
Address, "Christian Cooperation," W. A. Aery.
Announcements and Closing of the Morning Session.

Afternoon Session.

12:30 Lunch in Institute Dining Hall.

1:30 Discussion Period. Participated in by Rev. A. E. Acey, Rev. A. J. Carter, G. G. Via, and others.

3:30 Recreation under direction of Frank Beard.

Evening Session.

5:45 Supper in Dining Hall.

6:45 Vesper Service by water's edge.
Playing of Carillon, Mr. Robert Blanton.
Worship, led by Mr. Frank Ferguson.
Address, "The Centerboard of Life," Rev. C. M. Pratt of Union Seminary, Richmond.

8:00 Assembly in Ogden Hall.
Organ Prelude.
Student Singers of Hampton.
Pageant, "He Passed through Samaria."
Address by Rev. A. E. Acey.
Closing Announcements, and Benediction.

The setting for such a Rally was one of inspiration within itself. The day was a beautiful one, and through the various activities of the day we felt the presence of the Christ of all races, colors, and creeds. When approximately one thousand young people, both white and colored, gather for the one purpose, that of promoting fellowship, one feels the true spirit of Brotherhood.

MARY E. SNEAD.

A NEW CAR FOR MISS COGHILL.

Probably most of you have heard of the fate of Pattie Lee Coghill's new car—in case you haven't, we'll repeat it in breaf. Some friends in New England made it possible for Pattie to have a new car this spring. Last month in Georgia one of the Student Summer Service workers used it to go to a church where he was to preach. On the way back, in the rain, and not used to Georgia clay roads, the car went off of a small bridge. Fortunately, the boy was not hurt badly. However, the car was damaged so badly that it seemed best to turn it in towards a new one, rather than try to repair it.

The young people of Georgia have volunteered to raise $125 toward the purchase of this new car. The young people of Florida are attempting to raise another $125. We all know how essential it is for "our Pattie Lee" to have an automobile, and the Boards have no funds to use for the purpose of purchasing one. If there are young people who feel that they can send one dollar, or young people's societies which can make some contribution, it will be greately appreciated. This may be sent to the editor of this page, or to Dr. E. C. Gillette, 117 West Forsyth Street, Jacksonville, Florida.

THE DIGNITY OF HONEST WORK.

CHRISTIAN ENDEAVOR TOPIC FOR SEPT. 5, 1937.

(Consecration Meeting.)

Scripture—

I. Cor. 3:13, 14; Eph. 4:28; II. Thess. 3:10-13.

Daily Readings—

Mon. "The Law of Labor,"—Ex. 20:9-11.
Tues. "Wealth by Labor vs. Cunning,"—Prov. 13:11.
Wed. "Work vs. Talk,"—Prov. 14:23-4.
Thurs. "Egypt's Labor Troubles,"—Ex. 5:1-9.
Fri. "Roots of Labor War,"—Jas. 5:1-6.
Sat. "Oppression Breeds Revolt,"—Ex. 5:10-19.

Dr. William Hiram Foulkes, in his book, "Youth-ways to Life," makes the following statements concerning the Christian's conception of the dignity of honest work: "We may not be bodies, but we have bodies; and to feed, clothe and shelter them is an essential and immediate responsibility. . . . The Christian youth, like the youth of the whole world, must learn the lesson of honest, persistent, rewarding toil. . . . The Christian youth, unlike the youth of the non-Christian world, has at his hand the true philosophy of work, the dynamic example of the world's Master Workman, the inheritance of a priceless enthusiasm which Jesus engenders, and the outlook upon the ultimate meaning of toil which only Jesus can give—immortality."

Scores of people today are getting big salaries without work, while, on the other hand, thousands of people are laboring without a living wage. There is too much dissatisfaction about our present economic order. What is wrong?

It would add dignity to your church if a group would meet to improve its surroundings by planting additional flowers or shrubs. What part do you share in beautifying your church?

In choosing a vocation, should we spurn those which require hard mental or physical energy?

Jesus said: "Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant." What did he mean?

Suggested Hymns—

"Work, for the Night is Coming."
"To the Work."
"O Master Workman of the Race."
"O Master, Let Me Walk with Thee."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

GOD CONDEMNS INTEMPERANCE.
THE SOCIAL APPROACH TO THE DRINK PROBLEM.

Lesson IX—August 29, 1937.

Golden Text: *Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise.* —Proverbs 20:1.

Lesson: Leviticus 10:1, 2, 8-11; Proverbs 31:4, 5; Isaiah 28:1-8; Romans 14:21.

There are four temperance lessons in this Sunday School Year. We have already considered two of them: The Economic Approach to the Liquor Problem, and The Scientific Approach to the Liquor Problem. In the last quarter we shall consider The Moral Issue in the Drink Problem. The lesson today considers the matter from the standpoint The Social Approach to the Drink Problem. It is well to keep in mind that the drive against alcohol is not based on wild hysteria, but upon sound and sane and scientific grounds, and from the standpoint of personal efficiency and social welfare, as well as on moral and spiritual grounds.

Personal Drinking or Social Drinking—Which?

We often hear the term social drinking." Is there, in fact, any other kind of drinking. No man liveth unto himself. No man drinketh unto himself. A man's personal drinking becomes a social concern. In our modern world men touch men in intimate social contacts, and the things which affect a man's personal life at least indirectly affect the life of society. For instance, to take a conspicuous case, a drinking driver—to say nothing of a drunken driver—may think that it is nobody's business whether he takes a drink or not. But a man who takes a drink and then drives a car becomes a social problem, he becomes a social menace. If he takes a drink and does not drive a car, he lowers his efficiency and thus robs society of his life at its best. If he drinks at all it helps to support the whole liquor traffic which is essentially anti-social. As a matter of fact, except for the "hermit souls who live apart" there is no such thing as personal drinking. It is not until one recognizes this fact that he can make any intelligent approach to the liquor traffic problem.

Abstinence for Ministers.

"And Joseph spake unto Aaron, saying, Drink no wine or strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting . . . that ye may make a distinction between the holy and the common, and between the unclean and clean." A minister should be sensitive to spiritual things. Alcohol dulls the moral and spiritual efficiency and for the sake of his spiritual influence he ought to be a "teetotaler." A man's life speaks more effectively than simply his spoken word. Let every minister take heed unto himself that he live honestly before God that he might have power with men.

Abstinence for Leaders.

"It is not for kings, O Lemeul, it is not for kings to drink wine, nor for princes to say, Where is strong drink, lest they drink and forget the law, and pervert the justice due to any that is afflicted." Those in positions of leadership in state as well as in church should also abstain from drink. At least that is what God's word says. Of course, if one listens to the distillers and the brewers and these who make profit out of drink, they will hear otherwise. One cannot get away from the feeling, however, that God's word throughout frowns upon drinking, warns against it, condemns it. With inspired insight the writers knew that strong drink has a tendency to dull the sensibilities of men, deaden their highest faculties, warp their moral nature, kill their highest spiritual sensibilities. They evidently intuitively realized—or perhaps they observed it in contemporary life — what science has irrefutably established; that alcohol is a poison and not a food, a narcotic and not a stimulant, a harmful enemy and not a helpful ally.

The Wages of Intemperance.

In a dramatic and convincing paragraph Isaiah vividly portrays the evils of drinking among the masses. The verses from the 28th chapter which compose a part of today's lesson show the ultimate fruitage of drinking on the part of a nation. One of the most powerful factors entering into the degeneration of Samaria and the Northern Kingdom was the increasing drinking and drunkenness on the part of both the leaders and the people. "Woe unto the crown of pride of the drunkards of Ephraim . . . to them that are overcome with wine." It was the old, old story of a people who thought they would take a drink, but who found out that a drink had taken them. As one writer has said :"Smitten, beaten, knocked down with wine as with a hammer and laid prostrate on the ground, where they lie fixed to it, not able to get up.

The liquor traffic is a menace to our country, not so much in what it is actually doing now, as in what it threatens to become. One thing is certain, although a great many people completely overlook the fact, the brewers and distillers are concerned about, and engaged in promoting the sale and use of their products. They are not trying to promote temperance or to reduce drinking; they are concerned with profits, and profits depend upon making more and more sales and more and more sales mean more and more liquor being drunk. And aiding and abetting the liquor interests is liquor itself. It is a habit-forming thing, the desire for it always grows stronger, not weaker. Read for instance the successive yearly reports of the Virginia ABC Board and see how alarmingly the sales of liquor have mounted each succeeding year. And those who say that this is because the bootleggers have been eliminated are simply talking "baloney." When the American people made liquor legal they let loose a monster that will wax larger and larger and larger and stronger and stronger and worse and worse. A great many people who voted for repeal are beginning to see this. And some good day, please God, enough of us will see it and will do something about it. Eventually the thing is doomed. But America will have to pay a fearful price for her folly.

Abstinence for the Sake of Others.

Paul's ultimate appeal was to a man's sense of responsibility to his weaker brother. It is not simply a case of whether a man can't take a drink or leave it alone. It is a case of whether he is willing to forego his personal pleasure for the sake of others.

A vexation arises, and our expressions of impatience hinder others from taking it patiently. Disappointment, ailment, or even weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in the day's effort to be meek. How sadly too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill temper—gloominess, touchiness, discontent, irritability—do we not know how catching these are?—*F. R. Havergal.*

Workers wanted — already overstocked with dreamers!

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

OPTIMISM.

"Be thou faithful unto death and I will give thee a crown of life."—Rev. 2:10.

Our newspapers bring to us glowing stories of crowded holiday throngs at resorts, ball fields, stadiums and national parks. They also bring to us stories of strikes and disorders, filling the country with bitterness and often shame.

Notwithstanding, from almost everywhere we find hearty Americans, stalwart people of the old-time faith, intent on forwarding healthy interests in the activities of youth; manifestly home-loving people, neighborly people, church-going people, persisting in efforts to save humanity from what it is to what it ought to be.

It is heartening to realize that what was said to Elijah is true, that there are thousands which have not bowed unto Baal, and that there are still multitudes trying to live by the old standards.

Prayer—Our Father, lift up our eyes that we may see the hills—the hosts of heaven from which cometh our strength.

TUESDAY.

LIFE'S TAIL WINDS.

"Ye have received the spirit of adoption, whereby . . . ye are heirs of God and joint heirs with Christ." —Rom. 8:15-17.

Air minded people understand what it means to an air pilot to have a "tail wind." It means that the air currents are with him and help him marvelously.

Do you realize how life has favoring winds for you and me, though we seldom think of them? There is a way, of course, which is easy, which leads to destruction. It is the way of easiest resistance. It is a happy-go-lucky way of disregard for superior values. It is a way of gratifying desires without regard of consequences.

But there is another way of favoring winds we seldom think of. It is the way of Christian homes, Christian communities, and Christian friends. We have back of us sustaining and driving us on, all of the forces of Godliness which have been built up and thrown around about us during all the past generations. The most of us would make very poor progress and probably never reach our destination but for these conditions.

Prayer—Dear Father, we thank Thee for everything good, for everything that has made living easy, for making heaven a brighter hope. *Amen.*

WEDNESDAY.

UNDERMINING PUBLIC TASTE AND STANDARDS.

"Give attendance to reading."—I Tim. 4:13.

As we walk the streets of our cities, we are overwhelmed with the array of magazines in the racks of newsstands and drug stores. As we examine them we are more overwhelmed for the most of them are trash or worse. It is believed that they outnumber more than ten to one the decent publications, and there they are on sale, and they are there because the people demand them. People buy them and read them.

If this is true, it is further believed that more persons read trash than there are those who read good publications. Add to this the reading of popular novels, literature of questionable character and the irreligious, and also add the influence of wholesome and demoralizing motion pictures, and we realize a condition that should make us pause and contemplate the undermining of public tastes of high standards and moral stamina.

Prayer—O Lord, we pray to be saved from soiled minds and we pray for the courage and grace to repudiate anything that spoils the soul. *Amen.*

THURSDAY.

GOD'S GIFT OF FRIENDS.

"Ointment and perfume rejoice the heart; so doth the sweetness of a man's friends."—Prov. 27:9.

When leaving for a journey, it delights our souls to have the ministry of friends gather to see us off. The realization of such friendship is heart-warming and inspires one to the best that is in him.

When we arrive at our destination, whether it is a distant city or home, we are greeted by friends and again our hearts are warmed to noblest living.

Does this mean anything to you in terms of life's journey and the home beyond which Christ has gone to prepare for us? When we leave to cross that unknown sea, friends gather to say farewell. And at the end of the journey we believe there will be awaiting us, with smiles and welcome, loved ones and friends who have gone on before, who have long since been waiting for us and whose faces we are glad to see.

The voyage of life midst friends is sweet, but the sweetest of all is the latter.

Prayer—Our Father, we are longing for Thy Home resplendent with the life of Thy love. May we not miss it. *Amen.*

FRIDAY.

TOLERANCE, PEACE, AND GOODWILL.

"Behold how good and how pleasant it is for brethren to dwell together in unity."—Ps. 133:1.

William T. Ellis tells of an incident in his life as follows: He was speaking for a friend, a pastor, who once saved him from drowning. He says that because he did not take the current emotional position of pacifism (he was speaking on peace), one hearer wrote a note to the pastor expressing regret that he pulled him out of the sea.

Dr. Ellis says that this bloodthirsty pacifist did not understand that without tolerance there can be no peace. "War cannot be prevented by exterminating those who do not agree with us." Peace is possible only in good will.

Prayer—Our Father, make us kind toward all who differ from us and help us ever to speak the truth and only in love. *Amen.*

SATURDAY.

A JEALOUS GOD.

"I will be jealous for my holy name."—Ezk. 39:25.

There is no one but God who can guard the honor of God. To preserve that honor requires a might that extends through all the universe and throughout the exigencies of human life, including the passion and impulses of man. That is why God must be jealous for his own character.

Did it ever occur to you that that is why God punishes evil and rewards the good; that that is why He insists upon consecration and obedience to Him? If God is holy, he must have a holy people and we believe that we would not have it less.

Shall we be as jealous for Him as He is for us?

Prayer—Our Father, we are jealous for ourselves. Help us to be more jealous for Thee and Thy cause and devote our whole lives to it. *Amen.*

SUNDAY.

YOUR GUEST.

"That Christ may dwell in your hearts through faith,"—Eph. 3:14-21.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT D D., *Pastor.*

THE SECOND MILE.

LORING D. CHASE.

"And whosoever shall compel thee to go one mile, go with him two."—Matthew 5:41.

Once there was a little child, who was given a board, in which was a small round hole. He was told to find something which would fit this hole. First, the child tried a square peg, but this would not fit, for the hole was round. After a time, the child grew wiser, and put a round peg in the hole. As time passed there came more round holes in his board; holes of many different sizes. The child seeing the success of the round peg, made other round pegs, each peg for a particular hole. Some of the pegs began to wear out, some of the pegs were lost, and others were broken. Finally he hit upon the idea of constructing a cone, with a base bigger than any of the hole, and an apex that was sharp enough to fit the tiniest pin-prick in the board. At last he had solved his problem; he had found one object which would fit all the holes in his great board.

So it was with man. At first he found himself confronted with single, isolated situations, and he made laws to take care of them; but as man grew older, the situations became more numerous, of varying importance. He had multitudes of laws, as anyone reading the first few books of the Bible can see. Some of these laws began to wear out, some were lost, and others were broken. Then came Jesus, with the great single principle of Love and Service . . . a single principle which took the place of the petty laws, and fitted each situation, no matter how trivial or how important.

The principle of the Second Mile is one expression of this great ideal of Love

Suppose we start at home. The principle of the second mile, although it is fundamentally great, should not be neglected in the trivialities of life. It should be seen every day in the relationships of the home. It would mean that when the man asked his wife to sew a button on his shirt, she might look over his other clothes also. It would mean that the husband would not only eat his wife's cooking without comparing it to his mother's, but that he might now and then wipe the dishes as well. And the daughter will not only sweep the front porch when requested, but will clean the back porch, too. When the father asks a son to wash the car windows, he might well give the entire car a bath. The happy home is built on the principle of sacrificing love . . . on the principle of the second mile. I think that you are all in agreement. Home is the place for such services. But outside the home? In business?

Do you remember J. Pierpont Morgan's observation in the recent income tax investigations? Very cleverly, Mr. Morgan's lawyers had sought and found loopholes in the federal laws regulating income taxes. Through clever handling, Mr. Morgan kept his own pockets full of huge sums of money which the government regarded as its own. When the ethical side of the affair was raised, Mr. Morgan boomed forth that this was business, and that ethics had nothing whatsoever to do with it. If the government was stupid enough to leave its income tax laws vulnerable, and he was smart enough to escape through them, that was his good fortune.

I worked one summer at a tourist hotel. For a time I was clerk. While I was there the manager gave me all kinds of good advice on how to make guests happy . . . how to smile at them, how never to argue with them, how to do the little courtesies which delight them. Was this because the hotel manager was a friend to man? No. I never saw a more complete misanthropist in my life. He seemed to hate his guests; the help he overworked and underpaid. His only interest was parting guests from their dollars, and courtesy was one of its best crowbars.

Christian service is founded in an intense interest in the problem of other people. One day a freshman went to President Elliot's office to borrow fifty dollars from the Student's Loan Fund. The loan was granted. "Then I made my heartfelt thanks and started to leave," said the Freshman, "when President Elliott said, 'pray be seated.' Then he proceeded, to my amazement, to say in effect: 'I am told that you cook and eat in your room. Now I don't think that is at all bad for you if you get the right food and enough of it. When I was in college, I did the same. Did you ever make veal loaf? That, if made sufficiently mature and sufficiently cooked veal, is one of the best things you could have, because there is no waste. This is the way I used to make it.' He then told me how to pick the veal, how to cook it slowly, with such evaporation that the soup would turn to jelly later, then how to cut it up and press it with one pan in side another and eat it cold" President Elliot was a very busy man. His time was valuable. He had to go the first mile when he consented to interview the student concerning the fifty-dollar loan; but he won a sincere friend and admirer when he went the second mile and told the Freshman how to make veal loaf.

But our text is this: "Whosoever shall *compel* thee to go with him a mile, go with him twain." At another time Jesus said: "If ye love them which love you, what reward have ye? Do not even the publicans the same?"

Dr. Henry C. Link, a prominent psychologist, tells of a young woman who came to him with her problem.

Dr. Link explained that her inadequacy with people she liked was due to her failure to practice friendliness with people she did not like. Dr. Link advised her to accept every invitation she received during the next six weeks and then to report her experiences. Three days later she called Dr. Link on the telephone and asked: "Did you really mean that I should accept *any* invitation?"

"Certainly, I meant just that. Why?

"Well," she said, "a young man has invited me to dinner and to the movies, and I don't think I ought to accept."

"Why not? Is he a criminal? Has he been in jail? Does he mistreat his mother? Is he a gangster? Is he out of a job?" To these and a few more questions, the replies were all favorable.

"Then, what is wrong with him?"

The explanation was that he was not very well educated, was not too perfect in his English, was only an auto mechanic, and was a little uncouth.

"Perfect!" was Dr. Link's reply. "Suppose you try to make this young man's evening as pleasant for him as you can. Since you have nothing to lose, it should be easier for you to practice being a good companion. You are bound to learn something from this experiment which will help you to be a better friend in the next. Call it self-sacrifice if you will, but the ability to make and to hold friends comes in another way."

Thus we see that the principle of going the second mile is one which fits

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The farm work at the Christian Orphanage is moving along very nicely. We have been able to can over a thousand gallon cans of tomatoes; and also have begun to cure and put up soy bean hay. Our silage corn will be ready to be cut in another week. We have nearly a hundred acres of hay to cut, cure and store away for the winter. A hundred and twenty-five tons of silage feed to handle makes a mountain of work ahead of us for the next six weeks.

In addition to our farm work, we have two car-loads of coal coming in which will have to be unloaded and hauled to the different buildings. Since so many of the larger boys have gone out of the institution this summer, it makes it mighty hard on the ones who are left; since almost all of the boys now in the institution are rather young for this type of work.

In order to handle our crop of hay, we decided it was necessary and almost compulsory to purchase a hay loader, a piece of machinery that we have been needing for a long time but felt that we were not able to buy it; however, necessity forced us to it.

The weather has been very pretty for the type of farm work that we have been doing and it makes it very encouraging to us.

Our financial report brings us up to $9,612.19 this week. We had hoped very much that the month of August would run us up to $10,000, but unless some unforeseen offering comes in soon, I'm afraid that we will not reach it. This would make us half-way to our yearly goal. We hope that our churches and Sunday schools will see to it that we reach this by September 1st.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 26, 1937.

Amount brought forward $9,482.02

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Piney Plains		4.00
Western N. C. Conference:		
Biscoe, July & August		1.33
Valley Va. Central Conference:		
Newport	$ 3.21	
Winchester	3.36	
		6.57
Alabama Conference:		
Pisgah		1.27
Ga. & Ala. Conference:		
Vanceville		1.00

Special Offerings.

Mrs. Hines, support of children	$ 10.00	
M. B. Smith, Jr., Gdn., for support of Whitten children	$ 10.00	
Miss Olive A. Gould, Ocean Park, Maine	1.00	
Mrs. W. K. Holt, Burlington, N. C.	5.00	
		116.00
Total for week		$ 130.17
Grand total		$9,612.19

THE BURDEN OF THE NON-CHURCH-GOING MEMBER, ETC.

(Continued from page 3.)

men. Drop into the Friday night meeting sometime and meet those men. They are flesh and blood, as we are, and more—they are filled with the Spirit of Christ.

Must I go on empty-handed,
Must I meet my Saviour so?
Not one soul with which to greet Him,
Must I empty-handed go?

It is up to our pastors to teach and of our churches to go forth prayerfully into the highways and hedges, and by their very persuasive urgency bring the lost to Christ.

EDWARD T. GREEN,
Southern Pines, N. C.

[Addenia: 1. Please note that the non-church-going folks in Moore County is about the percentage of the State as a whole. 2. We should be very greatly pleased to have others tell us of what they are doing to solve the problem. 3. We haven't given the out-reach of the Kingdom up. It must be done. We are praying for the Lord to teach us how to get at it. 4. The church must do it to save itself.]

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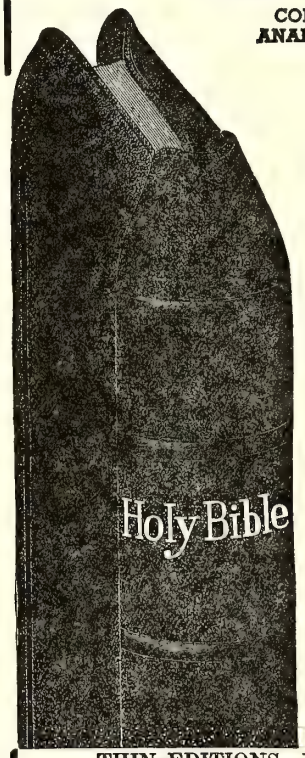

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *[t]even* all her living.

A. D. 33.

[i] 1 John 3. 17.

a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
p Deut. 28. 14.

18 And pray ye that your flight be not in the winter.

19 [p] For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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In Memoriam

DR. P. H. FLEMING.

Desirous of giving expression to both her deep sorrow at his death and her profound appreciation of his character and works, the First Christian Church, Burlington, N. C., authorizes this statement of sympathy and recognition to be spread upon the minutes of the Church and copies sent to the Christian Sun for publication and to the family for its comfort.

As he lived so he died; quietly, peacefully in the faith. In his death the family lost a devoted and kindly father, the state a righteous citizen and a useful official, and the Church a noble son and sacrificial minister.

Saintliness characterized Dr. Fleming. The qualities of a true consecration, the ideals of a firmly established faith and the beauties of the presence of God graced him and made holy his quiet but effective ministry.

In Alamance County as Director of Relief, in the local Churches of his pastorate as minister, in the Conference and Convention as official, he served faithfully and constructively. His long life was a procession of years of consecrated service and faithful labors in behalf of his fellow men and for his God; both of whom he loved with the love of a knowledge of Jesus Christ as Redeemer and Lord.

As pastor of the First Christian Church of Burlington he served at a stategic hour in the history of the Church and under his wise councels and gracious ministry the Church prospered and grew, and foundations were set upon which the progress and development later realized were built.

J. M. FIX,
D. R. FONVILLE,
V. R. HOLT.
Committee.

HOLLAND.

On June 7, 1937, it was God's will to call from our midst Mrs. Lucy Piland Holland, a loyal and ever-ready helper of the Woman's Missionery Society of Holy Neck Christian Church. Her death deprives not only this society but her church and the entire community of a loyal friend. We know that God doeth all things for our good, therefore in the going of our friend and co-worker we bow in humble submission to the will of our Heavenly Father.

Therefore be it resolved:

1. That we are thankful for the remembrance of her devotion and cherish the memory of her faithful service.
2. That in her death we have lost a most valuable member, one who was generous in her giving, untiring in her efforts, and a fine Christian character.
3. That we extend to her famly our sincere sympathy and commend them to our loving Father's care.
4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be entered on the records of our society.

Mrs. N. G. NEWMAN,
Mrs. NELLE LONGSTUN,
Mrs. N. NORFLEET.
Committee.

THE NEW ELON COACH.

In mid-summer Coach D. C. Walker, who has been coaching athletics at Elon College for the past ten years resigned to accept the position as head coach of Wake Forest College. The executive committee of the Board of Trustees, on recommendation of the committee on Faculty Budget, elected Mr. Horace Hendrickson of Duke University as Head Coach to succeed Coach Walker. Coach Walker has rendered most efficient service, and we are grateful for what he has done for Elon. However, we feel that we have been most fortunate in his successor.

Mr. Hendrickson was a star player on Duke University teams for three years. Coach Wallace Wade declares that Mr. Hendrickson is the most brilliant quarterback that he has ever had the privilege of coaching. Mr. Hendrickson's abilities and personal qualifications were of such that Duke retained him as freshman coach for the past three years. In addition to his football activities, he played varsity baseball and basketball at Duke University. He has served as assistant varsity basketball coach for the past three years. In addition to his coaching experiences, he has been one of the principal factors in the intramural sports program on the Duke campus.

Personally, Mr. Hendrickson is a man of clean habits, high ideals, and strong convictions. We are anticipating the continuance of an excellent program of campus and intercollegiate sports as a part of the work at Elon College, and it is a pleasure to present Mr. Hendrickson to the admirers and supporters of Elon College. He certainly understands college sports and has sufficient experience and force of character to execute such programs.

L. E. Smith.

FAMILY ALTAR.

(Continued from page 12.)

What rejoicing, what wonder, what exaltation would come to your house if the Lord were to arrive there in the flesh, to be your guest! That can not be, but something better than that can be. The Saviour may dwell in your heart through faith.

Thus He can come much closer to you than He came to Mary and Martha and Lazarus. Thus His very soul can make contact with your soul, and "spirit with spirit will meet."

Faith is the agency through which this marvel is accomplished, this infinite blessing is gained. How earnestly we should strive to increase our faith! How persistently we should struggle against whatever diminishes it! For faith is the vehicle which brings the heavenly Guest.

Prayer—Our Saviour, we can not live happily or worthily without Thee. Thou wilt enter, and all glory enters with Thee. Even so, come, Lord Jesus. *Amen.*

Amos R. Wells.

THE SUN'S PULPIT.

(Continued from page 13.)

both the large situation and the trivial. I have cited comparatively trivial instances because they are more common. This principle is not spectacular. Perhaps if it were it would really be less important. But it does enter into our daily lives, and should be a vital factor in our relationships with our friends, with our family. with our business associates, yes . . . and with those whom we dislike.

Noah was six hundred years old before he knew how to build an ark—don't lose your grip.—*Elbert Hubbard.*

A REAL MAN

By DR. FRANK CRANE

You may never get to be President of the United States, son; you may never be head of a big business and sit at a mahogany desk and clip coupons; you may never be a hero in a war or a fad in literature; but you can be greater than any of these, you can be a Real Man.

And the beauty of it is that, in regard to this one important attainment in the world, you actually have the whole matter in your hands. You can be a Real Man if you wish. Nobody can stop you. Heredity cannot trip you. And the circumstances in which you are placed make not the slightest difference.

There's a chance and luck in everything; in everything but one. You can be a Real Man if you want to hard enough, and all hell, and heredity, bad luck and misfortune cannot defeat you.

Isn't it a comforting thing to know that there is one thing in this world that's a certainty? And isn't it doubly heartening to feel that this one thing is the greatest and most worth while of all things?

What is a Real Man?

A Real Man is a man who honestly tries to live up to the best he knows. That's all. You see, its simple. Like all great things of life, it is plain as a pikestaff.

Just to know what is best is not enough; many a cad and coward knows; but he doesn't do it. And to feel, to realize, to appreciate, to love the best, does not signify that you are a Real Man. Many a drunkard and many a profligate is a mighty feeler.

A Real Man is one who responds nobly to circumstances. The harder the knocks, the more discouraging the situation, the brighter he shines. A Real Man respects himself. Self-reverence comes very close to God-reverence. A Real Man has certain personal sanctities of body, of thought, of feeling; the fine flavor of reverence is always about him.

A Real Man is just as honest alone, in his own room, as he is in public. A Real Man is loyal to his friend and guards his reputation as his own. A Real Man is dependable; his simple word is as good as his Bible oath.

A Real Man honors a woman, any woman, physically, morally. He sticks to his wife. He can be loyal, even when it becomes impossible to love.

A Real Man is glad to live and not afraid to die.

A Real Man is the finest, best, noblest, most refreshing thing to find on all the green earth, unless it be a Real Woman.

—From "Methodist Protestant Herald."

Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, SEPTEMBER 2, 1937. NUMBER 35.

Miss Emily M Carleton
541 Osceola Ave 8-1-37

The Hands of Toil

Old hands that bear the mark of toiling with
the centuries
Have come to rest, at last—
Rough, gnarled, twisted, weatherbeaten hands,
Hardened, wrinkled, warped,
Full of deep furrowed valleys
And high blue ridges,
Where Toil has chiseled deep
In merciless crudity of line.

Tired, faithful hands that have battled for
earth's sustenance—
Yet underneath their rough exterior,
Such tender, soothing, understanding,
Compassionate hands they are;
Their clasp is a benediction.

Hands like these bear a silent, glorious witness
To duty conscientiously performed.
Some day they'll win
The Master-Workman's hard-earned tribute,
"In all things faithful!"
Beloved hands,
"Well done!"

—*Louise I. Hyde.*

LET THERE BE LIGHT

PERSONALS

News from the Churches

Churches that have had vacations will now be going back to their regular schedules. The Christian Sun wishes for each pastor and church a very successful fall and winter program.

First Church, Norfolk, had a camping party on the beach last week. Thirty-one members of the church, mostly young people, shared in the three-day camp at the Y. M. C. A. Camp. They liked it so well that they are going to go again next year.

Berea (Norfolk) Christian Church is in the midst of a revival meeting with Rev. Jesse H. Dollar, pastor of ouur Newport News Church, assisting the pastor, Rev. Joe A. French. Services began last Sunday and will probably continue for another week with a service each evening beginning at 7:30 o'clock.

Rev. W. A. Redfield, former principal of the Pleasant Hill Academy, Pleasant Hill, Tennessee, paid The Sun office a pleasure call recently as he and his family were on their way to Marion, Alabama, where he is to be principal of one of our schools there. They have been sightseeing in Virginia after spending some time in summer schools of leadership training.

Leadership training schools are being planned for Norfolk, Suffolk and Wakefield. Newport News and Lynchburg join in community schools. The Board of Christian Education is eager to help any local church or groups of churches in planning for a leadership training school this fall. Requests for help should be sent to the Board at 514 South Main Street, Norfolk, Virginia.

Mrs. Nellie C. Poulson died suddenly at her home in Portsmouth, August 23rd. Mrs. Poulson was the wife of Rev. W. S. Poulson, pastor of the Shelton (First Congregational) Church. Funeral services were conducted at the Shelton Church by the Rev. Robert Lee House, assisted by Dr. Charles Eldred Shelton, pastor-emeritus of the church. Mrs. Poulson was a capable woman in her church and community and was affectionately known as "Mother Poulson."

The Norfolk newspapers last carried the announcement that Rev. Aubrey C. Todd and Miss Dorothy A. Grigsby are to be married at Chattanooga, Tennessee, the home of the bride, on September 21st, with Rev. M. J. Sweet officiating. After the ceremony the happy couple are to visit in the home of the groom in South Norfolk, Virginia, and will later study in Chicago University. Their many friends of The Christian Sun family will wish them much happiness and good success.

The last Sunday in September is the time for promotion in the Sunday school. On the first Sunday in October all pupils should go to their new classes and be ready to start on the new year's work. Officers and teachers can do much for Christian education by properly grading and promoting pupils. The beginning of the new school year is also the opportune time to consider new literature. Our own Church publishes such a variety that surely every church can find its need met by the Christian Publishing Association, Dayton, Ohio, or the Pilgrim Press at 14 Beacon St., Boston, Massachussetts. The Board of Christian Education is eager to counsel with other churches concerning promotion and Rally Day literature and other problems. The Board has some literature suitable for use which it can lend.

NEW LEBANON CHURCH.

The revival at New Lebanon Christian Church near Reidsville, North Carolina, was held in July, beginning the second Sunday and continuing through the week, closing on Friday night. Sunday morning Earl F. Dodson, a local minister under appointment as a missionary to Brazil, brought the message, which was a real feast to all. In the afternoon Rev. O. A. Elmore of Carroll County, Virginia, our mountain worker, came and preached in the afternoon and throughout the week. Rev. Elmore is a good man and brought to our people some real gospel mesages. The church was really blessed. There were many progessions and rededications; fifteen new members were added. This was a week *well* spent in the service of our Master.

Rev. J. L. Neese, our pastor for the past six years, has already been called to serve us for another conference year. During these six years our church has continued to grow. We are indeed fortunate in being privileged to have one so deeply interested in the services of our Lord. For all that we have accomplished we give thanks unto our Saviour and go forward into a new year anxious to do more in the vineyard of our Lord.

Mrs. Clara Sharpe Moore,
Reporter.

CONSTITUTION DAY THIS YEAR.

It is both a paradox and a tribute that in this, the 150th year since the signing of the Constitution, it should be undergoing its most severe test. A paradox because while an officially created government sesquicentennial commission seeks to rekindle a devotion to the Constitution, others seek to prostitue it to their own grasping for power. A tribute because it has stood for 150 years in defiance of all attacks.

One of the most common and insiduous attacks has been that the Constitution is being used by a minority of the people to defeat the will of the majority. But, as a matter of fact, protection for the minority is and has been the heart and soul of the Constitution.

Those who wrote the great document had history behind them. And they knew that majorities could always take care of themselves, because they were the most numerous. The Constitution was intended to prevent this majority from riding roughshod over their weaker brethren. The Bill of Rights was added to strengthen this protection. The Constitutional Amendment was provided to permit the will of the many to prevail.

Thus, so long as the Constitution stands, there can never be persecution of any religious group or other minority, by the majority. The minority can speak its mind publicly without fear of arrest and imprisonment. Property can not be taken from the humblest or the richest citizen.

September 17th this year will mark the anniversary of something more than just another historic occasion.

KINDNESS PAYS DIVIDENDS.

Beware of easy ways to progress. During your lifetime you will see many false prophets, hear many offers of something-for-nothing. Maybe somewhere there is another path to quick success. But whenever any such a way is offerd to you, ask yourself one simple question: "Whom will it harm?"

Remember that your security and your progress often depend on how well others succeed.

Through those long years behind us it was invaribly the man who tried to profit by harming others who found himself losing what he had hoped to gain.—*Contributed.*

MASSANETTA CONFERENCE CLOSES.

The series of eleven inspiring Conferences at Massanetta Springs, Virginia came to a close Suunday night August 29th, with the impressive Peace Drama, following a program of addresses and special music long to be remembered in the illustrious annals of the famous Bible Conference.

Large crowds heard such speakers as Dr. John A. Mackay, President of Princeton Theological Seminary, Dr. Wm. Evans, one of the ablest Bible teachers in America, Rev. Peter Marshall, pastor-elect of the New York Avenue Presbyterian Church, Washington, D. C., and Wyatt Larrimore, once the "king" of gambling and bootlegging interests in his state. The large audiences were inspired by the beautiful singing of Mrs. LoRean Hodapp and the members of the Westminster Quartet under the direction of Dr. John Finley Williamson. They sat enrapt as the mammoth Peace Pageant was unfolded before their eyes last night by the the 200 characters and singers. It was declared by many to be a day of great privilege and high resolve, when hundreds made a rededication of their lives to the Master and His work.

It was estimated that there had been on the Massantetta grounds this summer 4,000 young people for a period of a week, and a total attendance of approximately 70,000. There have been, during the past sixteen years over three-quarters of a million people attending the various Conferences. There have been a large number of professions of faith and thousands and thousands of reconsecrations and life dedications. "As its name dedicates," says Dr. Hudson, the Conference Manager, "Massanetta is a 'place of vision' and has become sacred soil."

The great Bible Conference this year was declared to be the most effective in point of program, personnel of the speakers and attendance, of any put on during the past sixteen years. There was manifested a deeper spirit of consecration and life dedication than ever before.

Dr. John A. Mackay, President of Princeton Theological Seminary, spoke on the "Parable of the Sower." "The most crucial moment in a man's life," he declared, "is when he is confronted with a great truth." Taking the varieties of soil given by the Divine Teacher as illustrations of the souls of men, he stated, "Truth is the revealer of souls, as seed reveals soils. Here are seen the unrecovering of souls by the Word and the attitude toward it. Repentance is making God the center of life, when heretofore the center has been self. Description of the souls of men who listen to the Word, we find the insensitive, hardened by sinful, selfish habits; the shallow souls, with certain personal reservations; the divided soul, most characteristic of all in modern life today, needing the 'centrality of Christ' to bring all disturbing loyalties under one loyalty; and the good soul, prepared for a rich reception of the Word."

Dr. Wm. Evans, outstanding Bible teacher, in speaking on the subject of "Prayer," stated, "Prayer is possible because of the revelation of God which Jesus brought to the world. He spoke of God as being Almighty—One with whom nothing is impossible. What we call the 'laws of nature' are not chains binding God. They are servants doing His will; and He will make use of them, if necessary, when He wants to answer the prayers of His children. Even men can so utilize the laws of nature to their own purposes and do things which seem contrary to these laws. It is the nature of water to run down hill, but we can get water on the one hundredth floor of a modern building, so it must go up hill in some way. We are told that according to 'natural law' nothing heavier than air can stay up. But the heavy bombing plane does. We are told that according to law nothing heavier than water can float, but the 'Queen Mary' with her seventy-five thousand tons, floats all right. We may say that all this is because man now understands the 'laws of nature' and can utilize them for the good of man. True; but do you mean that God cannot do what mere man can do? Get a bigger God, my friend!"

Sunday afternoon, Wyatt Larrimore, of Chattanooga, Tennessee, from the National Men's Evangelistic Clubs, and brought to Massanetta by the Evangelistic Clubs of Virginia, spoke to a packed auditorium. Mr. Larrimore was converted five years ago. Formerly the boss gambler and bootlegger of the South, through the prayers of his littel daughter and the invitation of an evangelist, he gave his heart to God. Today he is Chaplain of Hamilton County.

He laid down a fortune of two hundred thousand dollars when he turned from the world to God.

Rev. Peter Marshal, of Washington, closed the auditorium program Sunday night with a sermon on, "Trumpeters for God." Mr. Marshall who is one of the new lights on the religious horizon of this country, said, "Something has gone far wrong in our world. Terrible things are happening. We need a tremendous gospel to meet a tremendous need. It is not the Sermon on the Mount that will save us, but the sacrifice on the hill."

OUR PRAYER.

By Rev. Everett Lesher.

O Divine Redeemer, in whose fellowship all things receive their meaning and function in this Sabbath quiet we yield ourselves to Thee. Show Thyself unto our souls, and fill every corner there with the comfort of Thy glory. Rouse and shake off our sloth; increase and blow up the flame of devotion within us; awaken the spirit of expectancy that miracles of grace may make us rich in virtue and fruitful in good works. Come, Heavenly Gift, descend upon us and let Thy completion surround our incompletion, Thy perfection surround our imperfection.

This alone is sufficient for us, this our sure defense. No temptation shall confound us, no calamity shall dismay us so long as Thou dost encompass us. Thy presence alone is our strength and courage, our wisdom and perfection, our teacher of truth, our solace in trouble, our resolver of doubts, our balm for life's wounds, our banisher of fear, the spring that washes and purges our polluted consciences. We are fit for nothing, useless and unprofitable, apart from Thee. Be pleased, therefore, O Lord God, to give us evermore of Thyself that we may abound in all things excellent and be forever worthy of eternal life and happiness. Amen.

Protestant pastors locked horns again with the National Socialist regime when the Prussian Brotherhood Council issued instructions not to obey two ordiances issued by the Reich Ministry of the Interior. One of these ordiances forbade collections without official permission. The other prohibited reading out the names of those who have left the church. A writer in the *New York Times* explains: "The ordiances in themselves were not all-important. Money for the synods can in fact be found without taking up formal collections. It is not essential that names of those who abandon the church be read from thhe pulpit. *The question is one principle.* The issue is one that every German tries to avoid as long as possible. It is, namely, the issue of where the limits of the State's authority are to be found." Several oppositional pastors were arrested for defiance of these edicts, but the struggle goes on with no evidence that either the Protestant clergy or the Catholic priesthood is in the least terrified or intimidated by the threat or experience of persecution forconscience sake.

The smallest actual good is better than the most magnificent promises of impossibilities.—*Macauley.*

EDITORIAL STAFF

F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

IT IS GOOD TO BE HOME.

The mountains may lure one from the seashore and the seashore call one from the hills for a time of rest and renewal, but home is the best place one can be. A vacation is enticing and helpful but happy are those who are permitted to turn again home to the regular tasks, the daily grind and the work that means life. Your editor has had his stay away among friends and relatives. In the mountains and by the sea he rested and relaxed and is now happy to be back for regular routine work with the church, the Board of Christian Education, and "The Christian Sun" to call forth the best that he may have in the way of wisdom and ability to serve. Home among friends with plenty to do—that is the best heaven earth has to offer.

THE CHURCH AND LABORERS.

Labor Day next Monday reminds us that there are workers in fields, mines and factories. It should also remind us that there are workers in schools and offices. The artist toiling at his task in a studio is as worthy a worker as the man digging coal in the mine. The teacher of a class who does his job well labors no less than the man who runs a machine in a factory. The employer often works longer hours and carries greater responsibility than do those whom he employs. Even an humble editor at his desk is likely to spend more units of energy than the farmer does in his fields. It is easy for those in one group to believe that those of another group have the advantage. As the poet has said:

> It's natchurl enugh, I guess,
> When some gits more and some gits less,
> Fer them-uns on the slimmest side
> To claim it ain't a fare divide.

But it must be borne in mind that workers are found in all stations of life from those in the humblest hovel to those who live in a mansion.

The past year has seen considerable conflict in the realm of organized labor. The organization itself has been torn apart and a new leader seemingly determined to replace those of longer standing and apparently of greater wisdom. This aggressive branch of labor has introduced a new weapon of warfare—the sit-down strike. Those who know the facts must evaluate the success or failure of the C. I. O. But surely it is permissable for one who only looks on from the outside to say that strikes are industrial war and that taking possession of a manufacturing plant so that the owner can not operate it is not within the realm of right. It can be justified only as war is justified.

There is considerable debate as to the position the Church should take when labor and capital are not agreed and when industrial war breaks out. It seems to be logical to believe that the Church should always take the side of right and peace. Certainly every man who toils honestly is entitled to a fair and living wage. The Church should stand for this right and remind employers of their duty toward those employed. It seems to be obviously as true that the employed should give honest labor and try to cooperate with the employer in the accomplishment of the task to be done by both employer and employee. It is as much the duty of a renter to care for property rented as it is for the owner to furnish good living quarters for the renter. These rights and duties the Church should stand for to the best of its knowledge and ability. The Head of the Church, Jesus, has been called the Prince of Peace and His methods were the methods of peace. Hence, it seems to be reasonable to believe that the Church should stand for peaceful settlement of all economic relations.

The Church is composed of workers. Some of them work for other people, some for themselves, and some direct the labors of others. The Church can not be composed of those who will not work. It takes work to carry on the Church itself. The Master was a worker and those who will not work have no place among the followers of Jesus. Only a few of them ever get into the Church and they are quite uncomfortable. Regardless of what type of work the individual may do for a livelihood it still remains that they are all workers and should be friends without class distinction. This group of cooperative workers can probably do its best service in the economic realm by constantly promoting the ideals of Jesus concerning the dignity of work itself, the necessity for honest effort and the equal rights of all mankind. If these ideals are maintained in the Church relations and promoted by Church members in their industrial contacts it is safe to believe that industrial problems will become less acute as the years come and go.

WHY CONFERENCES?

Some members of local churches seem to feel no responsibility whatever for the conferences. They do not care to attend the annual sessions of conference, neither do they wish to make contributions either to the conference itself or the institutions promoted by the conference. If the ideals of these persons were to prevail there would be no conference and no conference institutions. Why then do we have conferences?

Certainly not simply to impose a burden upon local churches. The reason for the Christian Orphanage is not that Sunday schools may be imposed upon by asking for a monthly offering, but rather that the churches cooperatively may furnish a home to the children who would not otherwise have it. Jesus talked about teaching the world the way of life and our church has established colleges in which to do the teaching and elected boards of education to direct religious training in local churches and larger groups. The Master commissioned disciples to bear his message to (Continued on page 7.)

LABOR SUNDAY MESSAGE, 1937.

[Issued by the executive Committee of the Federal Council of the Churches of Christ in America, through its department of the Church and Social Service.]

On this Labor Sunday, dedicated to a consideration of the meaning of the Christian Gospel for our industrial life, we remind ourselves of the spiritual insight of the prophets of Israel who saw that the God who rules the universe is also the God of justice in human affairs. God, as revealed in the Bible, calls us to share in His concern for all. As Jeremiah said of King Josiah, "He judged the cause of the poor and needy; then it was well. *Was this not to know me? saith the Lord.*"

On this day we remind ourselves also of the compassion of Christ for the poor and disinherited. That compassion, in a day when poverty was inevitable, becomes for us in our day, when poverty can be abolished, a demand for justice in the distribution of the product of industry. From the perspective of Christianity it is intolerable that masses of men, women, and children should be denied the opportunities which comfortable people regard as necessities. God did not create wage-earners to be mere instruments for the making of money for others; the welfare of all must be inherent in the end for which all the processes of productioon and disstribution are carried on.

Religious Significance of Labor Relations.

It is because of the concern of religion for justice and for social welfare that church bodies have for thirty years officially declared for the right of employes as well as employers to organize. Back of these declarations has lain a conviction of the sacredness of human personality and of the dignity of the common man, which is born of the teaching of Jesus that all men are children of God. Such a belief issues in a demand for democracy, both in political and industrial relations. This leads to the organization of workers in order that they may have a recognized voice in determining the conditions under which they live and work. Experience has shown that since industry is often organized on a national or even wider basis, labor unions of corresponding scope are needed if workers are to be adequately represented in truly democratic relations, and if industry-wide standards are to be maintained.

Many industries in this country have been organized over a long period of years. It has been demonstrated that it is possible for organized employers and organized employes to maintain harmonious relations, and to adjust their differences through joint conciliation without recourse to strikes or lockouts during the terms of their contracts. The past year has been marked by a significant advance in wider organization of workers. Of great importance was the evidence of industrial statesmanship on the part of a great steel corporation which reached and agreement with a union without the necessity of a strike. The decission of the Supreme Court validating the National Labor Relations Act marks a wider and more far-reaching recognition in law of labor's right to organize and bargain collectively.

As yet only a minority of American workers are organized, and it must be recognized that annual wages of many skilled workers are still below a comfort level of living, while the wages in many industries, both urban and agricultural, are grossly inadequate for a decent standard of living for an American family. Many millions still can find no work. We are convinced, therefore, that thoughtful Christians will welcome the contemporary gains in status and economic welfare on the part of the labor as in line with the social ideals of Christianity.

In the growing complexity of society many of us have been so cut off from the lives of the industrial workers that we are tempted to think of them not as neighbors, not as persons whose welfare in this world is as important in the sight of God as our own, but as strange masses. While there are millions of wage-earners in in our churches, yet many of our congregations have drawn their membership, by reason of location and association, chiefly from the more comfortable middle classes. Many church members see the world from a point of view quiet different from the point of view of the laboring masses. As a result of belonging to a class that is relatively secure, many of us tend to fear the very social changes which we should welcome because of the ethical demands of our Christian faith. While protesting against anything that accentuates class consciousness, we fail to realize that our own point of view is largely controlled by the bias of class. Our first need is for self-knowledge and repentance, and sincere desire that the same mind may be in us which was in Christ Jesus who counted not privilege and power as things to be grasped, but emptied Himself in the service of man.

Wider Issues Involved.

There are many parties to industry. The demand of the hour is for greater tolerance, understanding and fair play among them. Voices have been raised among employers urging modification of the older attitudes of many toward organized labor. Leaders of labor should realize that with increasing power, the labor movement must accept greater responsibility, not only filling its traditional ideal of a fair day's work for a fair day's pay, but also taking a broad view of the economic scene as a whole. The achievement of increasing industrial wages alone will not solve the total problem. A balance between agriculture and industry must be attained. Prices to consumers must be taken into account. Labor and consumers in many countries have been quick to grasp the advantages of consumers' cooperation as a vital part of the movement toward a better day.

(Continued on page 9.)

A PRAYER FOR LABOR*

O God, Thou art Thyself the Master Workman, skilled Creator. Hast Thou not revealed Thyself to us in Jesus the Carpenter, whose roughened hands bear eternal testimony to the dignity of toil?

We sense Thy presence in the labor movement, in the upward surge of the masses, who with the awakened self-respect of children of God, have through the centuries cast off the shackles of slavery and serfdom, and stand now gazing toward the dawn of a greater freedom.

We praise Thee for those two brave spirits who have led the way; who have dared to risk even their children's bread in organized endeavor to improve the lot of all; who for their unselfish devotion have been condemned as outcasts of society; suffered contumely; endured prison; sacrificed their lives as martyrs to the cause.

Help thou the labor movement of our day to be worthy of its heritage. Unite in high purpose the workers in the factory and on the farm. Preserve them from temptation to selfish complacency in partial gains for any favored craft or race or nation. Guard their leaders from lust for personal power. Guide them in the service of the common good.

Help the workers of all lands to stand shoulder to shoulder for justice and peace among the nations. Save them from contamination with the sin of selfish nationalism. Keep them from supporting national armaments under the false illusion of providing work or specal privilege for themselves, while they betray the workers of the world for a mess of pottage.

Grant to labor the wisdom to seek a world of peace and plenty by means of organization and the ballot, keeping their movement free from the hate and violence, building into the cooperative commonwealth those spiritual values which alone can make it endure.

Bring at last, all workers by hand or brain into world-wide brotherhood; into closer fellowship with Thee, O God, the Father of us all.

*From Prayers for Self and Society by James Myers—Association Press.

CONTRIBUTIONS

SUFFOLK LETTER.

We returned from the Bible Conference at Massanetta Springs, yesterday (Aug. 27th). It was a great privilege to spend two weeks of our vacation in this Bible School. This writer gained five pounds in weight, added much to his mental storehouse and had the inspiration of a fellowship spiritually uplifting. We have attended this Bible Conference for ten consecutive sessions and reservation has been made for next year.

One comes home from such a Conference with mingled feelings of joy and deep anxiety. The fellowship makes one's heart glad. But the larger outlook upon life intensifies the realization of opportunity and responsibility. One faces tomorrow. For tomorrow one will go into the pulpit again. Church members will be present. Hungry hearts and tempted souls will need the comfort and strength. Unsaved sinners may sit before the preacher and scan his message for some ray of peace and hope. What can the minister offer to his congregation? Will his message and his life be equal to the occasion and adequate to the needs of his hearers?

What of tomorrow? That is the question. Thinking people are compelled to ponder over its meaning and consider the possible eventualities of the future. No man liveth unto himself and no day cometh alone. Every life is related to other lives and every day is the companion of the past and the forerunner of tomorrow. One would dare, if possible, to ask the present day about tomorrow? Are church members living in the high expectancy of a better tomorrow?

A survey of present conditions in the world is challenging to the faith of the followers of Jesus Christ. For a generation the church has been leisurely and lazily drifting with the tide. The days have been easy for many people in the church. But the tide has turned. War and greed and worldliness and luxury have arisen in their might and are united in their effort to overthrow the power of the church and wipe Christianity from the face of the earth. Governments are saying that the old idea of majority rule shall prevail. Autocracy is taking a part in this pagan theory of government. Democracy, in political government is based upon the rule of majority. Christianity is in the minority in every great nation of the earth. It stands for the protection of and uplift of the minority as well as the majority. Strange as it may seem Christianity must defend itself, in the near future, against the attack of democracy, autocracy and dictatorship throughout the world. Greed and selfishness should be more considerate of the power that has been seeking for twenty centuries to save the world.

Christianity should become more missionary in facing tomorrow. It should be the object of every pastor and every church member to cultivate the spirit of missions in every department of the local church. For the missionary spirit and objectives will be the salvation of the church and civilization in the great tomorrow of human destiny. Political leaders may remain neutral in time of world war. But church people cannot save themselves by being neutral to the plea for deeper spiritual life and intensive missionary effort for the world. The world of tomorrow calls for the consecration of life and service in the cause of world missions. There is no escape from foreign war. And there is no way out of the task of foreign missions. Pray for the church of tomorrow. Live for the people of tomorrow.

I. W. JOHNSON.

PLEDGING.

To pledge or not to pledge seems to be the question with many Christians. When approached for support of the Church, her institutions and enterprises, to the answer often given is, "I never pledge. I don't believe in pledging. If I should pledge, I might be unable to keep it, so I prefer to give as I can," and this is advanced as an evidence of Christian honesty and personal consecration.

Does not the Christian life begin with a pledge? Are we not commanded to do certain things with the assurance that when we do, God will in turn vouchafe certain blessings to us? The Christian life can begin with nothing less than the pledging of oneself. Are the earnings of an individual more sacred and to be guarded more safely than the individual himself? Which is worth the more, the man or his money? If he can give himself to God, cannot he at the same time divide his living, and since the giving of self involves pledging, can we not have the courage to pledge our money? If we will look back over the years that we have lived the chances are that we will discover that pledges have been the risers in the stairway by which we have reached our present station in life. In all probability we began by obliging ourselves to someone older than we who had already attained a measure of success in life. Having experienced the pleasures of success in a small way, we venture a bit farther, increasing our liabilities and pledging our all as security. Now a great many people have been declared success in life because of individual achievements and monetary accumulations, neither of which could have been attained had it not been for the pledging and individual integrity back of the pledging.

Whenever we make a purchase of any kind without paying in full, we pledge to complete the payments. When we insure against loss by fire, the policy is of value because of our pledge. When we take out a life insurance policy we pledge the company issuing that policy certain annual payments. To maintain our vitality and safeguard our health, we pledge ourselves to nourish our bodies. Our entire existence is due to trust, either voluntarily or involuntarily made. Trust involves pledging. If God should withdraw His pledges to us, life could not continue. Why should a Christian man or woman hesitate to pledge himself and a legitimate part of his earnings for the support of the cause of righteousness in the earth and the ongoing of Christ's kingdom.

It won't be long now before local churches will be confronted with the responsibility of making up a budget of expenses and of work for the ensuing conference year. When these budgets are completed, it is usually the custom for the church, in an official way, to approach individual members for definite pledges in order that the local church's budget may be assured. Can't we go a step farther and put ourselves on the plane of faith, facing the requirements of our church for advanced service, pledging to the extent of our abilities, God being our helper, to give a definite portion of our time and a specific part of our income, not only as an expression of our gratitude but as an evidence of our faith in the goodness and generosity of God Himself. Those who, by faith, have put God to the test, have seldom been disappointed.

"Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." L. E. SMITH.

WHY CONFERENCES?

(Continued from page 4.)

the ends of the earth and make disciples of all the nations. Hence, the churches have mission boards to carry out this commission of the Christ. So it goes with all the organizations and institutions of the Church. The conference does not undertake to impose burdens heavy to be borne. It is not an outside organization dictating policies within local churches.

On the contrary the conference is composed of delegates from local churches who come together for fellowship, inspiration, personal help and to work together to do that which the local church can not do. Not many churches could establish an orphanage and run it successfully. Neither could they send out their own missionaries and suport them adequately. Certainly they could not publish their own literature and run their own college. These things are best done cooperatively. For these reasons we have our conferences and the conferences decide on the type of thing that shall be done together.

It is only reasonable, therefore, to expect that every church endeavor honestly to carry out the plans formulated by conference. Delegates should be elected who will attend the sessions of conference and share in the discussions and vote. Conference apportionments should be paid in full in so far as it is reasonably possible to do so. This should be considered a privileged rather than imposition. Taken item by item it is not much that any church is asked to do. THE CHRISTIAN SUN, therefore, sincerely hopes that the coming conferences in the Southern Convention will be well attended, that the progress will be stimulating, and that financial reports will be such as to do honor to the local churches and make possible future progress in the institutions of the Church.

F. C. L.

LABOR DAY.

Jesus, thou divine companion,
By thy lowly human birth,
Thou hast come to join the workers,
Burden bearers of the earth.

They who tread the path of labor
Follow where thy feet have trod.
They who work without complaining
Do the holy will of God.

Jesus, thou divine companion,
Help us all to work our best.
Bless us in our daily labor,
Lead us to our Sabbath rest.

—*Henry Van Dyke.*

THE RIGHT TO WORK.
A THOUGHT FOR LABOR DAY.

Recent activities of John L. Lewis and his Committee for Industrial Organization have developed some queer incidents. At one point a group of girls of the Mennonite Sect, who were prevented by their religion from joining a union, were told that as long as they paid their dues they need not belong to the union.

At Hazelton, Pennsylvania, 1,137 of the 1,425 employees of a silk company, where a strike had been forced through violence, presented a petition to the mayor demanding the right to return to work with proper protection. And the United Mine Workers' local chapter, having to do with the silk industry but being the union of John L. Lewis, replied with a full page newspaper ad. One paragraph read as follows:

"Any member of the United Mine Workers' who has a wife, daughter, sister, brother or son, who is a signer of this petition should, and will pay strict attention to this statement, for on it depends his membership in the United Mine Workers of America. This organization will not permit any of its members to continue to hold memberships, who allows any member of his family to scab in an open shop, such as the Duplan Silk Mill. Let every mine worker beware, for he will not be allowed to enter any mine or colliery if he permits any member of his family to return to work in the Duplan Silk Mill, unless signed by a legitimate labor organization."

Can this be America in which we live?—*Exchange.*

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They claim no guard of heraldy,
They scorn the knightly rod;
Their coats of arms are noble deeds,
Their peerage is from God!

—*W. Stewart.*

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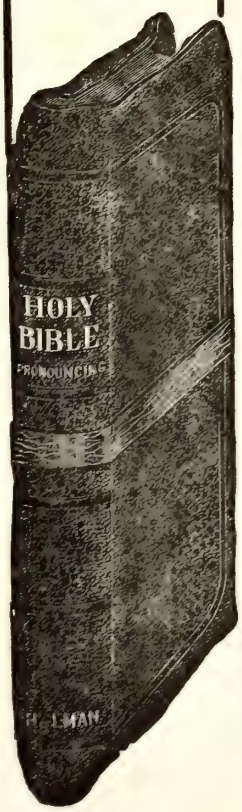
Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph'ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1.
b ch. 1. 16.
c Ps. 1. 6.



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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

DR. RAWLINSON OF CHINA IS WAR CASUALTY.

[Note: This article is of special interest to our "Christian Sun" faimly because Dr. Rawlinson visited many of our churches last fall.]

The madness and tragedy of war are epitomized in the death from a Chinese bomb last Saturday in Shanghi of Dr Frank J. Rawlinson, editor of the "Chinese Recorder," and leading missionary to China for more than thirty years, and Robert Karl Reischauer, born and reared in Japan and a lecturer in Japanese subjects at Princeton University. There is a certain ghastly appropriateness in the fact of the first three American casualities of the Sino-Japanese war one should be a distinguished and devoted friend of China, and another an almost equally distinguished and devoted lover of Japan. That the bomb was dropped by accident—whether because the aim of the pilot was defective or because he had been wounded and his plane damaged—only adds to the irony of the tragic episode. It is doubtful where Frank Rawlinson will be more deeply mourned here or in the land which he had so thoroughly adopted as his own. He had become from every point of view one of the most useful men in China. A missionary first of the Southern Baptist Church and later, when that church dismissed him because of his refusal to work within rigid denominational lines, of the American Board, he was an impressive example of all that a missionary should be. He was a scholar in no respect inferior to Robert Morrison and Timothy Richards and "other giants of the old days" among missionaries in China, but Rawlinson's scholarship was of the sort that kept him in close touch with the life of the Chinese nation and aware of and informed about her problems. His article, which it is our privilege to present in this issue, reveals the fineness of his great sympathy with a struggling people and the firmness of his grasp upon the service which the Christian Church may hope to render to it. When "The Christian Century" first set up its staff of news correspondents, it turned to Frank Rawlinson as the man ideally fitted to be its representative in China, and this paper suffers a direct and irremediate loss in his death.

—*The Christian Century.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 28, 1937.

Sunday Schools.

Mt. Pleasant, Vass, N. C.	$	.46
Pleasant Hill, Liberty, N. C. .		4.33
Ether, N. C.		1.58
Pleasant Grove, News Ferry, Va.		5.77
Franklin, Va.		5.00
Wakefield, Va.		2.12
Flint Hill, Biscoe, N. C.		.46
Timber Ridge, Gore, Va.		1.31
Haw River, N. C.		14.72
Pleasant Ridge, Ramseur, N. C.		8.00
First, Portsmouth, Va.		6.76
Durham, N. C.		8.45
	$	58.96

Individuals and Churches.

Pope's Chapel, Franklinton, N. C.	$	4.00
Total for week	$	62.96
Previously acknowledged ...		17,587.86
Total since Sept. 1, 1936 ...	$	17,650.82

J. O. Atkinson,
Mission Secretary.

BEYOND THE HILLS.

For two weeks now we have been in a Vacation Bible School at Elk Spur, also at Rockyford and Ivy Hill. Miss Edna Fulcher and Miss Lillie Spain, both of Norfolk came to help with the schools. One hundred and eighteeen have been enrolled this year and for "work time" in the hills this is good indeed. Wild berries were ripe and people had to harvest grain, too. There were those who could not come and we are sorry about them, but the school was a great help to all perhaps, for seeds sown here may spring up in unexpected places and in ways we least expect. Fartunately most of our school was young people or children.

Our pastor, Rev. Elmore, taught the adult class and as we dug into the Bible he lifted our minds from this earth and helped us to see beyond the hills. The Land that is fairer than day seemed nearer this earth, as little children sang praises to God.

Miss Fulcher had a hard time trying to teach me to select hymns that were more appropriate for the worship than the ones we had been using with so much in them about sin. It does seem sad indeed since I come to think on the subject, to have little sin-free children sing—"I was sinking deep in sin"—It suggests the wrong ideas to the young minds. The power of suggestion is mighty, we do know, still we don't take time to think and plan right suggestions and create an atmosphere in which people can worship at church. We come into the house of God and swing into some hymn that comes nearer filling our minds for another war rather than for quiet consecrated worship. I don't wonder that some denominations dance and yell in the church. They may use our hymn books. Of course these hymns are good in their place, but we get them out of place so much.

Then we had a very beautiful and inspiring climax for our Bible School Sunday, when about 35 people from Mt. Bethel Christian Church about 20 miles out from Reidsville, North Carolina came to give us a program. Mr. L. P. Rippy had charge of the program, which was filled with the spirit of Christian fellowship. Mr. Lester also of Bethel Church, brought a message and the others brought a message in song. Our old hills rang with the glory of God. I can't remember all the names of the visitors, but I do recall the Farrars as they had quartets and duets. Also Mr. Clayton who sang through almost everything and never did get tired. At the lunch hour there were singers scattered all over these hills. The older ones climbed part of the way up the hills, the younger ones climbed all the way to the top of the three thousand and a few thousand feet above sea level. One young man was like Jack who fell down; only this one didn't break his crown, but only tore his clothes I learned. Maybe he will tell you about it. I failed to get all the story. But it is tough to be in the Blue Ridge Mountains of Virginia with only one pair of trousers. However, I didn't get excited for I have seen lots of people with less than a whole suit on. There was a time that a fellow considered himself lucky if he was of the hills and had a whole pair of trousers, one suspender, red socks, brogans, and a hound dog. I guess the trouble with the young man from Mt. Bethel was, he was not of our hills and didn't understand quite how to take his fall.

But seriously we surely enjoyed having these friends come up and hope to see them again. We want to thank them for coming.

We also want to thank the teachers who came to hold our Bible School. Those who have made it possible for us to have the school have done more than can be summed up in a few words, and the teachers who gave themselves showed a wonderful spirit. May we be worthy of all that was done here. Lend your prayers for our workers here.

God bless you.

Victoria of the Hills.

Fancy Gap, Virginia.

D. L. MOODY'S "RULES" FOR PRAYER MEETING.

Mr. Moody was a master of the means of holding the interest of his audience. Whether the audience was large or small he valued the attention of the last man. His dynamic personality, eagerness, and determination to be a faithful ambassador for Christ were calculated to rivet the attention of old and young. Something of the Moody technique is found in his published rules for conducting prayer meetings:

Begin and close punctually.
No prayer or remarks to exceed three minutes.
Not more than two prayers or addresses consecutively.
No tracts or papers to be distributed in the room.
No announcement of meetings to be made, directly or indirectly, except by the chairman, at his discretion.
No solicitation for money allowed.

HOLLAND.

The Woman's Missionary Society of the Holland Christian Church observed its Silver Anniversary at its February meeting, at which time a very interesting program was presented by the program committee, with Mrs. G. G. Holland chairman. It consisted of the following program:

"Forward Through the Ages"—Mrs. I. H. Luke.

"Twenty-five Years of growth and Service"—Mrs. Ryland Darden.

Solo—"Are You Able?"—Mrs. Carl R. Key.

"History of the Local Society—Complied by Mrs. J. G. Holland and Mrs. R. H. Reidel, read by Mrs. Reidel.

Poem—"Twenty-five Years"—Mrs. G. G. Holland.

At the concluding part of the program, the twenty-five candles on the birthday cake were lighted and the members came forward with their silver offering.

The Society gave its public meeting on the fifth Sunday night in May. The devotional period was conducted by Mrs. A. J. Holland, using "Prayer" as a theme, which was followed by a most instructive illustration lecture on the Missionary Work in China. The pictures were shown by the pastor, Rev. Carl R. Key, accompanied by a lecture given by Mrs. Key.

Twenty-two members attended the mission study classes taught in Suffolk on December 18th.

According to the usual custom the World day of prayer was observed jointly with the Holy Neck Society.

Under the capable leadership of Mrs. H. B. Everett, the Society has had a most successful year. Program Committees, serving for six months each, have prepared very interesting programs and a social hour has been enjoyed at the close of each quarter.

MT. CARMEL.

The Junior Missionary Society of the Mt. Carmel Christian Church has had a most successful year and is looking forward to being an honor society. Their motto for the year is "Work Conquers Everything" and under their faithful leader they have endeavored to carry it out. They have held two public meetings with well prepared programs and a good attendance. A great interest was manifested in the Silver Jubilee Meeting and they hope to raise all their quota by conference time. Mrs. Myrtle Johnson sends us the above information and is one of the Society's helpful members.

—Mrs. W. M. Jay.
Convention Editor of Woman's Work.

LABOR SUNDAY MESSAGE, 1937.

(Continued from page 5.)

Comprehensive collaboration of all groups is urgently needed. Employers, labor, consumers and the government must work together to provide for the economic needs of the people. We must create also such cooperative relations among the nations and such access to raw materials for all as shall promote international peace.

As industrial and economic life becomes more complex we discover increasingly urgent need for more personal consecration of individuals to the religious life. For religion will always be indispensable not only for the soul of the individual, but also as social cement to hold any society together in the bonds of peace. Selfish struggles for prestige or power on the part of individuals or groups can become divisive forces in any society. There must, indeed, be such a reorganization of our economic life as will remove the fear of economic insecurity on the part of men and nations which now leads to interclass and international conflicts, but there may still remain in individual lives those destructive and socially divisive forces of sin and selfishness, of jealously and pride and intolerance which would tend to tear apart any social order. The church must therefore continue to serve society by proclaiming Christ's gospel of justice, love and reconciliation and by insisting that both individuals and economic and political institutions shall conform to the will of the God of justice and love.

Farmers and Farm Labor.

The net income in cash and in kind from farm production per farm operator, considering values at the farm, averaged $579 during 1935 (Studies of the National Industrial Board—the latest available report).

The percentage of all farms operated by *tenants* increased from 25.5 per cent in 1880 to 42.4 per cent in 1930, according to the Federal Bureau of the Census.

The wage rates of hired farm workers on April 1, 1937, according to the Bureau of Agricultural Economics were as follows:

Per month with board .....$	23.38
Per day with board	1.16
Annual rate with board ...	280.56
Per month without board...	34.16
Per day without board	1.58
Annual rate without board .	409.92

Sample studies during recent years of wage rate and annual incomes of migrants, child workers in agriculture, share-croppers, have indicated that insecurity is very great among these workers and that annual cash incomes are even lower than those for farm laborers of the nation as a whole.

The U. S. Bureau of Home Economics estimates that an annual food budget, based on March, 1937 prices in large cities, providing even a "minimum cost adequate diet" for a family composed of a "very active man," a "very active woman," an "active boy over 15 years," a "boy 9-10 or a girl 11-13 years" and a "child under 4 years" would cost $683.80. A "liberal diet" is estimated at $1,229.80. Note that this is for food alone, and that the cost of rent, clothing for all the family, household expenses and other items must be added to estimate the cost of living of such a family, bearing in mind that millions of workers do not even enjoy the fifty-two week's work per year on which above wage estimates are based.

WORK.

Work thou for pleasure.
Paint or sing or carve
The thing thou lovest,
Though the body starve.
Who works for glory
Misses oft the goal,
Who works for money
Coins his very soul.
Work for the work's sake,
Then, and it might be
That these things shall
Be added unto thee.

—*Kenyon Cox.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

NO MEETING FOR SOUTHEAST OFFICERS.

In Jacksonville last April, when the Southeast Pilgrim Fellowship met in conjunction with the Southeast Convention, it was proposed that an executive meeting be held at some time during the summer, preferably the latter part of August. Because of various contributing factors—notably the belief that another method would result in more effective work at present in the Southeast, as well as the fact that many of the officers would be unable to be present and that it was difficult to secure a satisfactory meeting-place—Earle Ward, the president of the Southeast Pilgrim Fellowship, decided not to call the meeting.

It seems that the only way in which the Southeast Pilgrim Fellowship can be effective is in strengthening the local Conferences in their young people's work. This can best be done through the various departments. Therefore, this fall, emphasis will be placed upon the various superintendents building up the work in their fields. It seems that time and money expended in that way will have more far-reaching results than an officers' meeting, at this time. Each one of the superintendents will have to work out the program for his department, and in a group meeting this could be accomplished. Several of the superintendents have already done excellent work, reports of which will be given in more detail later.

We urge all leaders, whether they be Southeast or Conference officers, Key-workers in the local churches, or counselors, to do their best in carrying out the suggestions of the various superintendent, to make suggestions whenever possible, and to answer letters that they receive concerning the Pilgrim Fellowship work.

E. M. C.

A TRIP TO THE ORIENT.

Last Christmas the young people of Ohio, aided by friends in other parts of the United States, presented Miss Lucy Eldredge (Young People's Director for the Congregational-Christian Church) with money for a trip to the Orient. The Board readily assented to give Miss Eldredge "time off" from her office in Dayton, in order that she might have this opportunity to visit our mission stations in the Far East.

Miss Eldredge made many friends last winter in her visit to different sections of the Southeast, and still others in North Carolina and Virginia have known her since her days at Elon College and as Field Worker in the Southern Convention. Therefore many will be interested in hearing the details of her trip. To quote "Miss Lucy":

"I am planning to leave Dayton, Thursday evening, August 12th, going by train to Flagstaff, Arizona, where I shall arrive early Sunday morning. There my sisters, who are driving to the coast to help me start, properly, will meet me, and we shall drive the rest of the way, stopping long enough to see Grand Canyon, Boulder Dam, Los Angeles, and San Francisco, and what comes in between.

"On Saturday, August 21st, I am scheduled to sail from San Francisco in the Taiyo Maru, N. Y. K. Line, which I am told by Dr. Minton is an excellent Japanese boat. The Hacketts are returning to Kobe College on this boat. From then on Angie Crew proposes this:

Sept. 7—Arrive Yokohama.

Sept. 8-11—Sight-seeing in Tokyo, Nikko, Kamakura, etc.

Sept. 12—Nagoya.

Sept. 13-15—Kyoto, visiting Doshisha and seeing sights.

Sept. 16-20—Kobe College.

Sept. 21—Visiting Zenrinkwan and other social work.

Sept. 22—Visit Glory Kindergarten and Mrs. Jo's work in Kobe.

Sept. 23—(Holiday) Trip with Angie Crew to Nara.

Sept. 24-27 — Matsuyama Girl's School and the Night School.

Sept. 28-30—Okayama. Visit Dr. and Mrs. Olds, Miss Adams.

Oct. 1-3—Back to Kobe. Trip to Ise. Sight-seeing on canal boat.

Oct. 4—To Tokyo.

Oct. 5-7—Sendai and environs.

Oct. 8-9—Tokyo.

Oct. 10—Kobe.

Oct. 11—Depart for Korea.

"The trip was originally planned includes time in Korea, Manchuko, and China from October 11th to November 17th when my ticket says 'Sail home from Shanghai.' This will be changed as conditions demand, but anyhow I plan to arrive in the U. S. A. again when the Taiyo Maru sails

(Continued on page 15.)

HOW JESUS REVEALS GOD.

CHRISTIAN ENDEAVOR TOPIC FOR SEPTEMBER 12, 1937.

Daily Readings—

Monday—Jesus Reveals God by Interpreting Nature—Matt. 6: 25-34.

Tuesday—God Revealed in Jesus' Healing Ministry—Luke 4: 16-21.

Wednesday—Jesus Revealed God as Spirit—John 4: 19-21.

Thursday—Jesus Revealed God's Attitude Toward Men—Luke 15: 1-10.

Friday—Jesus Revealed as Master Workman—John 5: 17.

Saturday—Jesus Revealed in the Old Testament—Matt. 22: 23-33.

Millions of people would like to know what God is like. Philip did not know just what the likeness of God was when he said, "Lord, show us the Father, and it sufficeth us." Jesus said, "He that hath seen me hath seen the Father." To discover God, we must see Christ. Jesus Christ reveals the mind and purpose of God. In Christ we discover what God is like and what God is doing. Jesus draws back the veil so that the discerning spirit can discover God in a new form.

We no longer think of God as a war-God or a national or racial God. Through Jesus we discover a God who is a Father to His people. A loving Heavenly Father who cares for people and seeks to bring them in relationship with himself. A Hindu, when asked what appealed to him most about the Christian idea of God said, "You have a God who seeks for His children."

A curiosity seeker cannot behold the Father; a cold intellectual mind cannot know Him; neither can the natural man receive Him; but the honest believer in Christ can receive Him. Jesus declared, "He that receiveth me receiveth the Father." To know Christ is to know God.

For Discussion—

1. How is God revealed through the circumstances of Jesus' birth? In the events of His life? In his wonderful teachings? In his relationship with his disciples? In Jesus' attitude toward others?

2. What do Christians mean when they say they believe in a Christ-like God?

3. Is Jesus' revelation of God as strong today as it was when he made personal contact with the men in the flesh?

Suggested Hymns—

"O Worship the King."

"How Firm a Foundation."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

GOD REQUIRES SOCIAL JUSTICE.

Lesson X—September 5, 1937.

Golden Text: *As ye would that men should do to you, do ye also to them likewise.*—Luke 6:31.

Lesson: Leviticus 19:1-18; 32-37.

The law recorded in Leviticus 19 are a repetition or summary of certain laws which had been given before, but which need repeated emphasis because of their emportance. Some of them deal with things which are somewhat foreign to our life today in its practical aspects, but in every case back of the letter of the law there is an abiding principal and spiritual emphasis.

The Basis of Holiness.

"Ye shall be holy; for I the Lord thy God am holy." We have a holy or righteous God. There is no flaw or blemish in His character. We are His children. Because He is holy we are to be holy. We are to live in such a way that we shall honor Him. The motive of our obedience is not to be fear, but love, a desire to please Him, and to reveal Him to the world. Putting it in another way ethics must be rooted and grounded in religion. Goodness is god-likeness. We are to accept as our ideal to be perfect even as our Father which is in heaven is perfect.

Honoring Parents.

"Fear every man his mother and father." Parents are to be respected and honored and obeyed in the Lord. They are properly constituted authority. Indeed they are God's representatives to the children. This puts a sacred responsibility both upon parents and children.

Keeping the Sabbath.

"Keep my sabbaths: I am the Lord your God." One day to be a day of rest and worship, sacred unto the Lord, as a means of sanctifying the other days, and as a means of ministering to that in man which cannot live by bread alone.

Shunning Idolatry.

"Turn ye not unto idols, nor make to yourselves molten gods." God is Spirit and those who worship Him must worship Him in spirit and truth. He is not like unto anything that man can make. He is not to be pictured in material form. The Creator, not the created is to be worshipped.

Sharing With Others.

The law of gleaning cannot be strictly enforced today, not even in the country, let alone the city. But the principle of sharing with others, or of bearing one another's burdens can still be applied to modern life. There is enough for all in God's world. Those who lack do so because of their own shiftlessness or because of man's selfishness.

Living Honestly With Others.

"Thou shall not steal, neither deal falsely, neither lie to one another." Old fashioned, simple integrity, but not out of date. Religion, true religion makes a man honest and truthful and dependable.

Looking out for those who cannot help themselves.

"Thou shall not curse the deaf, nor put a stumbling block before the blind." One can hardly think of men doing these things. But alas, men do even worse. Back of this old law there is the positive command to take care of those who cannot take care of themselves, an appeal to the finer sensibilities and sympathies of life.

Accepting A Man As A Man.

"Thou shall not respect the person of the poor, nor honor the person of the mighty, but in righteousnss shalt thou judge thy neighbor." The true worth of a man is not determined by the amount of money he has or by his social standing. A man is to be judged by his character. There is to be no special privilege for the favored few. We are to treat all men as men. The poor man is to be treaed with the same respect as the rich man. There is no respect of persons with God. There ought not to be any with men.

Avoiding Gossip.

"Thou shall not go up and down as talebearer among thy people." A loose tongue is one of the most deadly weapons in the world. Early in the history of his people, God charged them to beware of going about as a gossiper. James goes so far as to say that the man who allows his tongue to run loose is not religious, no matter how much he may profess to be so.

Avoiding Hate.

"Thou shalt not hate thy brother in thine heart." Already the law gets behind the outward act. It is wrong to harbor hate in one's heart. And it is dangerous, both for the person who harbors it and the person against whom it is harbored. The spirit of hate is the spirit of murder.

Refusing to Hold Grudges.

"Thou shall not avenge, nor bear any grudge against the children of thy people." It is often foolish to keep a grudge; it is always wrong. God's people are not to pay evil in kind. They are to return good for evil. They are to overcome evil with good. To pay evil for good is brutish. To return good for good is human. To return good for evil is divine.

Loving One's Neighbor As Ones's Self.

"Thou shalt love thy neighbor as thyself." That is in the Old Testament. Jesus said that it stood along with the first law, Love God. It is not wrong to love one's self. But we are to love ourselves last. The divine order is love God, love one's neighbor, love one's self.

Respecting Old Age.

"Thou shalt rise up before the hoary head and honor the face of an old man." Old people do not always look attractive and they are not always lovable, but old age is to be honored. Be on your guard against the person who is not respectful to old age.

Broadening One's Sympathies.

"And if a stranger sojurn with thee in your land, ye shall not vex him. Thou shall love him as thyself. Christians are to overleap the artificial barriers of race and creed and color in a common brotherhood.

Putting Religion into Everyday Life.

"Just balances, just weights, a just ephah, a just hin, shall ye have." Religion is to be applied to our everyday life. It is to manifest itself in business. It must not be kept in a watertight compartment, it must be a saving influence in all of life's relationships.

THE MASTER'S MAN.

My Master was a worker
With daily work to do,
And he who would be like him
Must be a worker, too;
Then welcome honest labor
And honest labor's fare,
For where there is a worker
The Master's man is there.

My Master was a helper,
The woes of life he knew,
And he who would be like him
Must be a helper, too;
The burden will grow lighter,
If each will take a share,
And where there is a helper
The MaMster's man is there.

—*William G. Tarrant.*

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

FRUITLESS LIVING.

"Ye have sown much, but bring in little."—Hag. 1:6.

All of us are familiar with the story of the five foolish virgins who, in physical and spiritual makeup, were quite as well prepared as the five wise ones. However, these virgins preferred to have a good time, and their time was spent in search of that time. Consequently, when the hour struck, they were unprepared and were excluded from the party.

We may profit by this illustration. The glory of a tree with all its spreading bows and glistening leaves is a poor boast of a tree if it is of no use. But this tree serves well the heavens that bathe it and the earth that bears it. It is not only useful in its flower, fruit and shade, but it yields oil of medicine for man, and is an object of glory and beauty.

Prayer—Our Father, forbid that we shall live so fruitless that we shall be cast away. Come now and abide in us and may we abide in Thee forever. *Amen.*

TUESDAY.

THE NEED OF AN INSIDE CONSCIENCE.

"The meditation of my heart shall be of understanding."—Ps. 49:3.

Queen Victoria, we are told, once attended a chorus of three thousand voices singing Handle's "Messiah." The vast audience was to rise when they struck the "Hallelujah Chorus"; but she was instructed that it was not becoming for her to rise. When the chorus was struck, she attempted to sit still but could not do so. She felt an inward desire to stand as the representative of her country, reverencing God.

We need to pray continually for God's guidance. "He that abideth in the secret places of the Most High, shall abide under the shadow of the Almighty." Conscience is the soul's sense of right. It dictates well when we live with it much.

Prayer—Our Father, give us an understanding of the true life in all of our meditations. *Amen.*

WEDNESDAY.

INTRODUCTION TO GOD.

"Know thou the God of thy father and serve Him with a perfect heart and a willing mind."—1 Chron. 29:9.

One can give reasons for believing in God, for being conscious of a supreme power ruling the universe, and for a consciousness of God in personal life, and yet be absolutely without an intimate knowledge of Him.

This intimate knowledge in the life is the greatest privilege man has, and to impart this intimate knowledge to another is the greatest responsibility imposed upon a Christian. No one is going to come to Christ until he feels that there is more in God of what he wants than he has yet found.

Prayer—Dear Father, sanctify our souls to this responsibility and open the way this day for giving someone the life. *Amen.*

THURSDAY.

BE NOT FOOLED.

"Take heed that ye be not deceived (led astray)."—Luke 21:8.

This text is one of the most far reaching of Christ's utterances. Evidently Christ looked clear through the ages and forsaw that there would be thousands of people who would undertake to cheat, delude, and deceive his people. He also saw that thousands of people would be too stupid to discriminate between the false and true.

Salvation is intended to save everyone from the false. In Christ we should be prepared and willing to detect any imposition. If you have a dear friend, the most skilled actor could not deceive you and make you believe that he was that friend.

Prayer—Our Father, we would know Thee better every day and know Thy friendship. In return, we offer Thee our lives, however unworthy, that we may be a little more nearly what we ought to be. *Amen.*

FRIDAY.

TRAINED SENSES.

"There is a way which seemeth right unto man; but the end therof are the ways of death."—Prov. 14:12.

A sensitive conscience is a most valuable asset to any person and it takes a sensitive conscience to overcome that way which seemeth right and yet is wrong. Some of the most horrible deeds of history have been perpetrated by those who, lacking a trained conscience, thought they did the will of the Lord. Paul thought he did the will of the Lord when he persecuted the Christians.

We must not trust our own thinking. We must have the spirit of Christ, the guidance of the Bible, and the Holy Spirit. He is the way, and to have Him in our souls instructs us. Other ways are not to be followed, however right they may seem.

Prayer—Our Father, take all of our conceit away and make us humble followers of Christ, Thy son. *Amen.*

SATURDAY.

SALVATION BY YOU.

"Ye shall receive power after that the Holy Ghost is come upon you; ye shall be witnesses unto me."—Acts 1:8.

We all are troubled and disturbed today because of political and social upheavel. We are also disturbed greatly because of the instability of moral standards and, most of all, we are beset by a feeling of personal hopelessness.

It seems to be the modern idea to organize in groups and fight the enemy in masses because we feel that wrong is on a too vast a scale for mere individual amendment. We wonder if this is God's way. The world is a collection of single persons. The New Testament standard is personal. The method of salvation is individual, and each individual is to enlist others. Christ's way is "one by one" and we believe that this blundering world is to be made over just that way.

Prayer—Endue us, O Lord, with our own individual responsibility of standing valiently for Thee at all times and in all places and help us to win others for Thee. *Amen.*

SUNDAY.

HYPOCRITE FURNITURE.

"Man looketh on the outer appearance."—I Sam. 16:6-13.

A group of friends had been to dinner in a new and beautiful hotel. The lobbies were filled with attractive stuffed chairs and couches. The ladies exclaimed over the artistic character of the rooms.

One of us is a furniture manufacturer, and he confided to me that the furniture is really of poor quality, its defects being covered up by the beautiful upholstery. Those chairs and couches are really hypocrites, making an outward profession without inward quality. "The only way to be sure of getting good stuffed furniture is to buy the product of a manufacturer of integrity."

Ours is a religion not only of appearance, but of sterling inner worth. It demands "truth in the inner parts." It seeks to be, before it seeks to seem.

Prayer—We want to be true through and through, our Father. Make us sterling Christians, built for the eye of Him who seeth in secret. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

GOD AT WORK WITH THE NATIONS.

By DR. J. G. TRUITT.

"It shall come to pass that I shall gather all nations and tongues; and they shall come and see my glory." —Isa. 66:18.

God has not completed his work. He is still working. We may be impatient, and sometimes discouraged, but God is patient, and he is working still. Nations may be armed themselves to the teeth, and wars may be raging in more than one place in our little world, and there may be fighting and bloodshed in the very land whose soil has been made sacred by the footprints of the Lord Jesus Himself, and yet God will bring his glory to bear upon all nations and tongues.

Already the nations of the earth are troubled about Jesus, and his teachings. His golden rule haunts them in high places, and his Calvary towers about their selfishness in every land. Already his influence is at work in the great nations of the earth. Not one of them can escape it. All of them have had glimpses of his idealism, and all of them are more or less troubled by his challenge. Already his name is above the names of most of their gods, and slowly and steadily the work of the eternal God goes on.

When I was in school at Princeton I sat down with young men from several nations and races about the Table of our Lord. Young men from the East and the West; young men from the North and the South; young men from India, China, and Japan; young men from Canada and Korea; young men from Australia and South Africa; and from England, Ireland, and Scotland. Not all races and nations, but enough of them represented to see how we were all mastered by the majesty of our Lord Jesus. To each of us he was a Savior and a Friend. To each of us he seemed near, and to each of us he seemed near to the others. By him we were bound together, in a common, sacred bond,

What vastly different experiences lay in the background of each of our lives! Here was a boy who knew the hills of North Carolina, and there was one with him who had come from the fishing ports of China! Japanese and Canadian, Irishman and Indian—all such lines were forgotten as we heard the words: "This is my body which was broken for you"! What meant such distinctions under the spell of the divine insight of Jesus, and his marvelous mastery over our lives. We looked at one another and thought, not of one another, but of Him! We saw his love for us, and we became brethren, going out for him to help heal the world's hurt, and to bind up its wounds.

What was thus done there on a small scale was at that very time being done on a larger or lesser scale in many, many other places in the earth. Like leaven that sort of thing alone is doing its mighty work in Gods' world. Men who have sat together in such places have a sort of understanding which they cannot forget when they face each other about counsel tables in later years. They may stray away, and fail of the fine things that glowed in their lives in such moments, but enough of it, and something is going to happen to the world. Something glorious is going to happen! Understanding, which becomes understanding at the feet of Jesus, is very powerful, indeed. And it may not do all we wish it to do in our day, but God's work will be done eventually! His promises, his prophecies will surely come to pass. How we do not know, and when we cannot tell. But God does not turn back.

You have recently been studying about Joseph. God has done much work with the nations since Joseph's day. Why in Joseph's day the twenty-third Psalm had not been written. Why, just to get that psalm to sing itself forth from the soul of an humble shepherd lad was a good day's work! In Joseph's day Jesus had not been born in Bethlehem! To move that far forward was a great day's work. The touch of Jesus had never been felt and pardon from his lips had never been known. Now it has been felt, and now his pardon has been known. Never had a dying thief ever been promised Paradise before—death, nothing but death hitherto! Never before had any Calvary ever cried "Father, forgive them, for they know not what they do". God was at work with the world, and a long way has been traversed since Joseph's day.

In Joseph's day the "little flock" to which it is the "Father's will to give the Kingdom" had not yet been appointed, or started. Simon, Peter had not cried, "Thou art the Christ, the Son of the living God"; and Jesus had not said: "Go ye into all the world and preach the gospel to every creature"; and upon the little flock in Jerusalem the flaming tongues of divine fire had not yet fallen. The kingdom had travelled a long way, and the little church has gone about the world leaving the sweet words of Jesus in an untold host of human hearts. And where those words have been heard they have been hard to forget, and from them have grown thousands upon thousands of altars in every land.

There is wickedness and sin still, and as I said in the outset we may be discouraged, so great is it; but God is at work with the nations, and even today men really feel in their hearts that there is something to the Gospel of Jesus Christ, and somewhere somehow it is going to prevail. In Joseph's day the great discoveries of unknown continents had not been made, nor the marvelous inventions in the realm of science; somehow God will use these things to bring the nations to sit down together about his Table. Even the World War brought the nations together in such a manner as has never been dreamed of before. Terrible, of course, but God can take the wrath of men and make it to praise him. Out of the war nationalism has grown and oftentimes a very ugly nationalism it has been, but nationalism comes before internationalism; and men must come together before they can shake hands!

Let us who believe in God, and who believe that God still works with the world join in, and devote our lives to Him, and do our best to be like His Son in bringing the nations together in love and understanding! our prayers our faith, our deeds of kindness, and mercy, and love will make us-workers together with God; and we shall know something of the meaning of Jesus when he said: "My Father worketh hitherto, and I work."

THE GOSPEL OF LABOR.

This is the Gospel of Labor—
Ring it, ye bells of the kirk—
The Lord of love came down from above
To live with the men who work.

This is the rose that he planted
Here in the thorn-cursed soil—
Heaven is blessed with perfect rest;
But the blessing of earth is toil.

—*Henry Van Dyke.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our income for the last month from our Sunday schools has been the most discouraging that we have had for years. I believe in twenty years.

Let us figure with you just a little. In the issue of THE CHRISTIAN SUN August 5th our report showed an income of $146.84 and of that amount the Sunday schools sent in $24.64. August 12th the report showed an income of $188.45 of this amount the Sunday schools sent in $123.95. August 19th the income was $208.18 of this amount the Sunday schools sent in $84.13. August 26th our income was $130.17, of this amount $14.17 came from the Sunday schools. If my memory serves me right the Sunday school offerings for the week of August 26th is the smallest for any one week in twenty years. To tell you the truth it makes my heart ache. It is discouraging to say the least.

Nearly one hundred children to feed and clothe and send to school and help give them a chance in life. It cannot be done on $14.17 per week.

The several denominations in North Carolina invest thousands of dollars in their orphanage work each year. They have their orphanages and are glad to support them and give the fatherless a chance with the less unfortunate.

Do the Congregational-Christian denominations have their orphanage? Are we as a denomination willing to sacrifice for it? Through the years we have built a plant that the church may well feel proud of. We have 93 beautiful little boys and girls here looking to the church for the support.

Are we as a church willing to make some sacrifice in their behalf that they too, may have an equal show with other children who have been less unfortunate?

It cannot be done on $14.17 per week.

CHAS. D. JOHNSTON,
Superintendent.

REPORT SEPTEMBER 2, 1937.

Amount brough forward $9,612.19

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Howards Chapel	$ 1.00	
Pleasant Grove, Va.	5.77	
Haw River	15.56	
		22.33

Western N. C. Conference:

Big Oak	$ 3.50	
Mt. Pleasant	.53	
Smithwood	1.13	
		5.16

Eastern N. C. Sonference:

Henderson, N. C.	$ 4.96	
Pleasant Hill	2.66	
Popes Chapel	6.00	
Wake Chapel	7.60	
Hanks Chapel	3.01	
		24.23

Eastern Va. Conference:

Holland, Va.	$ 12.12	
First Church S. S. Portsmouth	7.57	
Wakefield	2.00	
		21.69

Va. Val. Central Conference:

Antioch	$ 5.28	
Linville	4.58	
		9.86

Ala. Conference:

Pisgah	$ 1.48	
New Hope	1.60	

Miscellaneous.

Mrs. Morre, on support of child	$ 10.00	
Fidelity Bank, Guardian	12.50	
		22.50

Grand total for week ..... $ 108.85

Grand total ..... $ 9,721.04

Total expendiures for all government units in the United States for 1936 amounted to approximately $17,000,000,000, according to an estimate by the National Industrial Conference Board. For the Fiscial year 1935, the latest for which complete information is available, the total was $14,931,000,000 an increase of $500,000,000 over 1934. The 1935 total is divided as follows: Federal Government, $6,844,400,000; State governments, $2,230,000000, and local governments, $5,857,000,000.

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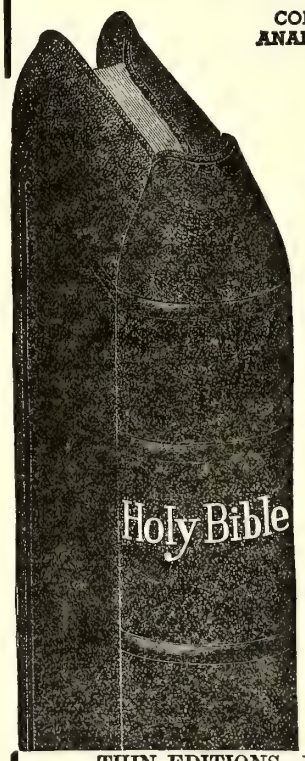

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *t even* all her living.

A. D. 33.
i 1 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
p Deut. 23. 15.

18 And pray ye that your flight be not in the winter.
19 *p* For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

JOHNSON.

Mrs. Lucy Virginia Johnson, widow of the late W. J. Johnson, died at her home in Suffolk, Virginia, August 13, 1937, aged 52 years. The funeral services were conducted at Windsor Christian Church, of which she was a member, by the writer, assisted by Drs. J. G. Truitt and I. W. Johnson. The burial was in Antioch Cemetery.

Mrs. Johnson leaves six children—Earle, Judson, Mary Virginia, Mrs. Edward Hindley, Mrs. Elton Gwaltney, and Olive—all of Suffolk, and three grandchildren. Mrs. Johnson was a faithful wife and mother and a sincere and devoted Christian. May our Heavenly Father comfort and keep her loved ones.

N. G. NEWMAN.

NEWLAND.

Mr. Samuel Newland departed this life July 22, 1937 at the home of his aunt, Miss Fannie Martz, who had cared for him since a little child. After becoming a man he looked after her in her old age. Mr. Newland was a brother to Mrs. Elmer Cook in whose home the funeral services were held. Mrs. Cook and family are members of the Palmyra Christian Church at Edinburg, Virginia. Many friends mourn the passing of Mr. Newland who, though not a member of any church, was a good citizen and very devoted to his aged aunt, Miss Fannie Martz.

May God bless and comfort the friends left at home.

ROY D. COULTER.

MOATS.

Rev. Annie C. Stuckman Moats, a Congregational minister who had all her pastorates in the North Alabama Association of Congregational and Christian Churches, on April 7, 1937, went to her reward from Chandler's Mountain near Steele, Alabama, where she had her past pastorate with the Steele Mt. Lebanon Congregational Church of which Rev. Marion L. Thrasher is now the minister.

She was born in Indianapolis, Indiana, and gave her soul to God at the age of twelve.

The New Liberty Congregational Methodist Church ordained her and she had charge of the Gamble's Chapel Church in Cullman County. Later she had charge of the Town Creek, Old Liberty Congregational, the Steppville Mt. Groove Congregational, the Garden City Congregational, and the Steele Mt. Lebanon Congregational Churches.

Mrs. Moats had real ability as a preacher and would have had larger services had she been a man.

After her retirement she continued to be the pastor on the field between the regular appointments of her successors at Mt. Lebanon Church, Rev. J. P. Bean and Rev. M. L. Thrasher.

In ministry to the sick she was faithful and tender. It was an epidemic of pneumonia which finally carried her away after she had depleted her reserve strength careing for a number of people.

She was the life of the woman's work of the Church.

The young people looked to her for helpful counsel with the Christian Endeavor Society.

She spoke well in the annual Association meeting.

Mr. A. M. Moats, her husband, was in sympathy with her work and, with their children and many friends, misses her cheerful and helpful voice.

F. P. ENSMINGER.

A TRIP TO THE ORIENT.

(Continued from page 10.)

into San Francisco harbor on December 7th.

"I am not very experienced at this vacation business so if you have any suggestions about how to get the most from nearly three weeks on a boat, and such delightful travel, I shall be glad to hear from you as I sail. Any letter mailed in time, and addressed as follows will reach me as I embark on this great adventure:

Lucy M. Eldredge,
San Francisco, California,
Taiyo Maru, N. Y. K. Line,
Sailing August 21st.
Piers 13 and 14."

Miss Eldredge's many friends in the Southeast wish for her a most enjoyable trip—and if any of you can write her personally to tell her so, we know that she will appreciate it.

"MOODY STILL LIVES."

The above caption is the striking title of the exceedingly valuable book written by Arthur Percy Fitt, in connection with the D. L. Moody centennary, 1837-1937.

Mr. Fitt was Mr. Moody's private secretary for a number of years. The fact that he was also Mr. Moody's son-in-law suggests the peculiar advantage the author had over other authors producing biographies of this great religious leader.

As many of our pastors will hold a Moody Centenary service in connecnection with their Fall program, it is very timely that this unique biography be recommended now. This volume contains many incidents in connection with Mr. Moody's personal and family life which no other writer has given to the public. In this volume is also revealed the great secrets of Mr. Moody's marvellous power.

Following are some of the attractive chapters of this unusually interesting and well written book: "How Did a New England Country Lad Become a World Power?"; "Northfield a Hundred Years Ago and Today;" "In Action Over-Seas;" "Impress on America;" "Beginnings of Continuing Influence;" "World's Fair Evangelistic Campaign;" "Later Ministry;" "With Family and Friends;" "How Shall a Man's Influence Be Measured After He Is Gone?", etc.

Mr. Moody's son, Paul I. Moody, President of Middlebury College, says of this book—"In brief compass the author has given an accurate and discriminating outline of the life and activities of the man he loved devotedly and served faithfully."

As no doubt Mr. Dwight L. Moody was the greatest layman the Congregational Church has ever had, it is especially fitting that every minister of the Congregational - Christian Church should have a copy of this intimate story of his useful life. The book is published by Fleming H. Revell Company of New York City and can be procured at almost any book store at $1.50. The third edition of the book has already been published, so great has been the demand for this valuable volume.

ROY C. HELFENSTEIN,
Minister People's Church,
Dover, Deleware.

I expect to pass through this world but once. Any good therefore, that I can do, or any kindness that can show to any fellow creature let me do it now. Let me not defer or neglect it, for I shall not pass this way again.—*Author Unknown.*

LIFE'S SURPRISES

By CLARENCE A. VINCENT, D. D.

Life is more than dull routine, it is all slavish work, it is full of surprises. Steep hills that take the breath, bring thrilling views; dust that befouls us, makes the sparkling stream, as we leap into it, more stimulating. I have always been glad that time is broken up into days—the monotony of one endless day would have been depressing.

New mercies, each returning day,
Hover around us as we pray,
New perils past, new sins forgiv'n,
New thoughts of God, new hopes of heaven.

NATURAL WORLD.

What a surprise it was when Dr. Bull discovered that out of a wild grape, he could bring about in a few seasons the delicious Concord grape. Burbank's gifts to the world in the production of new fruits and vegetables astonished the thoughtful world. Out of the scrawniest flowers have come some of the most beautiful and fragrant flowers. The mornings and the evenings often paint the most gorgeous pictures upon the sky. The forces of the natural world are continually giving us fresh delights and inspirations. "The ocean is never twice alike," some one has said, at least its inspirations are always felt. Even rebellious Byron felt its power and charm.

Roll on, thou deep and dark blue ocean, roll!
Ten thousand fleets sweep over thee in vain.
Man marks the earth with ruin, his control stops with the shore.

FRIENDS.

We often hear men say that friends have proven unfaithful. Perhaps, we all have been disappointed in those whom we supposed were friends. However, there is another side to our relationships. Many a time when we need encouragement, those whom we have trusted speak the word, or quietly shake our hand, or send us a bit of a poem, or a verse from the scriptures, and we feel strong again.

But above all is the friend that sticketh closer than a brother and whose presence surprises us with a gift of strength in times when it seems that every earthly stay is falling.

He changes not! Our wants are known to him.
And every road we tread his feet have trod.
He changes not! We creatures of a whim
Often falter and cry out beneath the rod,
And faith grows weak, and fainting hopes grow dim,
But still he cares and leads us nearer GOD.

History seems sometimes to defy backward. Vice and hate seem often to be in the saddle. The plotting of the Colonies against one another threatened the settlement of this Continent. The different ideas of Federal and State rights and slavery were threatening Representative Government. Established opinions often refuse to see the light, and the nation lags; destructive opinions often would throw over principles and achievements that have taken centuries and cost sacrifices to establish.

At such times, men and women of pure devotion come to the front who believe the nation must move forward in a constructive effort, building upon the everlasting principles which have made the country unique and helpful and breaking through the crusts of thought and endeavor that hinder progress. Such citizens lead the nation on step by step, generation after generation toward the goal of a perfect self-government. Expect **surprises** in the critical hours of our National life.

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

ME LXXXIX. RICHMOND, VA., THURSDAY, SEPTEMBER 9, 1937. NUMBER [illegible]

Miss Emily M Carleton
541 Osceola Ave 8-1-37

Home From Vacation

I'm glad to be back on the job once more;
To stand again in the year's open door;
To hear the call of a burdened soul,
And too feel the desire to restore it whole;
I'm glad to be back at home again
To battle for the Lord, to fight against sin.

I'm happy to kneel at the gate of God,
To meet Him in prayer in this sacred sod;
To seek for the message my folks will need,
As they fight temptation, and self, and greed—
I rejoice to be back with all my heart
To share their burdens and take their part.

I'm glad to be home from the roads I've trod,
To inspire their spirits and lead them to God;
To be but a servant of the Lord alway,
To be a small vessel of the humblest clay—
I'm glad to be back on the job once more
To work for the people I love and adore.

—*John Galloway Truitt*

PERSONALS

News from the Churches

Labor Day and the consequent delay in receiving copy makes The Sun a day late in reaching some of its subscribers this week. Some Labor Day material came too late for last week's issue and could not be used.

The Valley Virginia Conference was organized at Antioch Christian Church in 1838. Next year the conference will celebrate its centennial. A committee composed of Mrs. B. F. Frank, R. Roy Hosaflook and J. C. Bradford is to plan this celebration.

The young people of Winter Park Congregational - Christian Church have had a very successful summer program in cooperation with the Methodist young people. They feel that this union service is much better than going out of business during the vacation period.

We are glad to have the pictures of the active pastors in our Valley Virginia Conference appear in the paper this week. (The picture of Rev. Roy D. Coulter did not arrive in time to be put in). Two other ministers, Revs. W. B. Fuller and F. E. Allison are members of the conference but are not active pastors at the present.

Miss Irene Cotten of Dendron, and Mrs. W. B. Williams of Newport News, Virginia were visitors at the Valley Conference and helped considerably with the Youth Fellowship work. Rev. F. E. Hyde, of Sanford, North Carolina led some fine devotional services and made an excellent address on "The Rural Church and Its Task."

The Valley Conference voted to appoint a committee of five to make preliminary surveys and report to a committee composed of one representative from each church on plans for grouping of churches within the conference. The president appointed W. C. Wampler, chairman, E. A. Hillyard, Clarence Rush, R. C. Myers and Loy H. Hook.

Rev. and Mrs. H. S. Hardcastle of Norfolk report having had a very pleasant visit recently with Miss Pattie Lee Coghill as she vacationed at her home near Henderson, North Carolina. Mr. Hardcastle's thumb that he sawed the end off of several days ago is getting well. Miss Coghill has returned to Florida for the fall and winter's work.

Rev. F. Ervin Hyde of Sanford, North Carolina, called at The Christian Sun office in Norfolk last week. He and some friends had been vacationing at the beach. Mr. Hyde is interested in a state-wide meeting of the young people in our churches in North Carolina. It is always a pleasure to see ministers and members of our churches as they pass by this way.

The basis for enrollment as a banner church in the Virginia Valley Conference is as follows: Conference apportionments paid in full—20%; One deacon and accredited delegate attending conference, 15%; At least 25c per member for missions, 15%; Pastor's salary paid in full, 15%; At least 25c paid to the Orphanage, 10%; Five per cent of membership taking The Christian Sun, 10%; Five per cent addition to the church membership, 15%.

Any church making 60% or more will be enrolled as a banner church.

At the recent conference in the Valley of Virginia the chairman of one committee twitted the conference about doing nothing concerning resolutions passed and promised that if the churches would act on the resolutions better reports would be written. The Christian Sun took up the challenge and promised to print the resolutions so the churches can act upon them. It is hoped that every church will call a meeting of its officials, go over the resolutions and make definite plans to do whatever can be done concerning them. The Christian Sun will be glad to receive information concerning what is accomplished and then the committees will have to write better reports. That is the reason for this special issue.

A year ago the Mt. Olivet (G) young people secured a number of subscriptions to The Christian Sun. Recently Miss Winona Morris has sent in renewals. That is a fine service for the church. Some other churches are planning to render a similar service. Thank you, friends. Surely there is someone in every church who will be willing to lead off in a campaign for subscriptions to the Church Paper. There is no better time to do this work than right now, in the early fall, when people are just beginning to sell their crops. All subscriptions should be sent to Norfolk, not to Richmond. There is a commission of twenty-five cents on each annual subscription for church organizations that secure the subscriptions.

REPORTS OF THE VIRGINIA VALLEY CONFERENCE.

REPORT OF COMMITTEE ON FOREIGN MISSIONS.

Recommendations were as follows:

1. In our private devotions, as well as our prayers at church, that we remember the cause of foreign missions.

2. That each church send an Easter offering to missions.

3. That all our Sunday schools take a monthly missionary offering and on that Sunday have a missionary program.

4. That the Cent-a-Meal plan of contributing to missions be given a chance to prove its value in the homes of our people in deepening the spiritual life, increasing the number of givers and enlarging the sum total of missionary giving.

Thelma Morris,
E. Lena Rothgeb.

REPORT OF COMMITTEE ON HOME MISSIONS.

It is the business of this conference to seek and to save that which is lost within its borders as well as elsewhere.

Not only does the salvation of the church depend upon the proper and economical expenditure of the funds given it and the evangelistic efforts of the church but the very life of the church itself is at stake. Whenever Christianity ceases to use its best efforts along these lines it ceases to be Christianity. Just how to best accomplish this end is what this conference should do today.

We therefore recommend:

1. That a committee be appointed for the purpose of grouping our conference into pastorates so as to save time and expense for our pastors and give more time for actual contacting the people in his pastorate and this committee is to report to the first session of conference.

W. C. Wampler,
E. A. Hillyard,
R. C. Myers.

REPORT OF COMMITTEE ON APPORTIONMENT.

We, your committe on apportionments, recommend the following amounts to be raised by our conference: Home Missions, $400; Conference Fund, $205; Southern Convention, $501.

To be raised by the churches as follows: Antioch, $80; Bethel, $40; Bethlehem, $80; Beulah, $15; Christian Chapel, $5; Concord, $30; Dry Run, $40; Island Ford, $6; Joppa, $15; Leakesville, $125; Linville, $110;

Mayland, $70; Mt. Olivet (R), $25; Mt. Olivet (G), $70; Mt. Lebanon, $25; New Hope, $30; Newport, $75; Palmyra, $20; St. Peters, $15; Timber Ridge, $80; Whistlers Chapel, $25; Winchester, $100; Wood's Chapel, $25.

REV. R. LEE WILLIAMSON
President, Valley Virginia Conference

W. C. Wampler,
J. M. Lohr,
W. B. Burke.

REPORT OF COMMITTEE ON RESOLUTIONS.

This committe expressed the opinion that the conference had been successful. They hoped that the churches will be grouped, commended the young people and their work, and presented appropriate resolutions for the entertaining church, program committee and speakers. Other resolutions were as follows:

1. Our churches continue to teach temperance and the evil effects of alcohol as a beverage.

2. Our church people do all they can to do away with war, and promote peace and good-will between nations.

3. The continuance of the Mid-year Conference.

Mrs. J. E. Bryant,
Mamie Summers,
Mabel Higgs.

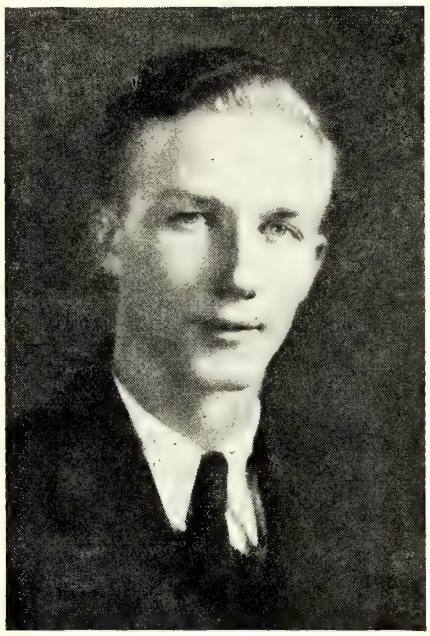
REPORT OF COMMITTEE ON EDUCATION.

This committee pointed out the necessity for education as a process of emancipation and showed the cultural value of intellectual progress. The college is said to be a necessity. The committee recommended receiving into members Rev. R. D. Coulter, Rev. R. A. Whitten and Rev. F. E. Allison by letters of transfer. These ministers were received into membership.

REPORT OF NOMINATING COMMITTEE.

We, your committee on nominations, submit the following as officers of the conference for the ensuing year:

President, Rev. R. L. Williamson.
Vice-President, Rev. R. A. Whitten.
Secretary, Rev. W. J. Andes.
Asst. Secretary, Norman Morris.
Treasurer, Samuel Earman.
Director of Religious Education, Alfred Dofflemyer.
Assistants, Elsie Matthews and Norman Morris.



REV. WILLIAM J. ANDES
Secretary, Virginia Valley Conference

Conference Mission Secretary, R. O. Rothgeb.

Stewardship Secretary, Minnie Dofflemyer.

Delegates to the Southern Convention, Rev. R. L. Williamson, Rev. R. D. Coulter, Rev. R. A. Whitten, Rev. M. L. Weekley, Rev. W. B. Fuller, Rev. W. J. Andes, R. R. Hosaflock, R. O. Rothgeb, W. B. Burke, E. A. Hillyard, Mrs. K. H. Sale, Elphis Morris.

W. B. Burke,
E. A. Hillyard,
W. A. Crawford,
E. F. Showalter,
R. C. Myers.

REPORT OF COMMITTEE ON RELIGIOUS LITERATURE.

This report contends that there is need for clean, wholesome literature in every home. This will include the Bible, books and magazines, especially the church papers. The report says there has been an increase in subscriptions to The Christian Sun this year and that the work should continue. Recommendations were made as follows:

1. That we donate a few minutes of our time each day in careful reading and mediation upon some passage of Scripture.

2. That we give our whole-hearted support to The Christian Sun that it may continue to grow and give us the best reading matter.

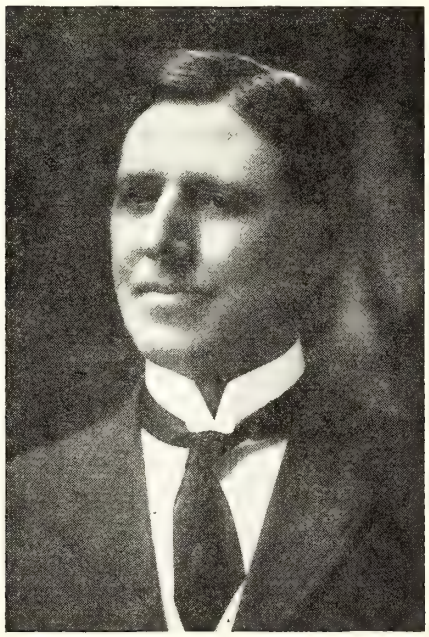
3. That we use our own denominational Sunday school literature.

5. That we use the "Pilgrim Highroad" and the "Christian Endeavor World" for use in Young People's work, and the "Missionary Herald" in our homes and missionary work.

Irene Hensley,
Mrs. Samuel Earman,
Mamie Summers,
J. A. Kagey.

REPORT OF CONFERENCE MISSION SECRETARY.

We have reached another milestone on our pilgrimage journey, and since we cannot again pass this way, let us pause for a moment and reflect upon the way by which we have come. As it is difficult to measure our spiritual attainments, we will only consider our financial attainments in comparison with last year's record.



DR. M. L. WEEKLEY

Last conference year all of the churches of this conference gave to both Home Missions and Foreign Missions th sum of $87.73 and the Sunday schools gave $287.77, making

(Continued on page 9.)

EDITORIAL STAFF

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George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

WHY GO TO COLLEGE?

A new crop of students have entered or about to enter, college. For years they will dwell within dormitories, play on athletic fields, wander around campuses, and attend college classes. Many of them will graduate, but more will fall by the wayside. Some of them have entered with determination to accomplish something, but others will never be able to answer the simple question, "Why go to college?" There is an answer, one worthy of serious thought.

It is not simply to get away from home that one should seek life at college. Home may not be all that one could wish, but it is likely much more acceptable for a place to live than a college. Life on a college campus must be abnormal. The divine method for living is a family of parents and children of various ages. College is a select list of nearly the same age-youth without the influence of parents or small children to guide and hallow. The business of college is specialized. There is not the chance for a well rounded experience as there is in the home. And college life costs more than to live in the home. No, the reason for going to college is not simply to get away from home.

Neither is it to enjoy the extra-curricula activities. Famous athletes sometimes rise out of college life and go to remunerative places in their chosen sports, but college is not intended to make superior athletes. Courses in "campustry" may be very appealing, and many young people succumb to the calls of the campus rather than the classroom. To those on the outside it has seemed that college students of a generation just passed thought their highest attainment lay in the line of least resistence, in being "sloppy" in language, dress, and conduct. No, the reason for going to college does not center in things outside the classroom and study halls.

The world looks for honest, intelligent, noble men and women who know things and are wiling to work sacrificially. The culture of the world lies within the walls of our college awaiting those who will accept and use it. The historic past will rise up to bless and guide those who willingly seek out its lessons. Science will open fast-closed doors to those who find the secret locks that hold them shut—doors that open into rooms filled with blessings for humanity. Literature and religion will refine and inspire those who seek for truth, beauty and goodness. The reason for going to college is that one may become the most cultured, useful, and happy individual that it is possible for him to be. If you happen to be one of those rare souls, then this Church Paper wishes to congratulate you and wish you good success.

MORE MINISTERS ARE NEEDED.

Twenty years ago the Christian Church of this section sent out a call for new recruits for the ministry and missionary work. Young people in our churches faced the world's needs and the call of their Church for laborers to enter the Master's vineyard. And the young people volunteered. There was an upsurge in the life of the churches. Members were added annually to the rolls, and a period of prosperity swept over our work.

Then came a time when there appeared to be more workers than we needed. Some who had volunteered for missionary service could not be sent out. Although several from the Southern Convention were definitely planning for foreign service twenty years ago, not one of them went out of America as missionaries. The Church could not, or would not, use its volunteers. For a long time there has been no clarion call from the Church to its young people to enter the ministry, become a missionary, or give full time to any form of Christian service. Along with this failure to call has gone a decrease in church membership, and what appears to be a lessening of efficiency.

The time has now come when the Church should call again for recruits. Men are needed for the ministry. There should be religious educational workers in the convention and in local churches. Missionaries should go to neighboring nations with the message of Christianity. Around us everywhere the fields are white unto the harvests and the laborers are few.

In the mountains of Virginia is our youngest work. Three churches up there on top of the world are struggling for life. New roads have gone through neglected areas, and others are in the process of building. Those good mountain people will soon be on the great highways of the nation. Many of them are alert, but some are still backward. Here is a marvelous opportunity for a man to go into a new, growing community and transform the life of multitudes of America's most native people into progressive, Christian communities. But what is happening? A student in college who has two other churches to pastor, serves these three communities as best he can. One who cares can go there and live himself into the hearts of these noble mountaineers and in the years to come rejoice in the beauty of his handiwork.

Four Christian churches center around a rural High School in North Carolina. Two of them are in the center of the area served by the school. The others are only a few miles away. It is a fine farming section, and the people are making money. The school is one of Carolina's new consolidated schools with nearly a thousand pupils and teachers. The community has just learned how to use a county agent to aid the farmers, and a home demonstration agent as an assistant to good work, but it is a new experience for the com-

munity. But what of the churches? Three pastors serve the four churches, the nearest one fifteen miles away. A leading member of one of the churches died recently and the pastor, who lives far away, did not arrive for the funeral. A visiting minister who happened to be present was called on at the church to conduct the services. What greater opportunity could any young man with a cultured mind and soul want than to become pastor to these hundreds of people, to preach so that the teachers will want to hear him, to share in the school activities, and to make religion felt in all the activities of this beautiful country life? It will take a man who knows religion and education and who loves the rural life. But here is a chance for the right man to shape the life of a large community according to Christian ideals. But where is the man? The churches await his coming. And the longer they wait the more difficult the task.

Or think of the beautiful Valley of Virginia. Five ministers are trying to serve the entire conference. Some of them give only part time to the work. The churches are there. The people are there. The wealth is there. Everything is there except the "man of God" who will be the pastor to those who live from week to week without the services of a shepherd. Some of the churches that see a minister for only a few hours each month should have a man for full time. It would be a bit difficult at the beginning, but there is plenty of food in these churches for another family, and the people would soon learn to share it with the one who fed them on the "bread of life." Again the man needed is one of culture, one who knows religion and life, one who can interpret Christ in terms of right living and sacrifical service rather than in emotional disturbances, one who will not feel lost because he lives among the hills where roads are crooked and sometimes rough, one who will find his greatest joy in leading children, young people, and adults who have not had all the advantages (and disadvantages) of city life to learn to live beautiful, cultured, Christian lives. Here is a chance for an alert, well-trained minister to live a full, useful, and happy life among the people who will love him and follow his example.

Or think of our larger churches with hundreds of members, some with more than a thousand members, and only one man to the work of the ministry. He must preach twice each Sunday, speak at the mid-week services, be a director of religious education, direct the organized work of the church, and be a pastor to some two thousand people. Can he do the needed work? Of course not! He could not if he were two men. There is more visiting needed than one person could possibly do. Meeting the public engagements is as much as one person con do efficiently. Religious education could well claim all the energies of a person. Yet one man struggles with the work that four should do.

We need more and better ministers. We need directors of religious education and pastor's assistants. We need those with vision who will open new churches in unchurched places. Our church is in need of men and women who will give themselves to Christian service and count it all joy to be the best that they can be without thinking of how much money they can make. The progress of our church depends upon the upsurge that will come when young people offer themselves on the altar of the Church and prepare themselves to serve.

F. C. L.

COULD ALLADIN'S LAMP HAVE BEEN DUTY?

A story told by Hamilton Holt, president of Rollins College, of one of his own experiences, and retold by Joseph T. Mackey, president of the Mergenthaler Linotype Company, might well bear out the idea that it was. It was during the depression and money was somewhat hard to get. Mr. Holt, with an associate, was in New England on a collecting tour, and was visiting those who had at some previous time made contributions to Rollins. But let Mr. Mackey tell the story:

"It was hard work. But near the afternoon, they began to perk up and feel better because they knew that by finishing their scheduled calls on time they could arrive at a certain attractive inn where they were sure of a fine dinner and a comfortable bed. The thought of dinner ahead made their work easy. But, as the sun dropped down, they saw they could not reach the inn if they called on a woman who had once given the college ten dollars.

"To call on this woman meant an additional twenty-five miles of motoring. Was the call worth making? They argued. They decided it was not and rode along with the comforting thought that in an hour they'd be having a cooling shower at their favorite inn. But when they came to the final crossroads, with the road to the right leading to the home of the small contributor and the road ahead leading to the inn, they stopped the car.

"After all, they said, we are working for Rollins. We need every dollar we can possibly collect. So, without any more talk, they hastened on the duty road. Arrived at the woman's house they found dinner nearly ready to be served. They could not have come at a more inopportune time. The companion of the woman they had called to see greeted them coldly. She didn't know them. Neither, apparently, did her employer. It was only when Mr. Holt made it clear he was president of Rollins College to which she had once made a contribution that their prospect consented to see them for a few moments.

"The refined, rather fragile old lady who greeted them listened without expression to Mr. Holt's sales talk. He says he talked badly because he tried to condense into six minutes a talk that was usually twenty minutes long. He was sure that he was wasting his time, but he persisted. When he finished, and almost breathed a sigh of relief, his hostess rose, said, 'I'll give you a check,' walked to a high desk, cluttered with papers, wrote a check, handed it to Mr. Holt and then dismissed him impersonally. When Mr. Holt looked at the check when they were outside, he found they had received one thousand dollars.

"That year when the college year opened one of the guests at Winter Park was their contributor. She had come to see the college for herself. The next summer she gave another thousand. That fall she returned to Florida, but before Mr. Holt could make a call upon her, she died. When her will was read it was found she had left Rollins fifty thousand dollars."

CONTRIBUTIONS

SUFFOLK LETTER.

A revival meeting was held last week in the Liberty Spring Church. Rev. E. R. Brittle assisted the pastor in the meeting. Fifteen members were received into the church on Friday night.

Brother Brittle is the beloved pastor of the Cypress Chapel, Bethlehem and Union (Southampton) churches. Large congregations greeted him throughout the week and the Holy Spirit was present in saving power. The humility and consecration of the preacher made a great impression upon the church and community. His sermons were plain and practical, but the impressions were deep and heart-searching. Truly he is a man of God. He is giving himself without reservation to the Christian ministry. God is honoring his work. The people in his own pastorate are devoted to him, as a pastor, and he is a successful winner of souls. His churches are growing in membership, and he has had great success conducting revival meetings in the churches of his charge. The congregation at Liberty Spring desires his services in a revival meeting.

One of the secrets of his success is his personal work as a visiting pastor. During the year he is constantly on the lookout for prospective additions to the church. He quietly and systematically makes contacts with the people who are not church members in the community. By personal visitation he wins his way into their hearts. In this way new friends are made for the church. Converts are won for Christ and added to the church membership. The revival meeting is the harvest time for months of seeding sowing and patient cultivation.

Other ministers would profit by his methods and devotion to his work. His modesty and humility would cause him to shrink from giving any publicity to his work, but ministers throughout the Convention should have the benefit of his experience. It would be helpful to many ministers to have him on a Summer School Program for a series of addresses on Evangelism and Personal Work as a Pastor. He is doing a wonderful work in the churches of his charge. Other pastors and churches should have the privilege of sharing in this work. If every minister in the churches of the Southern Convention could equal him in consecration and devotion, and be as successful as a winner of souls, the statistical tables would present a different story as to church growth in a few years.

Within a few weeks the Conference year will end, and the opportunity to make this year rich in spiritual achievement will pass. If there are unsaved people within reach of our churches why not go after them? If they will not come to church, when the revivial meeting is held, it is possible to carry the gospel to them in their homes. The Gospel has power to save. The Word of God, upon the lips of consecrated men and women, can transform human life. Automobiles can become messengers of heaven when dedicated to personal visitation for Jesus Christ and the kingdom of God on earth. Consecrated men and women in every church may join with the pastor in this glorious work. "He that winneth souls is wise." And there is a great joy in store for everyone who will display this wisdom in a consecrated way.

Christians should live for Jesus Christ and work for Him. That twofold ideal is within reach of every church member. Today is the time for the realization of this high privilege and opportunity. Surely there is a need. Where are the workers who will enter the field's already white unto the harvest?

I. W. Johnson.

ELON COLLEGE RECEIVES FURTHER RECOGNITION.

For the past three years the administration of Elon College has given attention to a more inclusive course of study and has consistently endeavored to provide the school with competent and skilled instructors in specific fields requiring the type of preparation received by individual professors.

A few weeks ago, through the efforts of Mr. M. E. Yount, Superintendent of Public Schools for Alamance County, and Mr. L. E. Spikes, Superintendent of City Schools, Burlington, North Carolina, the State Department of Education at Raleigh authorized Elon College to do in-service training or extension work. This recognition and provision greatly extends the influence and effectiveness of the college. Superintendent L. E. Spikes will be added to the Elon College faculty, retaining his position and responsibilities as Superintendent of the Burlington Schools, but will teach in the college's Extension Department. He will offer a 4-point course in the Psychology of Education which sets forth a basis of learning and its attendant consequences. Mr. George Beecher of Stamford, Connecticut, a recent addition to the Elon College faculty, will also teach a 4-point course in Progressive Education. Mr. Beecher in his course will emphasize the modern view of education in a practical way. Two years ago he was selected to conduct a similar course in Mrs. Roosevelt's Experimental school in West Virginia. He is an expert in this particular field.

These courses will meet two hours each week for thirty-two weeks. Should there be demands for other courses in the Extension School, the college is obligated to provide for the same. These courses are, of course, for public school teachers only and will be taught at night and on Saturdays. This extension work, however, is definitely a part of Elon College. It will be conducted by the college, the curriculum is determined by the college, all matriculations are to be received at the college, but classes for convenience's sake will be conducted in Fisher Street School, Burlington, North Carolina. This will considerably increase the college's enrollment.

Aside from the Extension Department, our enrollment will be considerably larger this year than last. The total enrollment for 1936-37 was 473. The enrollment this year will, in all probability, run considerably beyond the 500 mark, exclusive of the enrollment in the newly created Extension Department. There isn't any question but that this new adventure of Elon College will not only be of great benefit to the school system of Alamance County and adjoining counties, but will attract considerable attention because of its unusually progressive features.

L. E. Smith.

A DELIGHTFUL OCCASION.

On Sunday, August 8, 1937, one hundred and fifty people assembled on the lawn of A. L. Jones in Virgilina, Virginia, to have a part in the reunion of the Jones family of this section. About half a century ago Richard D. Jones lived in Granville County, North Carolina, near Big Rock. He had six sons and one daughter to grow up and live to advanced years, as follows: John, Hubbard, Lemuel, Gabe, Wyatt, Reuben, and Susie. The latter married Scott Norwood. Of these children only Wyatt survives at the age of seventy-

five. A. L. is the son of Hubbard, who for years was deacon in Union Christian Church. The one hundred and forty descendents of Richard Jones came together from at least three states, Virginia, North Carolina, and West Virginia. It was delightful to witness the joy on the part of those assembled, many of whom had not greeted each other for years. A long table was built in the yard from which a splendid dinner was served. It was the high privilege of the writer to be present, and offer the prayer for the occasion and meet again many of whose parents he served as pastor in former years and whom he had received into the church.

It was agreed to have this family reunion an annual affair and in 1938 to meet with Brother Wyatt Jones of Person County, North Carolina.

May all of these people carry on, in the light of the influence and council of departed ones to the betterment of all that is in the highest interest of mankind.

C. E. NEWMAN.

AM I LOYAL TO ELON?

It is well known that there are few churches of the Congregational-Christian brotherhood in North Carolina, east of Clayton, and none that I have found in eastern South Carolina for many miles; few in east Georgia and east Florida. Too, there are few colleges in these densely populated sections. So it has been a part of my job while in these sections, to acquaint the public with Elon and its objectiveness in the building of Christian character. This I have done, even from the pulpit and the platform, in such fairness and brotherly kindness to other educational institutions as to maintain their respect and best wishes. I really enjoy visits to these colleges and joining in their service in any way that I can help. I help to place young people in these institutions when it is to their best interest to do so. I believe in brotherly love, Christian affection, and cooperation in educational institutions as well as in our different Christian brotherhoods.

Since about June 10, until late in August, I made visits to sections of more than twenty-five counties in eastern North Carolina, all the way from Durham to New Bern; and I have some old pupils that took the canvass on as far as Davis Shore. Neither I, nor my old pupils have done this little service out of selfish motive toward Elon, but in the name of Christian education, assuring the public that Elon College and the Congregational Christian brotherhood is interested in the development of any young woman, rgardless of church affiliations and will render a wholehearted service in preparing them for useful men and women in the world.

A. R. FLOWERS.

HABITS OF A MINISTER.

One of our subscribers once sent us the following with the suggestion that we might use it in our "joke colums": "I wish you were here to give some hint to our pastor that he needs to get his clothes pressed, and put on a clean collar, and several other things that we can't say out loud. He is a good man, and can preach very good sermons; but—! And his wife is much the same."

We publish the item but not in our "joke column" because, as we see it, it is no joke. It is pathetic! It has in it the elements of a tragedy! Here is a good man, and able preacher, who is making his people ashamed of him because of his slovenly and untidy appearance; who is discounting his work, handicapping his influence, and lessening the appeal and power of the Gospel in the community by habits for which there is no possible excuse or palliation. We feel that the particular minister to whom reference is made is an exception, but in our ministry there ought to be no exceptions.

A minister must first of all be a gentleman, and soiled linen, grimy nails, and spotted and rumpled clothes are not the marks of a gentleman. It may not always be possible for him to be well dressed, but it will always be possible for him to be clean. Soap and water are cheap, and neatness in dress and person will cover a multitude of defects.—*Clipped.*

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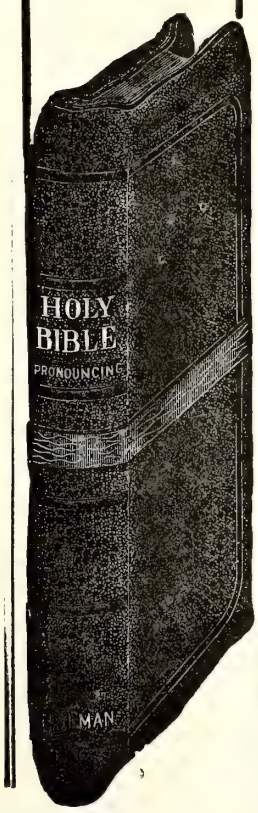

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UNTO the angel of the church of [a] Ĕph'ĕ-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1.
b ch. 1. 16.
c Pa. 1. 6.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE CHURCH IN RURAL AMERICA.

By MRS. CHARLES E. REIDT.

[Suggestion for those who have programs to prepare. This is not an outline for one program but suggestions for building several programs about the Church in Rural America.]

WORSHIP SUGGESTIONS:

Prelude

Call to Worship:

"The Earth is the Lord's and the the fullness thereof;
The World and they that dwell therein.
Who shall stand in his holy place?
He that hath clean hands and a pure heart."

Ps. 24-1, 3b, 4a

Hymn: "This is My Father's World"

Prayer

Solo or duet: "God of the Glorious Sunshine" or "Thy Hand O God Has Guided"
(Found in *The New Hymnal for American Youth.*)

Scripture: Psalm 105:1-4; Ps. 104: 10-14, 24 or Parable of the Sower, Luke 8:4-15.

Hymn: "Faith of Our Fathers Living Still"

FOR PROGRAM BUILDERS:

The Church in Rural America is the challenging theme for our consideration this year. In these program suggestion we are briefly introducing to you two books, namely, *Highland Heritage* by Edwin E. White, pastor of our church at Pleasant Hill, Tennessee, and *Rebuilding Rural America* by Mark Dawber. These two books can well serve as information bureaus, guides, and clarion calls to intelligent consecration to the task of making the church a vital social force in our rural communities. The following gleanings from these books are aimed to entice a desire to read and study them.

Today there are more American men, women and children actually living on farms in the United States than at any other time in our national history. A little less than three-fourths of all churches in the United States are rural in character, and if we include those members of city churches who grew up on the farm or came to the city from rural areas, we must conclude that the churches have been composed largely of rural-minded people throughout the history of Christianity in America. The first Thanksgiving Day was a profound expression of the deep conviction that through the difficult months the Pilgrim Fathers had been working with God.

These emotions have in varying degrees stirred the American farmer these three hundred years, causing Rural America in general to be reverent and devout in spirit. God was present in the minds and hearts of the settlers as they cleared the wilderness and established their homes, so today churches dot the country-side. In these, God's laws and love were proclaimed and they were a unifying center in the social fabric of a community.

Today, it is fitting that we pause and consider whether or not we have preserved this spiritual heritage: namely, an abiding conviction of God's ownership and man's stewardship of the land. The statement of T. C. Clayton, "To save the land is to save the people" is not only economic but religious in import. Much of the present missionary work among under-privileged groups in rural areas is made necessary because of the serious consequences in physical, social, and religious degeneration that follow in the wake of impoverished soil.

The Church has responsibility to keep before its people, the sacred trust involved in stewardship of the soil. This responsibility is clearly outlined in Chapter II of Dr. Dawber's book.

Great changes have come to our countryside during the past years as clearly pictured in Chapter I of *Building Rural America*, and this changed countryside demands a changed Rural Church program; not simply propagating a religion that prepares one to die, but a Christianity that helps people live with hearts and minds broad enough to make all educational and social forces of Christian service to a community. Chapters IV, V, VII in *Rebuilding Rural America* not only analyze the present status of rural churches but suggest constructive ways out.

In our country there are special rural groups with special needs. In Chapter VI Dawber presents basic facts and needs of these groups. This is very good background material for programs covering the work of our fellowship with and for these groups; e. g., the Negroes, sharecroppers, Mexicans and Indians. Note the new adventure in Adult Education on Santee under the leadership of Philip Frazier. The migrant workers are challengingly introduced in *They Starve That We May Eat,* edited by Edith Lowry. Be sure to use this book.

Miss Helen Frances Smith, 287 Fourth Avenue, New York, will furnish materials about our work in the rural areas of the homeland.

In his book, *Highland Heritage,* Edwin E. White presents to us "The Highlanders," their heritage, their problems, and with prophetic insight a possible way out. This book is well adapted for study, review and reading.

In studying or reviewing it a two-fold plan is suggested. First, use the first four chapters to acquaint ourselves with these friends, discovering who they are, their home life, their means of livelihood, their social contacts, their educational opportunities, and religious background and needs. The second half of the picture is brighter, entitled "Because Someone Cares." (Use Chapters V, VI, and VII as sources of information). These reveal real heroes at work, and as we honor them, let us not forget those at Pleasant Hill.

Here again is the same indictment against many churches: "So absorbed in the preparation for death that they offer little help to young people eager for life, very little preparation for Christian living in our day." So we recommend to you for thoughtful consideration Chapter VIII, "The Church's Part," as a way out.

The church must broaden its horizon to include all activities for social, moral, and educational advancement of the people, helping all forces to go forward together in the same spirit of sacrifice, service, love, and good will as manifested by the Christ who "went about doing good."

The great need is brotherly interest, a real sharing by all peoples that the youth of the Mountains may share in wholesome recreation, in religious art and drama, in music; have access to libraries, schools, and colleges; and study and serve under trained leadership, that they, too, may become serving and loving Christian citizens of these Great Beautiful Highlands. Ponder the question of Edwin White: "Shall it be a plain gospel to all people or a gospel with magnificent surroundings for a few?"

—*In Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 4, 1937.

Sunday Schools.

Ramseur, N. C.	$	4.09
Union (Va) Virgilina, Va.		5.00
Henderson, N. C.		5.16
Monticello, Brown Summit, N. C.		6.07

Palm Street, Greensboro, N. C.		6.55
Shiloh, Ramseur, N. C.		1.00
Antioch, Harrisonburg, Va. ..		2.96
	$	30.84
Individuals and Churches		
Sanford, N. C.	$	1.00
Specials.		
E. J. Cheatham, Franklinton, N. C.	$	18.00
Total till August 31, 1937 ..	$	49.84
Previously acknowledged ...		17,650.82
Total since Sept. 1, 1936 ...	$	17,700.66
Sunday Schools.		
From August 31, to September 4		
Bethlehem, Suffolk, Va.	$	2.14
Holy Neck, Holland, Va.		7.14
	$	9.28
Total since Sept. 1, 1937 ..	$	9.28

J. O. Atkinson,
Mission Secretary.

REPORTS OF THE VIRGINIA VALLEY CONFERENCE.

(Continued from page 3.)

a total of $375.50. This conference year the churches gave to missions, both home and foreign, $119.22 and the Sunday schools gave $318.63, making a total of $473.85. We, therefore have a gain of $62.35 over last conference year, which is encouraging. But we should not compliment ourselves too highly on this gain for this is such a small sum for a membership of 2,452 that we should rather hide our faces in shame. The missionary societies of the conference raised $333.11. The total raised for missions by the conference would be $770.96. Let us give this matter serious consideration and when we reach the end of another conference year our records will show our faith by our works.

R. O. Rothgeb.

REPORT OF STEWARDSHIP SECRETARY.

The Stewardship secretary said: A Christian steward gives his time, talents, body and soul to God . . . God will never bless a man who retains for himself that which belongs to God . . . Be it resolved:

1. That a new stress be placed upon Tithing.
2. That we, as good Christian Stewards, use the opportunities to better serve God.
3. That we seek anew to present our bodies as living sacrifice holy and acceptable unto God.

Minnie Dofflemyer.

REPORT OF COMMITTEE ON EVANGELISM.

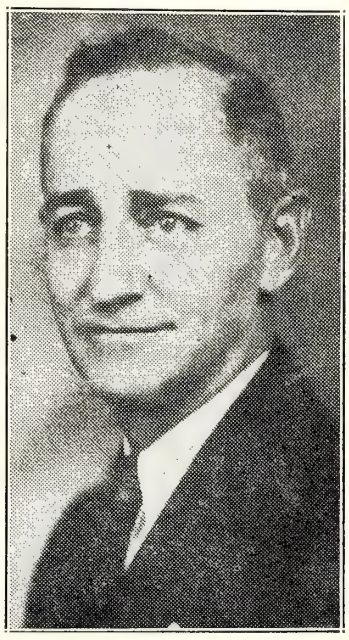
This report gave statistics from the Annual showing that the Valley Conference has decreased in membership in recent years and makes the following recommendations:

1. The pastors of the conference report to the chairman of the Evangelism committee each quarter the number of people won to Christ in their respective field.
2. The church attempt to make the community more God-conscious.
3. The forming of a laity group within the church whose business it will be to form a "prospective list" of new members. This list to be given to the pastor.

W. J. Andes,
W. B. Fuller,
Winona Morris.

REPORT OF COMMITTEE ON SOCIAL SERVICE.

Back of all the changes—political economic, social, religious — of the world we have changed in social attitudes and ideals. We feel that it is the duty of the Church to be alert and progressive enough in order to direct the trends of thought and conduct in these social reforms.



REV. ROBERT A. WHITTEN
Vice-President, Valley Virginia Conference

We recommend:

1. That the churches undertake to develop a recreation program that will meet the needs of the young people of the community.
2. That we endorse the efforts of all peace agencies that seek to overthrow war; that the church people be on guard concerning propaganda for war.
3. That we affirm our faith in the sanctity of marriage and the home.
4. That strong sentiment be voiced against all commercial enterprises in the community that do not offer good physical, moral and social benefits to our people.
5. That every person who professes to be a Christian live a Christian-like life before those about them.

Norman Morris,
Minnie Dofflemyer.

REPORT OF DIRECTOR OF RELIGIOUS EDUCATION.

The director of religious education reported vacation Bible schools in most of the Valley churches and that fifteen young people attended the Elon Summer School of Leadership Training. Three of these young people were from Antioch, two from Bethel, two from Leakesville, two from Newport, one from Mt. Olivet (R) and five from Mt. Olivet (G). Recommendations were as follows:

1. A Bible school in every community cooperating, where possible, with other denominations.
2. At least one representative from each church attending the Elon Leadership Training School.
3. Leadership training schools for Sunday school officers and teachers. Several experimental schools to be held, and the results to be studied at next conference session.
4. A serious study of church grouping so that ministers may better serve as pastors and preachers.

A. A. Dofflemyer.

A WASTED LIFE.

A wasted life is not always an evil life or an idle life. It is an easy thing to allow life to be filled with matters of small importance or with affairs of such varied and conflicting tendencies that the days and the weeks and the years shall pass with no definite goal reached and no effective work done. No one of the things that have occupied the time and attention may be wrong in itself, but the outcome of the life is as absolutely nothing as if nothing had been attempted. The flitting of the butterfly is serious and earnest compared with such a life, for the butterfly gathers food and lives a life of beauty.

Aimless lives are neither useful nor beautiful. And it must always be remembered that if our lives are to have an aim and trend toward a definite end the purpose and control must come from within. Outward circumstances do not usually conspire to shape a life to the best mold. The decisive purpose that rules your life must be supplied by yourself and adhered to and made effective by the firmness of your own determination.

—*The Watchmen-Examiner.*

"Are you the man your mother thought you'd be?"—*From Hines Chapel Bulletin.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

THE YOUNG PEOPLE OF OAKLAND.

The young people of Oakland Christian Church, Chuckatuck, Virginia, report a good year's work. Their Missionary Society has met the requirements on the Standard of Excellence by increasing their membership to 48, sending reports in regularly, paying their apportionment, presenting a public program, holding regular monthly meetings, and studying the suggested Mission Study book. This society raised $24.00 for the Silver Anniversary Offering.

During the year these young people assisted in the work of their church and Sunday school. Some have served as officers and teachers in the Sunday school, ushers, pianists, and choir members.

This group has been represented at all district meetings and conferences during the year. Five of these young people attended the Elon Leadership Training School in July.

Besides presenting their own public program this group has cooperated with the other departments in presenting programs at various times throughout the year. On the third Sunday in August while their good pastor, Dr. I. W. Johnson, was on his vacation, one of this group conducted the regular monthly worship service. A large crowd heard a splendid address on "Our Church," delivered by Mills Godwin, Jr., a law student at the University of Virginia.

As the year draws to a close this group is already making plans for another year's work. May they continue that which is good and grow to be of still greater service to their church.

FRANCES HARRELL,
Sec'y. Y. P. Dept.

NO TRIP TO CHINA NOW.

Last week this page carried announcement of a trip by Miss Lucy Eldredge to Japan and China. The young people had given money, the Boards had agreed for her to go, she had secured passage on a ship, and was in San Francisco ready to start on August 21. But she did not go. The dream of a life-time crumbled to earth because Japanese and Chinese are killing each other in an undeclared war. It is dangerous to travel in these two great countries where missionaries have gone to tell of Christ, the Prince of Peace. Two contending armies send fire and shells from land and sky and sea to destroy life and property in the peaceful land of China. Missionaries have already died amidst this carnage. Others must wait for the mad fury to spend itself before they can build international friendships on the basis of Christian love. This is the tragedy of war!

It is devoutly hoped that reason will soon come back to the leaders of nations, that people will practice peace, and that the young people of our Church can safely send their messenger of peace and good-will to Japan and China. Miss Eldredge has placed the money in a bank so it will be ready whenever she can go to visit the land of the rising sun and bring back a message of inspiration to those with whom she works in America. Pray for the return of peace, for war wrecks hopes and homes and happiness. War is destructive of all that is highest and holiest. We are glad that Miss Eldredge is safe at home among her friends, and we wish as much for the people of China and Japan, thousands of whom have lost life, loved ones and all that they possessed. Pray for the peace of the world.

F. C. L

FRANCIS E. CLARK.

September 12, 1851, like February 2, 1881, is one of the great days of Christian Endeavor, for on that day, Francis E. Clark was born in Ayleshire, Canada. Born Francis Symmes, the boy's name was later changed to Clark when after death of both father and mother he went to live with an uncle. As a young man he was educated for the ministry and for his first pastorate was installed in the Williston Congregational Church of Portland, Maine. Faced with the problem of interesting young people in the church which in that day was very much an adult's institution, the young minister and his wife worked out a plan for their young people which was called Christian Endeavor. On February 2, 1881, about forty youngsters were gathered at the Clark home and to this group Mr. Clark introduced his plan. When they had signed the constitution, Christian Endeavor had begun.

The plan worked out was the same general plan that is in use in Christian Endeavor societies today. The

(Continued on page 15.)

TEACHINGS OF JESUS FOR TODAY'S WORLD.

CHRISTIAN ENDEAVOR TOPIC
SEPTEMBER 19, 1937.

SCRIPTURE: Matt. 5:1-12; Mark 12:30-34.

Daily Readings—

Monday—Teaching About God—John 3:16.

Tuesday—Teaching About Death—John 14:1-3.

Wednesday—Teaching About Preparedness—Luke 12:35-44.

Thursday—Teaching About Missions—Matt. 28:18-20.

Friday—Teaching About Faith—Mark 11:20-26.

Saturday—Teaching on Judgment—Matt. 25:31-46.

It is out of Jesus' teachings and sayings to His disciples, as recorded in the gospels that we recognize the moral principles and Christian virtues which were fundamental to His thinking. We must ralize with deep conviction in our hearts that Jesus gave these truths because they could stand the abuse of critics and still radiate the highest of all ideals. They are just as true now as they were then, and when applied to the problems of our day and generation will change life and conduct.

An enormous amount of material is availabie for our use. The daily readings amy be changed into questions. For Monday's reading we may ask, "What is Jesus' teaching about God?" With this topic give the Scripture reference. By the use of John 3:16 any person should make an inspiring talk since it shows the greatness and all inclusiveness of God's love for us.

Give consideration to the way in which the following principles of Jesus may be applied to the problems of today: (1) the supreme value of human personality; (2) the law of love; (3) the principle of self-denial; (4) humility.

Jesus asked, "Why call we Lord, Lord, and do not the things which I say?" May we seek to observe those things which we have discovered to be the teachings of our Christ for today's living.

Suggested Hymns—

"Open Mine Eyes That I May See"
"More Like the Master"
"O Master, Let Me Walk With Thee"

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

A NATION NEEDS RELIGIOUS HOMES.

Lesson XI—September 12, 1937.

Golden Text: *Train up a child in the way he should go, and even when he is old he will not depart from it.*—Proverbs 22:6.

Lesson: Deut. 6:1-9; 11:18-25.

Learning by Doing.

"Now these are the commandments . . . which the Lord your God commanded to teach you, that ye might do them." God is not concerned with learned heads but with loving and obedient hearts. He wants His children to know His will that they might do His will. He wants His children to be doers of the word and not hearers only. He wants knowledge to issue in conduct. Ministers and teachers must not be content simply with imparting knowledge; they must earnestly strive to inspire to Christian living. And one learns by doing. And one cannot teach these things . . ." Indeed one teaches more effectively by what he is and does, than by what he says. God's laws are not ends in themselves; they are not arbitrary laws which He has promulgated to show His authority, or to furnish a basis of judgment. Thy are His means to discipline us and to help us to find the way of abounding and abiding life.

The Dividends of Religion.

"That thy days may be prolonged . . . that it may be well with thee . . that ye may increase mightily . . ." Frankly the writer says that it pays to be religious. And frankly he says that it pays in material things. There was a very definite balance of rewards and losses associated with obedience or disobedience in his scheme. As a matter of fact, it does not always pay in material things to be a Christian. It is not always well with one simply because one is trying to follow Christ, that is one will not always be prosperous or healthy or successful. But religion does pay. And it pays large dividends in the practical things of life, to say nothing of the spiritual dividends. True religion is conducive to wholesome living and hence to sound health. It develops habits of industry and thrift and hence promotes material success and stimulates increase in material things. It unloosens latent capacities and powers and helps one to grow mightily in the things of the spirit, And what shall one say of the invisible and intangible but real and enduring dividends of religion, of the sense of security, of the spirit of peace, of the liberty and freedom of inner life, of the grace of the Lord Jesus in heart. Religion pays, it is the greatest dividend producing force in the life of man, especially in abiding values.

A Declaration of Faith.

"Hear O Israel; The Lord our God is one Lord." These words were the opening sentence of the great Shema or the declaration of faith that was repeated in the services of the synagogue twice in a day by the pious orthodox Jews. They affirm that there is one Absolute God, that to Him alone the name Jehovah belongs, and that He was the God of Israel. There is but one true God.

" I believe in God the Father Almighty"—thus begins the Apostle's Creed. It is good for a man to state what he believes. Men cannot live by their doubts, although one might think that they could to hear some moderns talk about what they do not believe. There is no value in having a positive conviction about God and the eternal verities of life.

The First and Great Commandment.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might"—this said Jesus was the "first and greatest commandment." To love God is the supreme command and hence the supreme duty of man. He is not only to be recognized and acknowledged, not simply to be obeyed and worshipped, but He is to be loved, that He asks for the very love of our hearts. God is love, God loves us, God asks that above all else and above all others, we love Him. It is a law, but it is a law of love.

This love is not to be half-hearted, or divided. We are to love with all our hearts—the seat of affections; we are to love Him with all our souls; with all our personality; we are to love Him with all our might, enthusiastically, passionately. This love will become the means of knowing God—John later said that he who loved not could not know God for God is love. And it will be the motive for obeying God—Jesus said if we loved Him we would keep His commandments. Lovelessness is the great heresy. Love is the true orthodoxy. Love is the fulfilling of the law. If a man lacks love he lacks all.

Teaching Religion in the Home.

"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house." The foundation of the state and the church is the home. Wherever else religion may be taught, it must be taught in the home. And this cannot be done altogether by proxy. Whatever progress may be made in teaching religion in the Sunday School and in Week-day Schools of Religion, there will still be a need for teaching religion in the home. Indeed, whether we will or not, we teach religion, or the lack of religion or not, we teach it by influence and contagion and contact. But how much better for the parent, and especially the mother to take the time and the pains to teach children the fundamentals of religion. How important that there be an atmosphere of genuine religion in the home so that even unconsciously the child is becoming grounded in the great truths by which men live and without which men cannot live at their best. Grace at meals, family worship, democratic sharing, even formal instruction in one way or another, training in praying, proper attitudes toward the Lord's Day—these things can best be done in the home. God gives us the children first, and during the formative period of life. We should teach them diligently, for if we do this, when he is old he will not depart from the way of the Lord.

Making Religion Natural and Normal.

"Thou shalt talk of them when thou sittest in thine home, and when thou walkest by the way, and when thou liest down and when thou risest up." Religion is not to be simply a Sunday affair or spasmodic affair. It is to be a natural and normal part of the redeeming of all life.

MT. ZION.

The week of August 22-29, 1937, a revival service at Mt. Zion Christian Church, Eclipse, Virginia, was conducted by our pastor, Rev. W. H. Warren, of Ocean View, Virginia. His highest aim in his preaching was to press upon our minds the spiritual way of living. There was an increased number in attendance at each service; the church was inspired to continue the fight for righeousness.

Eight professed faith in Christ and five additions were made to the church with prospect of several members by letters of transfer. We feel that our pastor has accomplished much in his good work.

For all the blessings received we praise and thank our dear Saviour.

Mrs. J. L. Gray,
Secretary.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

A DELUSION.

"Follow thou me."—John 21:19.

Life is full of woes, dark and difficult experiences, burdens and cares, distress and sorrows. Man is often overcome by these and feels that his experience is worse than one's else. He even forgets that Jesus experienced all the bitterness of life and is a sympathizing friend.

To follow Jesus truly is of special significance to all who travel the way of woe. If our paths are dark and difficult, He went that way; if we have problems, distress and sorrow, He went that way; if we are misunderstood and criticized, he went that way; if our friends fail us, we know that they failed Him.

Whatever befalls us, befell Jesus too. His promise to be with us in the sixth trouble and the seventh, not to forsake us, is true for you and me in everyday experiences.

Prayer—Our Father, give us dauntless hearts to follow Christ all the way. *Amen.*

TUESDAY.

SAFE IN THE FOG.

"I follow after."—Phil. 3:12.

We are told that when a shepherd of the Judean hills leads his sheep in a fog, they can not see him, but he knows them and calls unto them, ta-ta-ta-ho-ho-ho-. The sheep hear their master's voice and follow closely with their eyes toward that voice they follow after.

That is life, clouds and sunshine, fog and open skies, exultation and depression, but progress nevertheless. Jesus said: "My sheep hear my voice." David said: "Mine eyes are ever toward the Lord."

Whether happy or unhappy, a good Christian, like a good traveler, is more concerned to make sure that he is going forward than he is to regard the uncomfortable things about him. Paul said: "I press on."

Prayer—Our Father, we would not have all days bright. We only pray to be steadfast and faithful to Thee in all vicissitudes of life. *Amen.*

WEDNESDAY.

LIFE'S GREATEST ART.

"Mind not high things but condescend to men of low estate."—Rom. 12:16.

In other words he would say that life is made up of lowly things and the little things may arise to the higher things by them.

It is only occasionally that we land the big things of life. Even as we live, minute by minute, so during the day we have to deal with the small things. Little pleasures, little rewards, little duties, little kindnesses, little thoughts, little acts and deeds all make the sum of daily living and even the grand prizes of life, we find, are made wholly of these. The great art is to extract the most from them all.

Prayer—Our Father, forbid that we should waste our time in longing he who pays the most attention to for bigger things. May we not despair the little ones that surround us. *Amen.*

THURSDAY.

LIFE'S ASSURING HOPE.

"The son of man came not to be ministered unto, but to minister.—Matt. 20:28.

There are fine examples of Christian service crossing our pathway everyday. Christian men and women going here and there ministering to the wants of the needy. This sort of thing brings more happiness to the world than any other thing that we know. It is just what Christ came to do, and to embue his children to do. We thank God that in some particulars we can be like Christ.

But there are smaller things that are as much expressive of the spirit of Jesus. It is the spirit that people have of sharing with others for their mutual good and pleasure. It may be a book or magazine, or the traveler's album shown to friends, or the home with guests, or the sharing of life with all whom it may serve, in a thousand little things of daily life.

Deep in these, beyond all utterance, lies the motive of loyalty to Jesus.

Prayer—Our Father, make us the more nearly like Christ in our spirit, in example and inspiration, in Christ's name we ask it. *Amen.*

FRIDAY.

A CHRISTIAN'S FREEDOM.

"Thou hast set my feet in a large room.—Ps. 31:8.

A large room suggests space, freedom of thought and action, and freedom from perils of littleness and constriction.

The U. S. Fleet goes to the sea for maneuvers and there they have the room of the great spaces of the ocean. They turn and circle, they do right oblique, left oblique, right angles and anything else required for the problem. There is a great sense of freedom in this room of great waters that one can find no where else.

The Christian whose life is hid with Christ in God has a freedom that is denied to worldlings.

Prayer—Our Father, lift Thou us up into the fullness of the knowledge that we are Thy children. Make us free from sin and free for a perfect service. In the name of Christ, we ask it. *Amen.*

SATURDAY.

A COMPANION FOR LONELY SOULS.

"Lo, I am with you always, even to the end of the world."—Matt. 28:20.

Recalling the millions of cripples and invalids and shutins, we are made to think that these sufferers suffer, in addition to their pain, great loneliness. An invalid's bed is a very narrow world despite the friends who may call there.

Yet there are many who are evidences that such confinments become habitations of heroism and light of glittering souls. We knew of one woman confined to her room, racked in misery and pain, for a period of twelve years, but that room was a place of light to every soul that entered it.

Simple endurance itself may be the highest form of courage and inspiration to some people. Whatever it is, a walk with Christ is sufficient, for in Him there is light and there is life.

Prayer—Our Father, we bring to Thee all those of sorrow and loneliness and pain, praying Thy blessing upon them. *Amen.*

SUNDAY.

RIVERS OF GRACE.

"There is a river, the stream whereof shall make glad the city of God."—Ps. 46:4.

Rivers always make glad. We have rivers of the ocean as well as the land. The Gulf stream of he Atlantic and the Japanese stream of the Pacific flow through the mighty oceans and temper the climate wherever they go. Upon entering them, they are streams of grace that almost alter our very natures. They bring blessings to far off lands whose shores are washed with them. The rivers of the continent bring to man and beast blessings in richness of land, fields of grass and grain, and riches to the country.

And here is the wonder of it all—Christian faith brings the soul, streams of divine grace which pre-

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

PILATE WAS FOR RELEASING HIM. BUT . . .

By REV. VICTOR B. CHICOINE.

"Pilate was for releasing him. But . . ."—John 19:12. (Weymouth).

Everyone of us has been in some difficult situation where we knew just what we should say or just what we should do—but have neither spoken nor acted as though we did. We were handicapped by pressure from the outside, and by fierce and differing emotions within. Pilate was in just that sort of situation. He was for releasing Jesus, but there was an angry and powerful mob without—and within himself there were surging and conflicting desires.

There was the transparent honesty of Jesus. This must have appealed to Pilate. The man before him was no criminal, liar, cringing fellow, but truth itself. The unfairness of it all must have stirred Pilate deeply. For Pilate was a Roman, he had been born and trained a Roman—and Romans stood for world conquests, justice, and law. This pettiness on the part of those demanding the death of Jesus must have been nauseous to him. Then there was the forboding dream of his life. And finally there was official and dominating Rome to be considered.

A flood of mingled emotions was upon Pilate that day. And added to all this there was a hatred for the fawners before him, scorn for the sycophants from the synagogue, and a terrible fear for his own future.

These wild and turbulent thoughts clashed with the noble emotions concerning the issue before him. Pilate had noble motions and feelings, and they came to grips with the lower and lowest that was in him—as they do in all men—but the noble ones did not dominate that day! The truth was that Pilate had built up no single great, dominating emotion that could control all the others! He had a large number of little, vicious, and selfish ones—and they massed themselves for a terrific onslaught against his better self—and they won!

It was not that Pilate on this particular day loved justice, but that he loved preferment, his own skin, and more ease! Pilate was for releasing Jesus, but considering the crowd, and his own precious skin—it was safer to hand over Jesus!

We know the tale by Anatole France in which he relates what he thinks occured that day when Jesus faced Pilate. But even if it did happen that way—that Jesus was a mere passing incident in the official life of a Roman governor—a poor misguided mechanic from Nazareth who had become confused with an ideal and the real world—and forgotten by Pilate as soon as the matter was settled in an official way—so much greater the indictment of Pilate, and all men like him.

But the men in the crowd after it had been broken up when the day's tragedy was over, how do you suppose that some of them felt? There must have been some real men and good men who stood by in that hour when Jesus was condemned to die. And on the next day—after the excitement of the hour had passed and they were able to view the whole treacherous affair in its light, shame must have seized hold of them even as it gripped Judas. These men if possible must have stayed at home and avoided their neighbors. Or if they were forced to go abroad they crept cautiously through the back alleys and streets.

But deeper than the sense of shame would be a profound and more rankling thought. They had been tricked! They had been cheated! They had been swindled! This man was one of their own—they saw it now. He had been speaking for them. He was the one spokesman who seemed to know what he was about, who went to the source of their trubles. And now silly fools that they were, they had allowed themselves to be plundered of him!

If Anatole France was right, a poor man before the bar of justice of the greatest nation of its day could not but expect to be defrauded of his rights. It may not happen often—but once is too often! That act on the part of Pilate, the church dignitaries, and that portion of the crowd that had been bought up, was only a piling up against the floodgates of human rights a bit more of the great flood of feelings that will some day break through and sweep all like Rome, and like Pilate from places of power. It will be a flood of love—but stern and unyielding—that will bring about human rights. The warning of that coming event Edwin Markham puts this way:

"Two things," said Kant, "fill me with breathless awe:
The starry heavens and the moral law.
But I know a thing more awful and obscure—
The long, long patience of the plundered poor."

Previous to this occasion Pilate had decided many times and boldly, upon military matters; the building of acqueducts; the beautifying of the city. But in this matter when he should have dealt boldly and fairly with a carpenter who represented humanity—he utterly failed!

Pilate was for releasing Jesus, but the crowd, it kept shouting, and there were too few imprudent people to speak and to act for justice. But was it not proved within twenty-four hours that Pilate was right in his reasoning, and in the way he acted? Did not the crowd disperse in an orderly fashion? Did not the tumult cease throughout the city—and also the tumult in Pilate's mind—according to Anatole France? And was not the threat to carry the matter to Rome recalled? And did not all flow on serenly once more?

It takes no prophet nor the son of a prophet to know that the Caesars, and their men, like Pilate, will go on and on in their abetting of crucifixions until imprudent men and women by the scores, the hundreds, the thousands upon thousands begin to think and act. The roads of life must become thronged and jammed by those who are willing to forget themselves into God's presence, because they love truth, and righteousness, and justice more than they love anything else in the world!

CHANNELS OF BLESSING.

The attitude of different individuals toward money, and indeed, toward all God's rich gifts to them, is well illustrated by the two seas of Palestine with which all the Bible students are familiar. The sea of Galilee receives the river Jordan at the north and gives it off to the south. It is surrounded by verdant shores and life in many forms. The Dead Sea receives the river Jordan but holds it; there is no outlet. No life can live within this sea, and its very name is a synonym for desolation. The lesson is obvious. Lives that receive God's blessings and pass them along to others are beautiful lives; lives that are selfish, receiving and keeping, are comparable to the despised Dead Sea.

God wants us to be channels of blessings, not reservoirs.—Paul E. Holdcraft.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The boys at the Christian Orphanage are good workers. Mr. Wagner, my assistant has been quite ill for a week. During this time we had a car of coal to come in and it had to be unloaded. We had the boys to take the wagons and haul it out. They went at it with a will and by late in the afternoon they hauled out the last ton. A lady who lived near the place where we unload the coal said to me that I ought to feel proud of our boys because they certainly stuck to their work till the last lump of coal was in the wagon.

Then it fell to our lot to fill a 125 ton silo—one of the hardest jobs we have to do. We got some extra help and undertook to do the job. We started on Friday morning and by Saturday night we had 90 tons in the silo. The boys stuck like leaches and not one complained. No one shirked and we had no "sit down strike."

Sunday, September 5th, was "Home Coming Day" at the Christian Orphanage. It is always Sunday before Labor Day. On this day the children who have been reared in the orphanage and have gone out are invited back home. Quite a number came back to visit the old home and see each other and make new acquaintances.

We had children from Norfolk, Newport News, South Norfolk and many places in North Carolina. We were glad indeed to welcome these boys and girls back to their old home again. In the program Dr. J. N. Newman led the devotions. Mr. Vitus R. Holt, Vice-President of the Board, gave the welcome address. Mr. W. B. Truitt, of Greensboro delivered the address of the occasion. His theme was "Sharing With Others" and he made it very impressive and his address was very highly appreciated by those present.

Have you shared any of your blessings with the little children here? Don't you think it would make you happy to do so? Mail us your personal check and see if it don't give you a real joy in your heart that you have not had before.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 9, 1937.

Amount brough forward		$9,721.04
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Union (Va)	5.00	
Eastern N. C. Conference:		
Sanford	1.00	
Western N. C. Conference:		
Shiloh	$ 2.00	
Pleasant Grove	3.04	
		5.04
Eastern Va. Conference:		
Bethlehem	$ 4.40	
Holy Neck	3.57	
Old Zion	5.00	
		12.97
Val. Va. Central Conference:		
Mayland	1.00	
Antioch	5.01	
Whistler's Chapel	.71	
		6.72
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Vanceville		1.00
Singing Class.		
Christian Chapel Church, Eastern N. C. Conf.		10.17
Special Offerings.		
Mr. May, support of children	$ 5.00	
Mrs. Lasher, support of child	20.00	
Mrs. Hayes, support of child	12.00	
Men's Bible Class, Rosemont Shristian Church, support of Robert Currin	12.50	
Mrs. Phillips, support of children	30.00	
Mr. May, support of children	5.00	
		84.50
Total for week		$ 126.40
Grand total		$9,847.44

How is it possible to expect that mankind will take advice when they will not so much as take warning?
—*Swift.*

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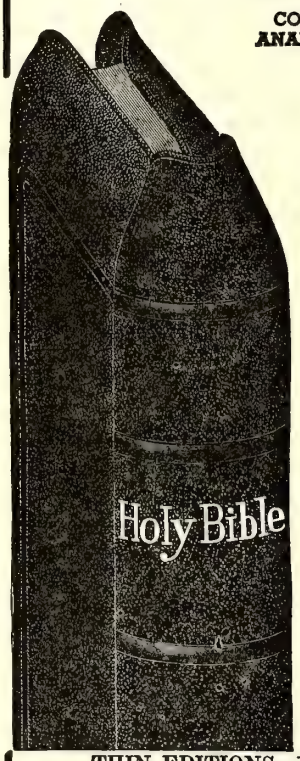

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *t*even all her living.

A. D. 33.
t 1 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
p Deut. 28. 14.

18 And pray ye that your flight be not in the winter.
19 *p* For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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AT THE ELEVENTH HOUR.

Betwwen August 23rd and September 1st, I received letters from three worthy young women, two from North Carolina and one from Georgia, each asking me if I could get her in touch with some source from which she could secure a loan sufficient, when placed with what she has in hand to take her through college the coming scholastic year. I am quite sure that CHRISTIAN SUN readers have little idea of the mental strain through which I pass each year, especially from about the first of April up until the last of August, trying to help such deserving young women and deserving young men into institutions of learning, where they can have a chance to prepare themselves to be useful men and women in life. For the last few years I have received letters from young people in the different states whose faces I have never seen, but thy write me letters that are an inspiration to a man who really loves young people who have real ideas and worthy objectives. It is tragic that more of these young people can not be educated. Society sorely needs them. A Methodist minister, with whom I work a great deal, made the statement from his pulpit recently that "Brother A. R. Flowers has lost himself in the cause of Christian education for our youth." I am frank to acknowledge that he was right, but it is a work that any real Christian man or woman can lose self in, but you will soon be found; they will find you and make your heart rejoice after they have gotten out in active life. They will support you in your work for the sake of others who are coming after them. I have just received a $20.00 check from Mr. J. T. Boykin of Sims, North Carolina. Mr. Boykin is a business man and one of my old pupils, through the scholastic years 1918-1919 and 1919-1920. He is affiliated with the Baptist church.

A. R. FLOWERS.

HOW I HOLD YOUNG PEOPLE IN MY CHURCH.

A Symposium

My experience for twenty years has taught me that the gospel is the best attraction for youth. The churches which I have served have always become great young people's churches. My present pastorate is characterized by the presence of an unusual attendance of young people upon the preaching services. I have discovered that a vigorous Bible preaching-teaching ministry, with its practical application to the needs of our age in every walk of life, attracts thoughtful and earnest youth. Young people are keen to detect compromise. They do not want speculations; they want certainties.

I do not put on extra attractions to entice young people, but I endeavour to retain their interest through harnessing their enthusiasm in constructive expression. For example, I have them associated with me occasionally in some phase of the service of the church. Recently, on successive Sundays, the five young people's groups had a fifteen minute period at the opening of the evening service, during which time they presented a program over the radio, in keeping with the evangelistic type of meeting. There was no duplication. The variety was pleasing. It held the attention of the older peaple and created enthusiasm among the young people themselves.

I endeavour always to make soul-winners of the young people, with this slogan: "Young people after young people for Christ and the Church," emphasizing the spiritual realities of life and service. Worldly attractions would fail utterly with young people, and lead to their spiritual demoralization. Perhaps today they are misled more than any other group through erroneous teaching, lying advertising, and the like, and I verily believe that if it please God to give the church another spiritual awakening, it will come through the youth.—*Albert G. Johnson in Free Will Baptist.*

FRANCIS E. CLARK.

(Continued from page 10.)

growth of the idea came about, not because of any promotional schemes, but because other Churches and pastors, seeing how well this worked out with the Williston group, came to adopt it for their own. Within a short six societies were formed. Soon great Conventions of Endeavorers were being held. Within fourteen years after the first society met one of the greatest conventions of all time was held.

Christian Endeavor spread rapidly all over the world. Today it exists in 125 nations and there are approximately 80,000 societies. Four million present day Endeavorers speak a hundred languages and are drawn from ninety denominations

Christian Endeavor owes much to Francis E. Clark. Not only was he given the visioon which made the movement possible at first, but he was its guide and its most ardent laborer for many years. His great wisodm, his real love for, and understanding of the problems of youth, his genuine desire to bring Christ to all the world contributed much to the success of the work. For many years he served as International and World President and he actually gave up his life in the service of Christian Endeavor. Probably it was never more truly said of any man than of him, "He that loseth his life, for my sake, shall gain it." Surely Francis E. Clark has gained for himself a shining place in the hearts of young men and women, some now grown aged, and in the presence of Him Whom he served.

—*In The Endeavorer.*

FAMILY ALTAR.

(Continued from page 12.)

vade the human heart, give spiritual climate to life, makes possible the growth of man in the beauty of character, yes, even altering his nature and fitting him for eterniy.

Prayer—Our Father, we would have the waters of eternal life flow through our souls. We offer ourselves to Thee for this in deepest gratitude. *Amen.*

The Voice of God is Calling

The voice of God is calling
  Its summons unto men;
As once He spoke in Zion,
  So now He speaks again.
Whom shall I send to succor
  My people in their need?
Whom shall I send to loosen
  The bonds of lust and greed?

I hear my people crying
  In cot and mine and slum
No field or mart is silent,
  No city street is dumb.
I see my people falling
  In darkness and despair,
Whom shall I send to shatter
  The fetters which they bear?

We heed, O Lord, Thy summons,
  And answer, here we are!
Send us upon Thine errand,
  Let us Thy servants be.
Our strength is dust and ashes,
  Our years a passing hour—
But Thou canst use our weakness,
  To magnify Thy power.

From ease and pleasure save us,
  From pride of place absolve;
Purge us of low desire,
  Lift us to high resolve.
Take us, and make us holy,
  Teach us Thy will and way,
Speak, and behold! we answer,
  Command, and we obey!

—*John Haynes Holmes.*

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

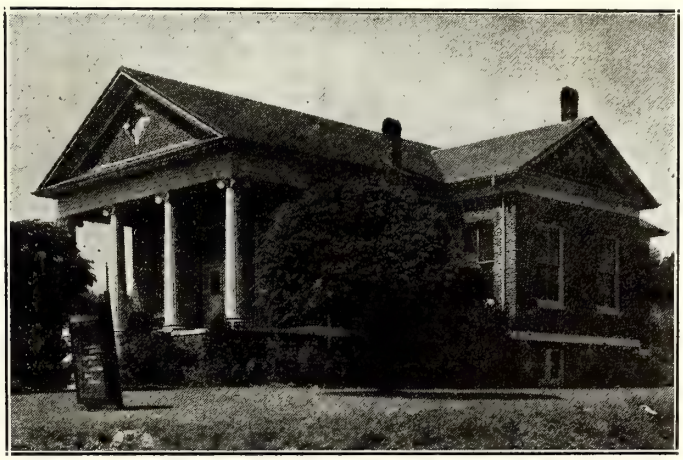
The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, SEPTEMBER 16, 1937. NUMBER 37.

OUR ALBEMARLE CHURCH.



Shown here is the Congregational-Christian Church of Albemarle, North Carolina, which was founded twenty-five years ago. An appropriate anniversary service was held in this church recently and was largely attended. The church plant is modern in every respect, and some very effective work is being done in this community by the church organization. Rev. Arnold Slater has been pastor since 1934.

(See page three.)

LET THERE BE LIGHT

PERSONALS

News from the Churches

Miss Minnie Thorn, it is reported, has been doing good work in the interest of Elon College recently in Eastern Carolina

---

The East Alabama Conference of Congregational and Christian churches will meet at Dingler's Chapel, near Lineville, October 13-14th

---

Rev. B. J. Earp and family, of Paces, Virgina, are grateful to their churches for financing a very pleasant vacation from which they have just returned.

Chaplain H. E. Rountree, now stationed at San Diego, California, says he is getting considerable pleasure out of concert singing. The San Diego Union of August 29th tells of a musicale conducted in one of the local hotels by Chaplain Rountree.

Dr. C. Rexford Raymond is this week holding a revival in the Christian Church at Holland, Virginia. Dr. Raymond is now retired from the active pastorate and will be glad to aid the churches in any way possible. Address him at Southern Pines, North Carolina.

Our churches in Norfolk, Suffolk and Wakefield areas hold leadership training schools each year. They are scheduled to open this year on October 11th and to run for three weeks. Norfolk and Suffolk will have alternating nights for the first two weeks and Wakefield will meet the third week. Miss Priscilla Chase of New York City and Dr. John L. Lobinger of Boston will be on the faculty of each school. Several local leaders will share in the programs also. Sunday schools and churches in these areas will surely be planning for their leaders to be present. This will include missionary leaders since Dr. Lobinger is the educational secretary for missions for our church.

MISSIONARY RALLY.

Young People of Eastern Virginia will please note that their annual missionary conference has been postponed from the regular meeting time, September 24th, until the following Friday, October 1st. This change is made in order to have Dr. Norma Dunning, a young woman who has been a medical missionary in India, speak to our young people.

Caroline Gort,
Young People's Supt.

HOME-COMING SERVICE.

On the fifth we held a home-coming service at Christian Chapel, near Merry Oaks, North Carolina, and it was a real Christian service. Our pastor, Rev. George Talley, preached a most valuable and constructive sermon in the forenoon.

The afternoon was used by different units of worship, such as short talks by Rev. J. S. Carden and Rev. J. E. Franks, both of whom are expastors of this church. Their discourses were of the most constructive type. Brother Carden was full of pep, and we are sure that he is not yet near through preaching the good old time religion. Then came Brother Johnston, superintendent of the Christian Orphanage, with a group of orphanage children with their program, and that was just excellent. The program was enjoyed by all present, which was a full house, and many outside. The occasion was a great success, and enjoyed by all, many of whom came from a great distance, and some of whom had not been here for twenty-four years.

The quartette from Durham, led by Mr. Emory Woodell, sang some of the most beautiful songs, and we realize that Mr. Woodell, who was reared in this community, has not lost his vigor and smoothness of singing.

A. M. Cotten.

"Empty lives, like empty houses, soon go to pieces."

OUR PRAYER.

By Rev. Everett Lesher.

Eternal God, we present ourselves to Thee at the altar of prayer, soiled and dusty with the sins and business of the by-gone week. Thou knowest how faulty our lives have been. Yea, Thou knowest us even better than we know ourselves. Our very inmost thoughts and desires are known to Thee. Nothing is hid; nothing can be concealed. Thou dost see all; Thou dost hear what our words cannot tell. Even our most secret and silent wishes are thoroughly understood by Thee. Lord, the door of our life is ajar. Search us and know our hearts. Deliver and purify them for all corrupt affections and irregular passions. Fill them with higher issues. Give us wings of ardent zeal and pure devotion that we may rise above the bitterness of earth's travail and taste the sweetness of Holiness. Make life one continued act of prayer and obedience, and where our power fails to accomplish that, strengthen and supply whatever is wanting by Thy grace. With Thee the rugged ways of duty are made smoother, the heaviest burdens made lighter, the greatest difficulties made easier, and the bitterness of suffering lifted. So do we beseech Thee, O Lord of Mercy, to enter into us and possess us and make our inner lives a sanctuary of Thy strengthening Presence. In the name of Jesus. Amen.

HEADS MUSIC DEPARTMENT.

The appointment of Stuart Graham Pratt as head of the Music Department at Elon College has been announced by President L. E. Smith.

Dr. Pratt comes to Elon from Kings College in Bristol, Tennessee, where he served as head of the music department. Before going to Kings College, he was professor of music at Hartwick College, Oneonta, New York for a period of eight years. This was the college from which Dr. Pratt secured his A. B. degree.

The new Music head secured his Mus. B. from the Philadelphia Musical Academy and his Mus. M. from Syracuse University. After finishing there, he went to Germany where he studied piano under Marta Siebold, theory in composition under Hugo Kaun, and organ under Walter Scharwenka for two years.

In his professional career, Dr. Pratt has done considerable concert work in piano and for five years was a symphonic director. He is an experienced organ and choir master.

Dr. Pratt is married and lives on the Elon campus.

RETROSPECTION.

When the day is finished, we should thank God for his blessings, forgive our enemies, and slumber with a clear conscience through the night. At the end of the year we should take an inventory of our lives and start the new year with a determination to do greater things. At the end of the journey here we look back over a life already spent and then go face the Alpha and Omega, Jesus Christ, who will judge us at the last day. Let us remember that, whether we be of royal family and dwell in kings' houses or whether we be a peasant and live in a tent or an humble cottage, we must be judged according to our works.—*E. M. Borden.*

I think Rev. A. R. Flowers has given Elon College a good square deal this summer. He has worked little or much in more than two dozen counties all the way from Durham, North Carolina, to near New Bern, and he has some old pupils who finished out the canvass down to Davis Shore. He says, "We ask nothing of Elon for our services but to keep on delivering the goods."

H. F. Fulcher,

Revs. W. J. Andes and Roy Coulter were in Richmond Tuesday of this week, en route to Suffolk, Va., where Mr. Andes attended the Annual Meeting of the Mission Board of the Southern Convention.

ONE HUNDRED YEARS OF GIVING AND PRAYER.

General Aaron Simon Daggett, U. S. A., retired, on June 14, 1937, rounded out 100 years of Christian giving and prayer, and he is still hale and hearty.

For a number of years General Daggett has been praying that he might be spared to reach his 100th birthday and God in his gracious mercy has answered such prayers.

Those of us who know and love General Daggett and have felt the influence of his fine Christian spirit rejoice with him on his anniversary, and we rejoice for his splendid Christian life.

General Daggett has always been a faithful and consistent giver to the Lord and has practiced self-denial to do so.

Some ten years ago, when his legs were stiff and it was difficult for him to get on and off cars, he regularly went across town from his home on Capitol Hill to the Central Presbyterian Church on the street car—walking a block or so to and from cars at each end. When asked by friends why he traveled on the street cars instead of using the cheap and convenient taxis, he replied that by using the street cars he saved approximately 60c per trip to church and that gave him just 60c more each Sunday which he could, and did, give to the Lord.

While this is a small matter, yet it is typical of his life of giving which, as we will see, became so far-reaching and influential.

At the beginning of the Boxer Uprising in China, in 1900, General Dagget was in command of the American forces in China and because of his fine character and splendid ability, he was made commander-in-chief of all the combined troops of Europe and America in China during those perilous days and acquitted himself with distinction and won the praise and admiration of the world.

With such a noble Christian as General Daggett, who had consistently practiced self-denial and giving as counsellor and advisor on the Chinese situation, it is very easy to understand how and why the President and the Congress of the United States was influenced and led to turn back and donate its share of the Boxer Indemnity fund, so that it would be used to advance education in China.

RAYMOND M. HUDSON,
Washington, D. C.

"The strongest man becomes stronger when his heart is pure and his hands are clean."

ALBEMARLE'S TWENTY-FIFTH ANNIVERSARY.

The First Congregational-Christian Church of Albemarle, North Carolina, on August 8, 1937, observed its twenty-fifth anniversary. Rev. Arnold Slater, pastor of the church, reports that the annual evangelistic series which the anniversary program brought to a close was a great spiritual blessing, and the spirit of the church gives every indication that they may anticipate a year of growth. Rev. J. E. McCauley of Richmond, Virginia, conducted the revival and assisted in the anniversary program.

The history of the church is an interesting one. We quote from the booklet which the church published commemorating this twenty-fifth anniversary:

"Rev. A. Lamonds, State Evangelist of the Congregational Churches of North Carolina, came to Albemarle with his Gospel Tent in May, 1912, to conduct a revival meeting. The meeting was a success and at the close of it a group of believers asked him to organize a church. He refused to grant their request at first, but after careful consideration decided to organize.

REV. ARNOLD SLATER.

On the night of July 28, 1912, the believers met in a brush arbor, prepared for this purpose, and organized the First Congregational Church. The church was legally organized according to the Congregational laws. Officers and a building committee were elected also.

For about a period of ten months worship services were held in the brush arbor, a tent, and in the homes of the people. During these months plans were developing for a church meeting.

A lot was purchased November 30, 1912, for the sum of one hundred dollars. The church building was then started and with the cooperation of the Congregational Building Society, the building was completed at the cost of twelve hundred dollars. The first service held in the church was in the form of a business meeting May 25, 1913. The purpose of this meeting was to elect officers for the church.

The church continued to grow and the Sunday school membership increased. By 1922 it seemed that a new and better equipped building was an absolute necessity. It was plainly evident that the Sunday school could not do its best without class rooms.

After about five years of planning and preparation in July, 1927, a new church building was started. With the supreme efforts of the members and friends and the Building Society the present building was completed with the exception of the basement. The first service held in the new church was a sunrise service Easter Sunday, 1928.

A special service of Dedication of the church was held Sunday morning at 11 o'clock, September 27, 1931.

Due to the merger of the Congregational and Christian churches, the first Congregational Church of Albemarle officially changed its name to Congregationaal-Christian Church on October 4, 1936.

The Sunday school rooms in the basement were completed April 27, 1937, making a total of thirteen class rooms.

The present estimate of the church property is thirteen thousand dollars.

ATTENTION SUPERINTENDENTS.

I am mailing a letter to the superintendent of each Sunday school in the Eastern North Carolina conference of Congregational and Christian Churches. I want all superintendents and pastors to be sure to read this letter to the Sunday schools and churches. Let us do more for the different items mentioned in that letter and make our Convention active.

Did you read the report of Superintendent Charles D. Johnston in THE CHRISTIAN SUN of September 2, 1937? It showed that an average of $1.44 per child for a week's support was sent in from the Sunday schools. That won't do. If any superintendent fails to get one of my letters, write me at Chapel Hill, North Carolina, and I will see that your school gets one.

E. W. NEVILLE.

"What I am to be, I am now becoming."

EDITORIAL STAFF

F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

TO FINISH THE YEAR.

There may be several things that need to be done in your church in order to finish the year in good style. Of course a mere editor does not know just what the situation is in your church, but he does know about one church, the one he serves as pastor. Within a few days all the churches in the Southern Convention, except those in the Valley of Virginia, will be making a report for the year. What needs to be done to get that report right?

It may be that more money needs to be raised. The pastor may not be paid in full. Conference Apportionments often get neglected until the end of the year and whatever amount can be raised without much effort is sent to the Conference, regardless of how far below the standard it may happen to be. Better check up on these items to be sure. And why leave it to the treasurer only? If you are a member of the church, don't you think that you have some responsibility in the matter? And aren't you interested? Don't let such an important matter drag without your help. If all bills are paid in full, and a little more given for good measure, then you and your church can feel the blessings of Him who talked about the second mile.

But what about the new members of your church? You have doubtless lost some by death or transfer. Have you received others to take their places? Have you gained any? In recent years most of our churches have lost rather than gained in membership. No one wants to be a part of a dying organization. If your church seems to be falling backwards the thing to do is to get busy and win new converts to the Christian way and to membership in your church. There are plenty of people in these Virginia and Carolina communities who are not members of churches to double our church rolls. There is no good reason for leaving them to become heathen. Try winning some of them to your church. It will give you a thrill different from anything that you ever tried. Be sure that your church is increasing in membership when the report is made.

Then be sure that your report is made and that delegates are in attendance at Conference. Surely there is no excuse for a church not sending a report to Conference. Statistics are supposed to indicate the conditions of our work, and unless those statistics are accurate and up to date they are worthless. The Conference is the churches in cooperation. If your church is not represented, your church is not cooperating. This is like the family in the church that never attends the meetings or shares in the work. Such a family misses all the joys of service and friendship. The Conference needs your church and your church needs the Conference. Why not take some personal pride in your Conference and your church? They are about the most important organizations with which you are associated. They will do you good, if you will let them.

Do not let the Conference year just drag out. Put some enthusiasm into your church work so that everything is in order. This will mean that officers are ready to begin the next year's work. That plans will be made for another year of successful service. To finish this year's work means to begin another. To finish it successfully means to begin the new year with hope, plans, and the prospects for growth.

TO READ OR NOT TO READ.

Is our Church to be a reading Church, or will it be content to live without reading? That is a question worthy of serious thought on the part of local and Conference leaders. Your editor wishes to place it squarely before those of you who carry the responsibility of church work.

Many there are who do not know the necessity for reading church literature. Among these seem to be many leaders of churches. The Sunday school literature used in our churches comes from several different denominations and some non-denominational sources. At first glance this may seem to be all right. But is it? What does it do for our own churches? The answer is that many of our young people and adults do not know anything at all about the denomination of which they are part. They have been taught the doctrines of other churches or of no church. They have not been told the faith as it is delivered by the church of their choice, neither have they been instructed concerning the programs, plans and institutions of their own Church.

In addition to Sunday school literature we have this paper, magazines for young people, missionary materials, and a denominational paper. But of what value are these papers to those who never read them? **Advance, The Pilgrim Highroad,** and **The Missionary Herald** are as fine as are to be had in any place. Even "The Christian Sun" has some value to those who read it. But all of them are worthless so far as most of our church people are concerned, for, as a matter of fact, it is doubtful that half of our people even know the names of these papers.

What does this accusing editor mean? He means simply that he hopes that the leaders in local churches and conferences will decide that the thing to do is to get the people to read the Church Papers. He believes that this can be done. We have succeeded with other projects, and we can succeed with this one. It is possible to get our people to subscribe for, and read the papers. Most people read something. They spend money for whatever they want. They, most of them, have sufficient funds to pay for the papers. The trouble is that they have not seriously thought of the matter. Those who read should tell them the importance of their reading, and in many ways show them the joys that come from reading of the Church and religion.

Some churches are considering putting the Church Papers in the budget and sending them to all members

of the church. Why not? No one questions the necessity of buying coal to keep worshippers warm who attend church. It seems to be all right to pay for the minister's service as a preacher. Sunday school literature is bought without question. Then why not see that the members of the church have copies of the necessary church publications so they can be informed about what is going on in their Church and in the religious world? This seems to be a plan worthy of real thought. In a certain Presbyterian church where it is being used, it works well. The church has made rapid strides since the people have begun reading the Church Paper and the Missionary Magazine. It is the same pastor. Other things are about as before, except that new light and life have sprung up since the people have begun reading the Church literature.

A reading people are likely to be loyal and progressive people. The opposite is also equally correct. Stop the Church Paper from the homes of the people and the church begins to deteriorate. Put the paper into the homes and hearts of the people, and the church moves forward. Which way shall we go? What will the answer be in **your** church? The answer to that may lie with you and what you do about it.

UNDECLARED WARS.

Modern wars seem to thrive without being called war. Italy decides she wants Ethiopia and takes it with machine guns and bombs and gas without ever soiling her reputation with declaring war. Japan wants the rich stores in China and goes over to take what she wants at the point of the sword. No nation today seems to want war. And apparently there is no need to use such an ugly word. There may be some bit of unpleasantness as large cities are burned, homes and hospitals wrecked, and thousands of men, women and children killed, or maimed for life. It is a bit unfortunate if someone happens to receive bullets shot from battleships, bombs bursting in air, or poison gas sent to clear the air (of natives) so the army can proceed on its peaceful journey to bring civilization to non-cooperatives.

All of which is senseless and silly. War is war, whether called that or not. And Sherman was right: "War is hell!" It deceives, destroys, and damns mankind. All the nations may keep up the pretense that there is no war in Europe or Asia, but the fact is that war is doing deadly work both to the east and west of us. Missions and missionaries are being destroyed. Men are bending every effort to slaughter each other, and women and little children suffer the consequences of war—war that turns a peaceful world into a turbulent hell. Nice words do not change the facts. It does no good to try to deny the truth. Our nation must take its stand in regard to war whether that war is declared or undeclared. Our commerce faces destruction on the high seas and about blockaded ports. Our people are unsafe within the borders of warring nations. We stand to lose because war is destructive. But if we want neutrality, and the Congress said we do, then we must put into operation those processes that have to do with being neutral with warring nations. It is no easy task, but it is a necessity. When nations are slaughtering each other they are at war. Other nations are neutral, or they are not. High-sounding phrases do not change the facts. The sooner the world moves out of its house of make-believe and faces realities, the sooner we will arrive at the chance to correct difficulties and start again on the road to progress. F. C. L.

BIRTHDAY OF THE CONSTITUTION.

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America."

With the above preamble America's government was planned and established 150 years ago.

On September 17th of this year we observe the 150th anniversary of the signing of the Constitution, that document under which has grown the most perfect civilization ever created by man. Under the Constitution there has been created better living, more of the comforts and luxuries of life, for more people than anywhere else in the world. Under the Constitution there has grown a land of opportunity, drawing millions of people from other countries to our shores.

Our streets are not paved with gold, as so many of those who came to our shores believed, but there has existed and does exist today golden opportunity and liberty for one and all.

What has been the foundation of the vast progress of America in the short space of 150 years? What lies at the bottom of our vast opportunities? How is it that we have built great industries that pay the highest wages in the world and where men work shorter hours than elsewhere? How is it that we have the world's highest living standards? Why do more people own their homes in America? How is it that we have more schools for the education of our children and that there are more hospitals for the sick?

Because behind all of these stands one thing—the Constitution of the United States, which today, as 150 years ago, guarantees freedom, liberty, and opportunity for all.

No other document in the history of the world has given:

1. Religious freedom.
2. Freedom of speech.
3. Freedom of the press.
4. Freedom of assembly, the right to get together at any time.
5. The right to petition the government to right wrongs.
6. The right to vote and choose our own governing officials.
7. The right to work, using our earnings for ourselves and our families and to hold property which we acquire.
8. The right of citzenship and of equal protection of the law. No political group can pass a law removing the right of citizenship of any class or group.

These are but a few of the protections which the Constitution guarantees to every American through a government of three independent parts—the Legislative, headed by the Congress; the Executive, headed by the President; the Judiciary, headed by the Supreme Court.

SESQUICENTENNIAL COMMISSION.

CONTRIBUTIONS

SUFFOLK LETTER.

Within about two months the annual sessions of the Conferences of the Southern Convention for 1937 will be a matter of history. These two months are very important. Many churches defer the raising of the money for the various Conference and Convention Funds until the last few weeks before time for the annual session. Usually the local expenses have not been paid up to date. Extra effort is necessary to raise enough money to meet the budget in full before the report is sent to the annual Conference. A little delay and inclement weather may make it difficult to meet the obligations of the local church promptly and fully.

Every pastor should make an earnest effort to present the various calls for support of the church enterprises with clearness and emphasis. The laymen of the churches should support the pastor in his effort to raise the Conference Apportionments in full. Many excuses will be given and sundry objections will be raised in this important part of the local church program. As a rule it is much easier to pay the current expenses of the local church, if the Conference Apportionments are paid in full. Dr. Staley once said: "I can guarantee the payment of the pastors salary in any church which pays in full its Conference Apportionments."

It is not easy to interest indifferent people in the larger program of the church. Systematic instruction will usually pave the way for a more favorable attitude. The young people should be carefully instructed concerning the various enterprises of the church and should be taught the duty of systematic giving. When they reach mature years they will be responsive to the plea for all the benevolences of the kingdom of God. Here is a field which will yield rich returns in a few years, if properly cultivated. Older people are somewhat fixed in their opinions, and it is difficult to change their attitude towards the general work of the church.

If the Congregational and Christian Churches are to keep pace with the other aggressive denominations, and meet their opportunities and responsibilities, it is evident that there must be a greater interest in the missionary work of the kingdom. There should be a more concerted effort to increase the membership of our churches. If our denomination is worthy of our patronage, the number of our churches should be increased, and the local churches should grow in numbers and in power. This is a vital part of the missionary program. Raising money for missions is secondary to winning souls. It is a means, but not the end. No church should be satisfied when it has simply raised its quota for any or all of the benevolences of the church. Boys and girls, men and women should be brought to a saving knowledge of Jesus Christ and trained for service in the church.

September and October may be great harvest months for the churches of our Convention. Has your church won new converts and added new members during the year? Surely others may be won in the next few weeks. Someone within reach of your church is waiting for your invitation. And those Conference Apportionments can be raised by prayerful, persistent effort. An honest effort will be richly repaid. Increase your church membership and the offerings for the kingdom of God.

I. W. JOHNSON.

AN ENLARGED CURRICULUM FOR ELON COLLEGE.

Elon College is enlarging its curriculum so as to be of more practical service to students enrolled in the college and others who may be interested in improving their situation by taking such college courses.

This year there will be offered a course in practical Home Economics. This course has been organized primarily for homemakers and upperclassmen in college. Special attention is to be paid to menus, cooking, preparing, and serving meals. Special instruction will also be given to interior decoration, furnishing of the home, ect. The course will also include dressmaking, upholstering, and different kinds of needlwork. This class will meet on Tuesday, Thursday, and Saturday at 10:30 A. M. unless a more convenient time of meeting can be arranged after the class is organized. All class periods will be one hour in length and will be instructed by the regular Home Economics teacher.

The Art Department is offering special courses in drawing, charcoal work, portrait painting, china painting, and other studies in art as may be desired by the class. This course is open to advanced students in the college and to others outside of the college.

The college is offering its Music Department for special instruction to people of the community and county who may be interested in either undergraduate or advanced courses in music. We have a very excellent music department. Mr. Stuart Pratt who is a thorough musician and is thoroughly prepared for his work is head of the Music Department. In addition to extensive study in this country, Mr. Pratt spent two years abroad preparing himself for this type of work. This course offers an unusual opportunity for any who may be interested in furthering their musical education.

The Department of Christian Education is offering special and practical courses to prepare young men and young women for positions in the local church. This department is not only interested in preparing ministerial students but in inspiring laymen to be of valuable assistance in the local church when they are out of school. Professor D. J. Bowden heads up this department and would be glad to consult with any who might be interested in this course.

All students for special courses must matriculate at the college and register for the particular course in which he is interested.

We are having a very fine opening. Detailed reports will be made in next week's CHRISTIAN SUN.

L. E. SMITH.

A PROFITABLE WEEK.

The great Massanetta Bible Conference of 1937 is now a thing of history. It was my privilege to be there for seven days. These were busy and strenuous in attending about forty lectures, and sermons. While it was a disappointment that Crosley Morgan was not on the program, the ablest specialists in various lines of social and religious spheres were there. Apart from the intellectual and spiritual uplift of the conference to the writer, social contacts were most delightful. When assigned to a room in the dormitory with cots for six, whom should I already find installed there but Revs. J. F. Morgan, O. D. Poythress, and E. T. Cotten. The others of our church attending were Dr. and Mrs. I. W. Johnson, Dr. and Mrs. John G. Truitt with Ann and John, and Rev. F. Ervin Hyde.

I confess a feeling of pride at the way our people were recognized. One morning, as I entered the large auditorium, Rev. J. F. Morgan was leader of song and Mrs. I. W. Johnson was at the piano. One evening it was announced from the platform that the

Morgan quartette would entertain at the hotel. There for three quarters of an hour one hundred and fifty guests were delighted with the quartette composed of J. F. Morgan, O. D. Poythress, and Dr. and Mrs. Johnson.

While at the Springs I went over to Harrisonburg to visit my old friend, so well known at Elon, prior to the world war, Walter B. Fuller, who has served churches in Eastern Virginia and in the Valley of Virginia for a number of years. He should be able now to render his best service, but has no charge. I visited in his home. He has an excellent wife and two intelligent children, Mary Virginia and Walter Bennet. While Brother Fuller is engaged in secular work, he much prefers to be in the pastorate.

C. E. NEWMAN.

ELON WELCOMES FRESHMEN.

Another year and Elon has opened in the grand old-fashioned way with all new-fashioned ideas in. For upper classmen the opening was a time long to be remembered, old friends exchanged the hearty handshake.

Freshmen are in the process of receiving a welcome which they too will remember. This year's Freshmen are indeed the best sports to enter Elon yet. Last night the girls came down dressed in true style. Each Freshman girl had her hair plaited and tied with a red and blue ribbon; they had to wear hats to dinner; each wore a high-heel shoe on one foot, a long stocking and oxford on the other. With no make-up and carrying a bed pillow, they entered the dining hall on the arm of some Freshman boy.

We are all very glad that Dr. Smith is better. Elon is indeed completed only when our college father is here to start us off. We do sincerely hope that his health may continue to improve and that he may be able to guide us throughout 1937-38.

MARGARET J. EARP.

TO THINK ABOUT.

By I. A. BARNES.

While reading may make a full man and writing a correct man, it is thinking, concentrated, consecutive logical thinking, that makes an intelligent man. And intelligence is the basis for personality. "As a man thinketh in his heart, so is he," in all the essentials of character and personality. The difference in what one thinks and what he believes is so slight that, what one thinks may be also his creed. The effect of one's thinking upon his character is illustrated in Paul's admonition to the Philippians (4:8) when he said, "Whatsoever things are true—Honest—just—pure—lovely—of good report: if there be any virtue, any praise, think on these things." Why? because the thinking on these things will tend to build them into the structure of your character.

Another very significant thing about our thinking is, that to us, things are just what we think them to be. If you are inclined to doubt this statement, a little logical thinking will convince you that it is true. A man may be dishonest and untruthful, inherently, but if you think he is honest and truthful, you will believe him and trust him. A woman may be a Magdalen, but if one thinks she is pure and true, she is accepted as such by him. The character and quality of things in general, are largely matters of our thinking rather than their inherent or intrinsic realities. This explains why there is often such a wide range in the estimates which people put upon things. It also explains why there are so many different standards of morality and conduct. One man may do a thing conscientiously, that another would look upon with abhorence, and he might do something which the other man would consider a gross sin. "As a man thinketh, so is he." It is thinking that distinguishes man from the animals.

From my long years of experience and wide acquaintance with people, I am convinced that no two people have the same God, the same heaven and the same hell. To you, God is what you think Him to be, and no two people think of Him exactly the same. In fact very few people have any intelligent conception of nature and character of God. The same is true of heaven. No two people will describe it alike. Education does not mean the same thing to every one. And no two persons get the same answer to the question: What is your life?—*Methodist-Protestant Recorder.*

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph′ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19, 1.
b ch. 1. 16.
c Ps. 1. 6.

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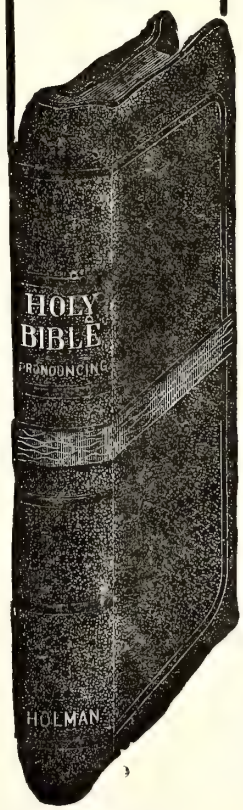

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

LEADERS OR FOLLOWERS?

The late lamented Dr. W. W. Staley said in this writer's hearing several years ago that it seemed to him we were stressing "leadership training" in our church assemblies whereas what was most needed was "followship training"; the world needs faithful and willing followers rather than noted and distinguished leaders. This idea advanced by Dr. Staley seems to have reached and penetrated in a marked manner the mind and heart of Dr. D. L. Pierson, the beloved and renowned editor of *The Missionary Review of The World.* We quote and commend to our readers for their careful consideration the following from the leading editorial in the September number of *The Reviews*

"Much emphasis is placed today on the training of leaders in all departments of life. Leadership training conferences are being held for political, educational and religious workers—and in many of these conferences, men and women are being educated for better leadership; they are learning how to keep the mass of the people from drifting or floundering.

"It was said of a certain politician: 'He would make a great leader, if only he could persuade anyone to follow him.' There are two requisites: a wise, strong leader and people intelligent and unselfish enough to follow good leadership. How much both are needed today! The Apostle James says: 'Be not many teachers—or leaders—knowing that we shall receive heavier judgment.'—(James 3: 1 R. V.). In many lands, and in many spheres of life, confusion and conflict arise because too many seek to be leaders rather than show a willingness to be followers. We are inclined to forget that 'one who would command must first learn to obey.'

"When the late Sadhu Sundar Singh, that remarkable Christian ascetic of India, was in America, he was asked by one who heard him speak: 'Have you any followers in India—any who follow your ideals of life and methods of service?'

"The Sadhu thought a moment and then replied: '*No, I have no followers. I, myself, am a follower.*' In that answer lies the secret of leadership to meet the needs of the hour.

"Jesus Christ did not call men to be leaders; He called them to be followers. He called them to be 'fishers of men,' rather than rulers of men. He called them to serve men rather than to exercise lordship over men. They were called first to disciples (learners), then apostles (missionaries).

"Is not this the great need in the world and in the Church today? What might we expect if, instead of setting up many 'leadership conferences,' we promoted training classes to teach men, women and children to be good followers? There is one safe and sane leader, the Lord Jesus Christ. If men and women would sit at His feet to learn of Him; if we would know how to appreciate His love and His sacrifice; if we could understand His wisdom and accept His standards—then the wrongs in our own personal lives, the mistakes in the family, in the Church, in the State and the world might be set right. As we learn of Him and are ready to follow Him, He has promised to give us power to do His work as He gave power to the early disciples when the Holy Spirit came upon them.

"The great need today is not more classes to train leaders but more classes and conferences to teach us to be true *followers* of Jesus Christ—as humble Christians, as parents, as business men and women, as workers in Church and State, as missionaries and as executives. In proportion as we succeed in learning in this school of Christ, we can say with the Apostle Paul to less privileged disciples: 'Be ye followers (imitators) of me even as I also am of Christ.'—(I Corinthians 11:1.)"

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 11, 1937.

Sunday Schools.

Linville, Va.	$	5.67
Waverly, Va.		4.00
Reidsville, N. C.		7.17
Union, N. C.		6.00
Winchester, Va.		4.26
Newport, Shenandoah, Va.		3.23
	$	30.33

Individuals and Churches.

Mrs. Siddee Boozer, Ohatchee, Ala.	$	2.00
Miss Anna Jim Boozer, Ohatchee, Ala.		2.00
Mr. James Marion Boozer, Ohatchee, Ala.		2.00
	$	6.00
Total for week	$	36.33
Previously acknowledged		9.28
Total since Sept. 1, 1937	$	45.61

Through our Missionary Offering we share with others, not our love for our neighbor and our fellowman only, but the love and life of our Lord, whose love only is sufficient for the world's needs and salvation. We do not give to missions to increase our joy, but to increase the joy of our Lord, for well did Nehemiah write: "For the joy of the Lord is your strength."—(Neh. 8:10.) And Jesus spake to the same effect with the man of five talents: "Enter thou into the joy of thy Lord." Our joy is to be made full in Him, not in our own deeds. J. O. A.

CONCERNING THE WOMAN'S MISSIONARY CONFERENCE.

The Executive Board met in Norfolk, Saturday, September 11th, and made final plans for our annual Conference to be held in Franklin on Friday, October 1st.

We have been fortunate in securing as one of our speakers Dr. Norma Dunning, a medical missionary who has been in India under the Presbyterian Board. Dr. Dunning is a young woman and has a message. She was an outstanding member of the Eagle's Mere Mission Conference and comes to us to be the speaker at the morning session of our Conference. She will also be the speaker at the Young People's Conference to be held in Suffolk on Friday night, October 1st.

At the afternoon session of our Conference we will have as guest speaker Miss Jellson from the Congregational-Christian Board. Miss Jellson has worked in Syria.

The hour of beginning is 10:30 A. M. and the hour for closing is 4:00 P. M. It is the desire of the board that all of us be there for the opening and remain until the close. We have planned a most interesting and, we trust, a helpful program.

MRS. J. MONROE HARRIS,
President.

HOLY NECK.

The Woman's Missionary Society of Holy Neck Christian Church has enjoyed a most encouraging year under the leadership of Mrs. June Davidson, president. Mrs. David Howell is the efficient secretary.

An inspirational public program was given at the church on the fifth Sunday in November at which time the Thank-offering was received. Very interesting programs have been presented at each monthly meeting with Mrs. E. T. Holland, Spiritual Life Superintendent, in charge, assisted by Mrs. Nelle Langstun.

The Mission study books "The American Negro" and "Congo Crosses"

have been studied with very good attendance and interest. Twenty-one members attended the book review given at the Suffolk Christian Church October 20th and several were present on January 22nd when Dr. Shelto Smith reviewed the home book also at Suffolk.

The twenty-first anniversary social was held on January 14th, when every member except three shut-ins was present.

The World's Day of Prayer was observed jointly with the Holland Missionary Society on February 12th at the Holland Christian Church. This society was well represented at the District Meeting at Liberty Spring Christian Church, April 7th, twenty-two members being present.

A special interest was manifested in the Silver Jubilee at Suffolk Christian Church, May 13th, in honor of Dr. W. W. Staley. Through a united effort all four of Holy Neck's missionary organizations became honor societies, in that they sent in the required amount designed for each member and every member's name was written in the anniversary book. The names of two honorary members and two deceased ones (memorials) were also enrolled. The total offering for the church was $64.00, the Woman's society's part being $40.00.

In April and May the members helped the society and also THE CHRISTIAN SUN by securing new subscriptions for THE SUN.

Two new members have been enrolled and two lost by death.

There has been good attendance at each of the monthly meetings and great interest manifested by the members, and through cooperation, prayer, and faith, much good has been accomplished this year.

CHRISTIAN TEMPLE.

The women of the Christian Temple are organized into a group known as the Woman's Council. This organization has a membership of approximately eighty-five, and meets monthly to transact the local church and missionary business. Following the business session a missionary program is provided. A brief social hour and refreshments conclude the meetings. All women who join the church are invited and expected to affiliate themselves with the Woman's Council. Because of its representative membership this organization is a vital part of the church life.

Mrs. A. B. Jarvis, as president, with a helpful group of officers, has served efficiently during the past year. There have been a number of helpful features at the monthly meetings. The home and foreign mission books have provided interesting programs under the able leadership of Mrs. R. B. Wood. Quarterly luncheon meetings were held to which the women of the church were invited. Mrs. Hubert Lloyd, a missionary to Japan, gave a fine lecture. An evening meeting was held in June to which the men of the church were invited. After the business session an entertaining program was presented.

Other interesting features of the year's work were the formation of a group of the younger women of the church, the attendance of Mrs. Jarvis at the Eaglesmere Conference, and the raising of $100.00 for the Silver Jubilee Offering.

DENDRON.

A project in racial understanding was sponsored by the Dendron Christian Church, Thursday, September 9th, beginning at 4:00 P. M. and continuing through the day.

At four o'clock the book, "The Story of the American Negro," by Ina Corinne Brown was review by J. S. Johnson, minister of the local church. B. H. Watkins, minister of the Wakefield Christian Church, and Miss Irene Cotten, Superintendent of Missions for the Southeast Pilgrim Fellowship. Mrs. E. T. Atkinson, Missions Superintendent of the Waverly District, conducted the worship.

At six o'clock a picnic supper was served as visiting delegates and local people spread the lunches they had brought. Iced tea was furnished by the local group.

At seven-thirty o'clock the stereopticon lecture entitled "Negroes Training Negroes" was given. It told the story of four American Missionary Associations' elementary and high schools which are now managed and directed by Negroes. The story was told by fourteen local young people. The "Rollins Brothers" of Surry sang the two spirituals, "Ain't Gwine to Study War No More" and "Lord, I Want to Be a Christian." Miss Charlotte Cotten of Dendron led the worship service.

Christian Churches cooperating were: Burton's Grove, New Lebanon, Wakefield, Waverly, and Dendron.

Mrs. E. T. Atkinson and Miss Irene Cotten of the local church, representing respectively the adult and youth groups, were in charge of the project.

J. S. JOHNSON.

LIBERTY SPRING.

The Woman's Missionary Society of Liberty Spring Christian Church has had the best year in its history. The attendance has been good, the interest great, and all the points on the Standard of Excellence have been met. Twelve meetings have been held with well-prepared programs in which the Spiritual Superintendent had the greatest part. This society feels that the spiritual life of its members has been benefited very much by its devoted leader. The membership drive was held the first quarter with a substantial increase.

An active part was taken in the Silver Jubilee and 100% in money was raised.

The Liberty Spring Junior Missionary Society has also had a successful year under the leadership of Mrs. Roscoe Harrell. They held public meetings with good attendance and much interest was manifested in the monthly meetings. A special interest was taken in the Silver Jubilee at Suffolk and the quota raised. This society expects to be an honor society at the conference which will meet soon.

SOUTH NORFOLK.

The last meeting of our church year for missions was held last Thursday, in the Social Hall of South Norfolk Christian Church.

Plans for the fall program were outlined. The attendance was large.

Mrs. A. L. Hanbury, leader of the group, announced that the organization has come through the current year with all apportionments met. As president, she wishes to congratulate the ladies for working so beautifully together.

Mrs. Harry Seymour, spiritual life leader, made an interesting talk on "The Dedicated Life" and the pastor, Rev. O. D. Poythress, sang a solo, "The Stranger of Galilee," accompanied at the piano by Mrs. Hanbury. The society looks forward to another successful year.

MRS. A. L. HANBURY,
President.

NEWPORT NEWS.

The Woman's Missionary Society of the First Congregational-Christian Church of Newport News gave a beautiful luncheon on August 3rd, to which all women of the church were invited.

Mrs. J. F. Morgan was guest speaker and gave a very interesting and worthwhile address on the topic of the coming year's study, "The Moslem World."

Mrs. Robert Lee House gave the points of importance on the work at Franklinton College.

This society has raised their apportionment and met all requirements. Mrs. C. E. Boulder is secretary.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

PROGRAMS FOR SEPTEMBER.

Below are given the program suggestions for September, as given in the bulletin for the Eastern Virginia Pilgrim Fellowship. They are worthy of consideration by every local group and each can no doubt enlarge the scope of its program by including some of these items:

1. Leaders set the example by striving to follow the "Practices of Jesus" in their every-day living. Study "Jesus" by Mary E. Lyman. Price, 50c.

2. Attend Young People's Missionary Conference.

3. Observe one Sunday as Mission Sunday. Use World Service material on "The Southern Mountains" in *Christian Youth Missionary Action,* second series, for your missionary program in Missionary Society, Christian Endeavor, or Sunday school class. Order additional material listed in this pamphlet. Have available for use of leader a copy of *The Pilgrim Highroad* and *The Missionary Herald.*

4. Contribute to Missions through Missionary Society, Christian Endeavor, or Sunday school class, and keep an approximate account of total contributed by young people, so that a report can be made at the end of the year.

5. Arrange programs that will interest and instruct.

6. Stress Personal Growth in your programs.

7. Christian Endeavorers observe Founder's Day, September 12th.

8. Make a study of Stewardship. Plan a budget for your group.

9. Stress Tithing; sign Tenth Legion card. Have a public service at which time young people pledge a tenth to church for a year.

10. Welcome new members and give each some part in your work.

11. Start a scrap book of source materials for worship services.

12. Organize an Elon College Club in your church. This is very important and would mean a great deal to our college. For information write to Rev. R. L. House, No. 3 Arlington Apts., Portsmouth, Virginia.

13. Have a farewell or send-off party for all those going away to college.

Any of the materials mentioned may be secured by writing the editor of this page, or direct from 14 Beacon St., Boston, Massachusetts.

YOUNG PEOPLE TO MEET WITH THE SOUTH GEORGIA ASSOCIATION.

The South Georgia Association of Congregational - Christian Churches and the Young People's Christian Life Conference will be held at Williams Chapel, Waycross, Georgia, Friday through Sunday, September 24-26, 1937. The officers are: Rev. W. Carl Parker, Waycross, Moderator; Rev. J. F. Haddan, Doerun, Assistant Moderator; Mr. T. S. Corbitt, Pearson, Registrar-Treasurer; Rev. D. J. Pearson, Pearson, Honorary Moderator. Each church is entitled to five delegates to the Association Meeting. It is hoped that the churches will be well represented.

PROGRAM.

Friday, September 24th.

Afternoon Session.

3:00 Organization meeting of The Christian Life Conference—Miss Pattie Lee Coghill in charge.

6:00 Supper

Night Session.

7:30 Song service.
Worship in charge of young people.
Address to young people by Rev. E. B. Lesher.
Business.

Saturday, September 25th.
Morning Session.

9:30 Organization meeting of the Association.
Roll call of churches and ministers by Registrar.
Election of Scribe.

10:15 Devotional service, Rev. W. C. Carpenter
"Welcome"—Mrs. R. M. Yerby.
"Response"—J. M. Dees.

10:45 Report from each church on year's work. Report should include full account as to present membership; new members received during year; building improvements; finances (how your church stands on pastor's salary, Per Capita Dues, and Apportionment); Sunday school membership and attendance; Women's Work; anything else of interest.

11:40 Moderator's Address—W. C. Parker.

12:00 Appointment of Committees.
Adjournment for lunch.

Afternoon Session.

:45 Devotional service—Rev. D. J. Pearson.

2:15 Report of Conference Superintendent.

2:45 Discussion.

3:00 "Making Disciples in all the World" —Rev. Wm. T. Scott.

3:40 Women's Work (In charge of Chairman for the Association—Mrs. Warren Smith.)

4:15 Association Business; Election of Officers.

4:40 Adjournment of afternoon session.

6:00 Supper.

(Continued on page 14.)

FOLLOWING THE PRACTICE OF JESUS.

CHRISTIAN ENDEAVOR TOPIC FOR SEPTEMBER 26, 1937.

SCRIPTURE: Luke 4:16; John 8:1-11.

Daily Readings—

Monday—Jesus Practices Friendship—Matt. 8:14, 15.

Tuesday—Jesus' Daily Work—Matt. 11:1-6.

Wednesday—Illustrating Divine Truth—Matt. 13:1-9.

Thursday—Caring for the Children—Matt. 18:1-11.

Friday—Jesus, the Peacemaker—Matt. 20:20-28.

Saturday—Jesus, Our Example—I Peter 2:21-25.

It is very fitting that the discussion of the practices of Jesus follows the discussion on His teachings. One thing we do not doubt: Jesus always practiced what he taught. He was a living example of His message.

Let us begin with a round table discussion and discover the practices of Jesus.

1. Jesus communed with God. The busier His daily life, the more He prayed. He rose up before day for this communion. It gave Him renewed strength and power for His task. How often do we pray? Would our lives be stronger spiritually, if we prayed more? How may we pray after the manner of the Master?

2. Jesus resisted temptation. He was not exempt from temptation because He was good. His resistance shows His strength of life—the power to overcome. How did Jesus overcome temptation? How may we overcome it in our own lives?

3. Jesus healed the sick. There are those about us that need the touch of a sympathetic hand or the sound of a kind word, or the expression of a loving deed. Their hearts need to be comforted, and their sorrows need to be shared. In what ways and to what extent does the spirit of the Good Physician move in the hearts of men today?

4. Jesus upheld His friends and prayed for His enemies. A person's life was made morally strong because of His association. He always did that which commanded the respect of His associates. He gave them visions of the kind of persons they ought to be by holding up the highest ideals He knew. How may we uphold our friends? Do we seek to be a friend to all people?

Suggested Hymns

"I Would Be True"
"Jesus Calls Us"

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

CHOICES AND THEIR CONSEQUENCES IN A NATION'S LIFE.

Lesson XII—September 19, 1937.

Golden Text: *Choose you this day whom ye will serve.*—Joshua 24:15.

Lesson: Deut. 11:8-12, 26-32.

"Therefore shall ye keep all my commandments which I command thee this day." There is a world of meaning in the word "Therefore." For if one reads the opening verses of this chapter he will find that God is giving a meaningful background against which His commandments are to be interpreted and respected and obeyed. He reminds them that they have seen with their own eyes His mighty works in their behalf, and they have experienced in their own lives His grace toward them. "But your eyes have seen all the great acts of the Lord which He did, therefore, shall ye keep all the commandments which I command you this day." Obedience is to be based upon a recognition of God's providence rather than upon God's power. Every one who reads these Notes knows that God has been good to him or her. Therefore, let us give heed unto his commands for his commands are not grievous.

Possessing the Land.

"That ye may go in and possess the land, whither ye go to possess it." It was not to be given to them outright, they were to possess it. In another place we read that they were to have every place that the sole of their feet should tread upon. Men after God's pattern could not be made by dropping things in their laps. When God put Adam and Eve in the garden he told them to replenish it and subdue it. Character cannot come without the discipline of work. This principle applies all through life. Before us there beckons the land of education, of business success, of skill and accomplishment, of character, of spirirtual blessings, but generally speaking we can have only as much of these goodly lands as we possess. God does not do for us what We can do for ourselves. Today as always there stretch out before us goodly lands which are to be had, not for the asking, but for the application.

Getting Help From Religion.

"Therefore shall ye keep all the commandments which I command thee this day, that ye may be strong and go in and possess the land . . . that ye may prolong your days in the land." In the stress and struggles of life which are inevitable in possessing the good things, religion is of real help. It ministers inner resources that enable one to do what must be done and to endure what must be endured. Real religion is like unto a perennial spring welling up within us, feeding life from within so that we can face the issues of life from without. As Dr. Paul Sherer said in a radio address a few weeks ago, religion can be of use to us in helping us to deal victoriously with ourselves, successfully with those we do not like, and victoriously with the world.

Choosing.

Life is a series of choices. One can not escape the necessity for making them. Indeed to refuse to make choices is to make them just the same. They are an inevitable part of life. And they are an important, a tremendously important part of life. They determine our happiness and our success here, and our destiny hereafter. Heredity, environment, training, influence choices, but the choice itself rests with us. But alas! that choice may affect not only us, but others. There is nothing that men need more than the desire to make the right choice, the ability to see what the right choice is, and the power to make the right choice.

To be sure some choices are trivial. One need not spend much time choosing what necktie he will wear—although both men and women often spend too much thought and energy on "what they shall wear." There are many choices that do not loom very large in one's daily life, the things concerning the routine duties of life. But the basis of choice, the determining motives in choice are extremely important. And some choices are vital. The choice of a life-philosophy, the choice of one's religion—these and other choices make a tremendous difference. The supreme choice is what one will do with Jesus Christ.

With this brief introduction one can appreciate better the challenge of choice which came to the Hebrews. "Behold I set before you this day a blessing or a curse . . . the blessing if ye shall hearken unto the commandments of Jehovah your God which I command you this day, and the curse, if ye shall not hearken to the commandments of Jehovah your God." Every nation and every individual comes to the cross-roads. A choice must be made between the road of obedience or disobedience to the highest moral and spiritual authority, between the road of unselfishness and selfishness, between accepting the Saviour or serving Satan. There are ultimately but two roads, two gates. The broad way may be a little easier traveling at times and afford more companionship—wide is the gate and broad the way that leadeth to destructioon and many there be that go therein, than the narrow gate and the strait way—few there be that enter therein. But one should look through to the end of the road before he chooses. The one leads to blessing, the other eventually brings a curse upon those who choose it. Let every man choose this day whom he will serve. And let the nations of the world take heed lest they choose the paths of international suspicion and aggression and exploitation and armament and bring a devastating curse upon themselves and upon the whole world.

WILL YOU HELP?

Few people realize the difficulties under which the Board of Christian Education has been working during the past few years. Our income has been cut to the point that only a limited amount of office work can be done. And yet, the variety of work done and the service rendered the churches and Sunday schools is surprising. Often we have to offer sympathy when we ought, and would like to offer help to worthy Christian Education enterprises. The office at 514 South Main Street, Norfolk, Virginia, is constantly answering requests for help from superintendents, teachers and pastors. Literature of all kinds for church school workers is available. The Board is anxious to help and is helping with Leadership Training Schools, Sunday School Conventions, Christian Endeavor and Pilgrim Fellowship work. Material for special days is always available, books on religious education are loaned, and requests for help are always welcome.

The churches will soon be sending in conference apportionments. One of the smallest items listed on the report is the amount asked for by the Board of Christian Education, but we hope you will not overlook it because it is small.

The Board will be very grateful if each church will see that the full amount asked is paid in full. All the money invested in the Board comes back to the churches in service. Will you help us render more and better service?

Joe A. French,
Chairman.

By confidence, we mean that, on the whole and over a long period of time, this is the kind of universe which can be trusted, that the human beings in it are to be trusted, and that the highest values are to be trusted.

—*Clarence Skinner.*

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

PROCRASTINATION.

"The foolish . . . took no oil with them."—Matt. 25:3.

"Thou shalt not delay to offer of thy harvest, and of thy outflow of thy presses."—Ex. 22:29.

Because "punishment for sin," saith the Lord, "is not speedily executed, therefore are the hearts of men set to do evil."

What man believes that his punishment is near? Do we all not know that sin is alluring and that penalties are deceptively remote? As we think about this we will act accordingly. However, Christ teaches us to reverse this completely. Suppose we say to ourselves, after each wrongdoing, "I shall be punished for this tomorrow, yes, I may be punished the very next hour." What a restraining influence this has upon us and how much more beautiful life will be. Punishment is indeed certain to come and life is brief at its best. Life is too good to be spent in evil and then in suffering the consequences.

Prayer—Our Father, we would do Thy will this day for the sake of Jesus. *Amen.*

TUESDAY.

GOD'S RAVENS.

"The ravens brought him bread and flesh in the morning and bread and flesh in the evenings."—I Kings 17:6.

God's ravens are everywhere. If we do not realize this, then it must be that we are not Christians.

The distressed, the needy, the sick and the afflicted, the sad and the weary, all are signals for help and we believe that there are but few places in this world that help is not ministered. God's ravens are everywhere and as faithful as the birds were to Elijah.

But they do not come to the distrustful, the anxious and the fearful. They do not come to the cowards nor to the cold-hearted. They come to the faithful.

Prayer—Our Father, fill our hearts with Thy love and send us forth to fill the hearts of others for Jesus' sake. *Amen.*

WEDNESDAY.

STAND FAST.

"Stand fast in the Lord."—Phil. 4:1.

There are so many wobbling Christians! There are so many Christians that lean now to the left and now to the right, that are here today, and gone tomorrow, that cannot be depended upon for a single Christian task.

What quality is more admirable than steadfastness? The Lord is steadfast. What He is now He will always be. And His true folowers will be as steadfast as He is, will stand fast where He stands fast.

If God can not trust us, men can not trust us either. Life is to build up this quality of fidelity. If this earth leaves us unstable in our ways heaven wll find us so, and all eternity will doom us to fickleness.

Prayer—Strengthen us, we pray Thee, O Thou who changest not. May we stand forever in the Lord, and so beloved by him. In His name we ask it. *Amen.*

—*Amos R. Wells.*

THURSDAY.

WOULD YOU SEE JESUS?

"Sir, we would see Jesus."—John 12:21.

"It is expedient for you that I go away."—John 16:7.

The Apostles were confounded when they realized that Jesus was going to leave them. They loved Him dearly and they relied on Him for guidance. How could they get along without Him?

We sometimes say to ourselves, "if I could only see Jesus and hear his voice, I could live a Christian life." In this we have come no farther than the Apostles. We must understand the Holy Spirit which he promised to send in his stead is to be everywhere at all times with all people, and we can have more, far more through his spirit than we can through him in person.

Prayer—O Lord, speak to our souls so that we can hear and dwell Thou in us Thy Holy Spirit. In the name of Jesus Christ we ask it. *Amen.*

FRIDAY.

CONDITIONS OF SUCCESS.

"The Lord said, go not up, neither fight; for I am not among you; less ye be smitten before your enemies."—Deut. 1:42.

We are a very sensible people in our every day business. We do not build houses without foundations. We do not make bread without the leaven, nor do we bake it in a cold oven. We do not lay out city blocks nor even fields without a survey. We do not go to sea in leaking ships nor try to cross a river on a broken down bridge. But we do undertake things that cannot possibly be accomplished without God's assistance. We do undertake things without considering whether God is with us or not. It appears that we are undertaking to solve the world's problems today just this way, and it also appears that we are doomed to failure.

As we enter upon each task of life, the presence of the Holy Spirit is as necessary as the morning meal.

We have a promise of the Lord which we can claim. It is: "In all thy ways acknowledge Him and He will direct thy paths." Our first question always is; is God with us? If He is, that is all we need. The consequences will be well! That is my faith. Is it yours?

Prayer—Forgive us, our Father, of our foolish self-reliance and teach us to lean on Thy everlasting arms. *Amen.*

SATURDAY.

PRAISING GOD'S WAYS.

"They shall sing of the ways of the Lord."—Ps. 138:5.

How far have we come in thus praising the Lord? How much do the duties of the day take us away from the thought of God? Each day that comes, as the morning light pours itself upon the earth, should flood our hearts with happy anticipation. We should know that the ways of the Lord for the day will be good and true, happy and full of blessings. Every blessing should glow in our eyes. Every good thing should fill our countenance with a gleam and then we will sing a new song and praise Him, not from a sense of duty alone, but from an overflowing joy.

Prayer—Our Father, we bless Thee and we praise Thee with our whole soul for every good thing. Help us to see Thy blessings and worship. *Amen.*

SUNDAY.

WITNESSES.

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight."—Heb. 12:1-7.

Christians should go about the world rejoicing in a host of blessed unseen companions. The Bible characters will furnish a host of them. Missionary biography and the lives of the great philanthropists and reformers will furnish a throng of others. And there will be a vast crowd of lovely saints that they themselves have known.

We may not see them, but what is that to us? We know that they

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE CONTINUING CHRIST.

By REV. JOHN G. TRUITT.

"All that day Jesus began to do and teach until the day in which he was taken up."—Acts 1:1-2.

Let us say in the very beginning of this message, Jesus is not through with his work. He had finished his work on the cross, when he said: "It is finished," but all his work is not yet done. The Gospels tell of the works *beginning*. From the time he started until his ascension he was in the *began-to-do-and-teach* stage. He is a continuing Christ. He is still going on to complete that which "he began to do and teach."

From the beginning of his life until the ascension—"the day in which he was taken up"—Luke, the historian puts it aptly when he said: "All that Jesus began to do and teach until the day in which he was taken up." He began until the day, and what he began during that period he is now continuing. He has not begun a work just to fail to carry it through. He is the continuing Christ.

II. *The World Does not Realize that Christ Is.*

Our modern rush and hurry, our modern science and self-sufficiency, has left Jesus in the dead past. One of the major difficulties with our day is that it has no contemporary Christ. The mind of the present-world puts Jesus in the past. It is hard for you and me to realize that one of the mysteries of the ages is that *Jesus lives.* That he is living now. The self-same Saviour that walked with Peter, and James, and John, is now living; and is near and precious to those who have their eyes of understanding open to behold him.

Trustworthy documents tell us of his birth, life, death, and walking out of the tomb alive again. We sing about his birth, about it we build our beautiful stories; we preach about his death, and about it many of our great hymns are written; but we are all too prone to forget that he was resurrected from the grave, and that he is now alive; that he walked and talked with his disciples, ate with them, called especial attention to the facts of his living, breathing, functioning body. We have "spiritualized" away these facts until we have lost the Christ of the early church, and the Christ of the Gospels. The same documents that tell of his birth tell of his walking out of the grave after he was crucified. We are not looking over our shoulder with apostolic wonderment as to whether the Christ may not be with us. We are not expecting him to appear in our midst. We say "He was . . .," but we cut off the "is," and in some fantastic sort of fashion we may add, "and evermore shall be." But it is hard for us to walk out into our matter-of-fact world and say *He Is.*

II. *But All the Scriptures We Have Teach that Very Fact.*

The church was built on that very fact. Paul says, "If Christ be not risen, then is our preaching in vain, and your faith is vain; yea, and we are found to be false witnesses of God; because we have testified of God that He raised up Christ." On that fact the church was built. In the Revelation of Jesus to John on the Isle of Patmos, he says: "Fear not; I am the first and the last; I am the light: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Paul says, "Jesus was seen at one time by more than five hundred brethren, most of whom are still alive, but some are fallen asleep. Then he was seen by James, then by all the Apostles, and last of all he was seen by me, Paul, also, as one born out of season." And Luke says, "He showed himself alive after his passion by many infallible proofs, being seen of them forty days." They were the facts that changed a few faltering followers of Jesus to flaming evangels establishing the church by leaps and bounds. Such were their messages.

At the preaching of Peter on Pentecost 3,000 souls were saved. What did he preach? What were the great facts set forth in his sermon? Listen: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it is not possible that he should be holden of it . . . This Jesus hath God raised up, whereof we are all witnesses." There is the heart of your Pentecost sermon! "This Jesus hath raised up, whereof we are all witnesses." On that fact the church of which you and I are by faith a part was builded. Without that risen, living, present, continuous, contemporary Christ there is no such thing as a Christian church. That is our faith, let us not forget it. And listen to this: "Then they gladly received this word and were baptized: and the same day there was added unto them about three thousand souls."

III. *The Christian Believes These Facts, and Witnesses to Them.*

Many years after the raising of Jesus from the dead, John wrote his Gospel, and gives as the reason for writing it: "There are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Did John say in that Gospel that we had a living, continuous Christ? Listen at this: "Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples after that he was risen from the dead." One of the most realistic, and engaging conversations recorded between Jesus and his disciples is that in which John shows how Jesus reinstated Peter after his resurrection from the dead. As true as any part of John's Gospel is this part of it.

Matthew was a disciple of Jesus, did he testify to his resurrection? He says, "And the angel answered and said unto the women, fear not ye, for I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said." And Matthew tells of Jesus meeting his disciples in Galilee, and giving them the great commission. The same divinely inspired writers who recorded his life after his birth recorded also his living after his death. Therefore, if we have the Christ of yesterday, we have also the Christ of today.

How it would change our contemporary life if we could, throughout our so-called Christian civilization testify that Jesus was alive! That he could be considered here and now! That his counsel could be sought, and that his way and wish could be known! How it would bless our world today if those who profess to follow him lived in that same sort of expectancy which filled the lives of the early followers of the Saviour with a spiritual reality, that meant taking orders and carrying them out.

The facts of the "raised up," living Christ allows no thought of our going down into the grave as the final disposition of our lives. The facts of his death and resurrection give us a sure

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Several days ago the writer visited a business man's office. I had been having dealings with this man for a number of years. When we went in his office he said, "I have had a licking laid up for you for sometime and I am going to give it to you now." The writer could not imagine what had happened to incur a licking. He looked at the writer with a twinkle in his eye and said, "I am going to lick you with a check for $25.00 to help you care for your large family." We are proud to say that was the best feeling licking I ever had. I believe I could stand there all day and take "lickings" like that.

Who will be the next to give me a licking like that one? I believe I can stand several more as badly as we need funds in our checking account for the orphanage.

The public school opened on September 9th and while the children are at school it is a very quiet time around the orphanage. It is really lonesome. Our financial report carries us one half way to our goal for the year. It is going to take cooperation. It is going to take pulling together. It is going to take workers in all our churches and Sunday schools who are willing to share a little time and a little effort to raise the next ten thousand dollars.

I feel sure we have many in the Congregational - Christian Churches who are willing to cooperate in every way and are anxious to see us reach our goal. Let everybody start now to help put it across. There are only three and one half months left to do it. Ten thousand dollars to raise by December 31st. Work and pray that it may be done.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 16, 1937.

Amount brought forward		$9,847.44
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Lebanon	$ 1.02	
Reidsville	6.92	
Happy Home	2.72	
Bethlehem	4.10	
Burlington	31.50	
		46.26
Eastern N. C. Conference:		
Christian Light	$ 3.87	
Oak Level	1.00	
		4.87
Western N. C. Conference:		
Needham's Grove	1.12	
Pleasant Hill	5.71	
		6.83
Eastern Va. Conference:		
Waverly	$ 4.50	
Rosemont	11.14	
Suffolk	25.00	
		40.94
Val. Va. Conference:		
Timber Ridge		1.15
Special Offerings.		
Mrs. J. E. Jackson	$ 1.00	
P. A. James, for oats	1.00	
Thelma Hines, support of children	10.00	
F. J. Strader	25.00	
Mrs. Dalton, support of child	15.00	
Mr. Stout, support of child	9.00	
Mr. May, support of children	4.00	
Andrew Curling	5.00	
Alton Cooper	5.00	
Miss Sarah Ellison	10.00	
W. P. Perry, for Billy	10.00	
		95.00
Total for week		$ 195.05
Grand Total		$10,042.49

YOUNG PEOPLE TO MEET.

(Continued from page 10.)

Night Session.

7:30 Song Service.

8:00 Worship Service in charge of young people.

Address: "Making Our Sunday School Effective"—Miss Pattie Lee Coghill.

Sermon—Rev. Wm. T. Scott.

Sunday, September 26th.

Morning Session.

10:00 Sunday School.

11:00 Morning Worship.

Sermon—Dr. Edwin C. Gillette, Jacksonville.

Report of Committees.

Dinner.

Afternoon Session.

2:00 Final Session at the Friendship Parish Parsonage.

Song Service.

Dedication of the new Parsonage.

Final Adjournment.

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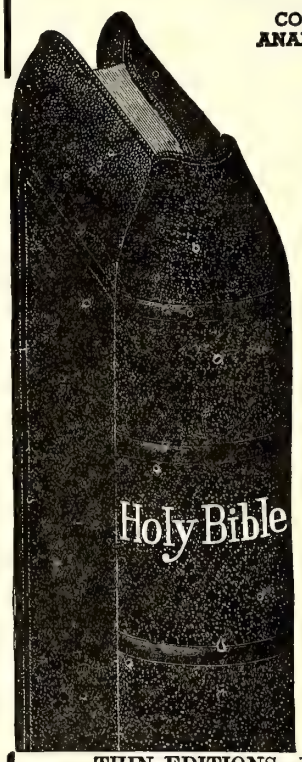

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, [t]*even* all her living.

A. D. 33.
[i] I John 3. 17.
[a] Matt. 24. 1.
[b] Luke 19. 44.
[c] Luke 21. 7.
[p] Deut. 28. 14.

18 And pray ye that your flight be not in the winter.
19 [p]For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Marriages

BURNER-HOUSDEN.

John V. Burner, Luray, Virginia, and Miss Brownie Housden of near Stanley, Virginia, were united in holy wedlock by the bride's pastor, Rev. W. J. Andes, at his home near Harrisonburg, Virginia, on September 4, 1937. The bride is the daughter of Mr. and Mrs. O. C. Housden, Mr. Housden being a deacon at the Leakesville Church, near Luray, Virginia. The groom is the son of John C. Burner and wife, of Luray, and is employed in the tannery.

Both are popular young people in their communities and have excellent Christian characters. May God bless this new home.

W. J. ANDES.

In Memoriam

SPITZER.

The Mayland community, near Broadway, Virginia, was greatly shocked by the death of Floyd E. Spitzer—born June 24, 1918 and died September 2, 1937—at his father's home. He is survived by his father and mother—Mr. and Mrs. Edward Spitzer—and by four brothers and two sisters.

Young Mr. Spitzer had attained a high reputation and Christian character in the Mayland and Broadway communities and his death will be felt in many homes. He was a member of the Mayland Christian Church, near Broadway, Virginia.

The funeral was conducted by the writer, assisted by Rev. C. E. Nair of the Brethren Church. Interment was in the cemetery, near the Mayland Brethren Church, where the funeral was conducted.

W. J. ANDES.

DIXON.

Patrick S. Dixon was born February 9, 1869, and departed this life August 12, 1937. He was the son of Robert L. and Louisa Dixon.

He was married to Susan Sharp, who several years ago passed to her reward. He is survived by a second wife, Maggie Baynes Dixon, four brothers, W. F. of Roanoke, Virginia, J. S. and J. F. of Guilford county, North Carolina, F. P. of Winston-Salem, and two half brothers, Rev. G. W. Williams of Lexington, North Carolina, and J. C. Williams of Potsdam, New York.

The deceased was a loyal member of Mt. Bethel Christian Church, Summerfield, North Carolina from early boyhood. His honest and sincere life was an example to those who knew him. He was a devoted husband and a trustworthy friend. His life was without malice and filled with love for God and his fellow man. Funeral services were conducted in his church by Rev. F. C. Lester of Norfolk, Virginia, and the body was laid to rest in the church cemetery.

A FRIEND.

WEST.

On July 23, 1937, God in His infinite wisdom saw fit to remove from our midst one of our faithful members, Selma Beale West, wife of R. T. West.

We, the members of the Missionary and Ladies' Aid Societies of the Christian Church, Waverly, Virginia, desire to express our devotion to her, our appreciation of her worthy life, and our grief at the loss sustained by her departure. Therefore, be it resolved:

1. That in her death, the Waverly Christian Church and the societies have lost a consecrated member and her home a loving wife and mother;

2. That we bow in humble submission to the will of our heavenly Father, remembering that "He doeth all things well," and extend to the bereaved family our deepest sympathy;

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be placed on our records.

Mrs. F. A. EPPS,
Mrs. O. C. OSBORNE,
Mrs. MINNIE C. ENGLAND,
Committee.

PRICE.

Whereas, on April 30, 1937, Almighty God in His wise providence, called from our midst to the life beyond Mrs. Nolie A. Price, one of the beloved members of the First Congregational Christian Church, who was a charter member, and who was active in all the auxiliaries of the church.

Therefore, be it resolved:

1. That in the passing of Mrs. Price we realize the First Congregational-Christian Church, Richmond, Virginia, has lost a faithful member.

2. That she has gone from us, but not forgotten.

3. That we hold in loving remembrance her faithfullness as a friend to all, and that we pattern our lives after the goodness and brightness of her life in such a way that our own lives may reflect the same Christian sunshine as did her's.

4. That a copy of these resolutions be sent to the family, for she leaves to mourn their loss three sons and one daughter, and that a copy be spread on the minutes of the church.

W. J. STEPHENSON.
J. T. KERNODLE,
J. H. NEWMAN,
Committee.

TAYLOR.

On August 18, 1937, God in His all-wise wisdom saw fit to call to his reward our friend, brother, and teacher, H. Tazewell Taylor. We, the Taylor Progressive Bible Class of Bethlehem Christian Sunday School, wish to join the family and his host of friends in mourning their loss. His going not only deprives us of his teaching, which he did for a long period of years, but of his kindly counsel and friendly help at all times. We do not wish to murmur or complain to our Heavenly Father in the doing of His will, but our loss we keenly feel, yet we are committing ourselves to His will.

Therefore, be it resolved:

1. That we are thankful to Thee, our Heavenly Father, for the lending of our brother and teacher: that his life and devotion be ever before us pointing us to home beyond the Vale of Death; that we strive to make this class a living memorial of him, pointing us to follow the teachings of our Lord Jesus Christ.

2. That we extend to his family our sincere sympathy and commend them to our Heavenly Father.

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be spread upon the records of our Sunday school.

W. EMMOTTE WHITE,
ISAAC PILAND,
E. R. SMITH,
Committee.

FAMILY ALTAR.

(Continued from page 12.)

are with us. The sense of their presence thrills us. They keep us in the right ways. They lead us to lofty ideals. They comfort us in sorrow and uphold us when we faint.

May we be more worthy of this cloud of witnesses! May we constantly measure ourselves up against them! May we lay aside every weight of sin and cowardice, that we may do such deeds as they have done!

Prayer—And above all, dear Saviour, may we be conscious of Thy presence. We need Thee every hour, and Thou wilt never leave us or forsake us. Thou wilt go with us through our journey here, and afterwards receive us to Thy glory. *Amen.*

—*Amos R. Wells.*

SUN'S PULPIT.

(Continued from page 13.)

hope, and anchor for our souls, and living in the light of that hope we have life, indeed. Let us not cover our Master with the dusty centuries of the dead past, but let us hear him saying: "Behold, I am alive for evermore."

The Virtue of Quiet People

This world is so full of talkers that the silent man seems to stand a very poor show. If we want a preacher we want a man who can talk well. If we need a lawyer we look up a man who possesses the gift of persuasive speech. If we want a school trustee, a councillor or alderman, or a member of the legislature, we usually vote for the glib talker, and not seldom on the hustings the man of solid sense, the man of keen business instincts, the man of education and refinement and character, stands no show at all with the man of nimble wit and nimbler tongue. And then possibly, after we have elected a man on the strength of his volubility we find fault with him because he lacks the poise, the judgment, and the character of the man we rejected.

The truth is that there are many men of great ability who are not good talkers and the world owes much to them. We read the other day of a director of a very large corporation, concerning whom the president of the corporation said, "His words were few, but his judgments were wise and influential," and we think that many of our business and church boards have men of this type. We have known cases where the most voluble members of a committee or board would discuss a matter for hours, but in the end the decision nearly always rested upon the opinion of one or two men slow of speech, but of remarkably sane and well-balanced judgment.

The brilliant talker is not always a safe guide, and he is not always the best companion. We have known a few cases where a young girl or a young man has married a brilliant talker only to realize that his (or her) tongue was his (or her) chief asset. The idea that fluency of speech must necessarily mean great mentality is an erroneous one; the thinker is often slow of speech and he is not apt to shine in society. Youth finds it difficult sometimes to realize this and is apt to to pin its faith to the man with the golden tongue, forgetting that intellect and heart are of much greater importance than facility in speech.

There are men who can voice their sympathy with suffering in most grace and even tear-producing language, but sometimes the tongue is more ready to proclaim its sympathy than the hand is to open the pocketbook. Experience teaches us not to estimate the strength of a man's patriotism nor the depth of his piety by the extent of his vocabulary.

Some of our best church workers are of the quiet type. They never say very much, but they can always be depended upon to do their share of the church's work. Perhaps they pay better than they pray, but at least we are convinced of their sincerity and the genuineness of their religion.

We have nothing to say against true eloquence; it is indeed a divine gift and one which at times works miracles; and so long as the world stands, men will crowd to hear the orator, and he will never cease to be a tremendous power. But we simply wish to call attention to the value of the men and women whose speech is never very profuse, but whose wise counsel is always worth listening to, and whose helpful lives are everywhere in evidence. We thank God for the quiet men and women whose lives are ever speaking in a tongue which all can understand of the power and charm of true religion.

—EXCHANGE.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, SEPTEMBER 23, 1937. NUMBER 38.

Elon College Library 3X

OUR YOUNGEST CHURCH.

On top of the Blue Ridge mountains in Carroll County, Virginia, stands a dilapidated school house in which a Christian Church Sunday school was organized on the second Sunday in August, 1935, and a church was organized a year later. The above picture shows a group of the people who constitute the 55 members of the Sunday school and 12 members of the church at what is known as Ivy Hill Christian Church, which is the youngest church within the Southern Convention. Rev. O. A. Elmore is pastor, Mrs. W. R. Morris is secretary of the church, and Miss Angeline Burcham is superintendent of the Sunday school. The Skyline Drive is now being built right by the present school building, and it is hoped that within the near future a beautiful stone church building can be erected. Here is an opportunity for a constructive missionary work.

LET THERE BE LIGHT

PERSONALS

News from the Churches

Rev. George A. Pearce of Franklin, Virginia, formerly of Wakefield, is eager to serve any churches that may call him.

"There are three kinds of people in the world, the wills, the won'ts and the can'ts. The first accomplish everything, the second oppose everything, and the third fail in everything."

Three members, Mr. and Mrs, J. A. Seaman and Miss Dorothy Cheek, united with the Henderson Christian Church on September 5th. Rev. J. Everette Neese, pastor, says this makes a total of 13 additions to the Henderson Church this year.

Rev. James R. Clinton, D. D., will aid the pastor and people of First Congregational-Christian Church of Newport News in a series of meetings from October 3rd to 10th, next. A cordial invitation is extended to people elsewhere to attend these meetings.

Rev. F. E. Allison, a college graduate with many years of experience as a pastor, united with the Virginia Valley Conference this year and is ready to accept churches wherever he may be needed. His address is 707 S. Braddock Street, Winchester, Virginia.

Rev. and Mrs. R. A. Whitten entertained the young people of their church (Winchester, Va.) at the parsonage on the evening of September 14th. Rev. Mr. Whitten is giving a series of eight Wednesday evening talks on "Prayer," one of which has been "The Great Promise Concerning Prayer."

Rev. Alan T. Jones, pastor of the Macedonia Parish of North Georgia for the past two years has accepted a call to succeed Rev. H. B. Mowbray as pastor of Union Church, Demorest, Georgia. Mr. Mowbray is retiring from the active ministry after about 40 years of service and will make his home in Winter Park, Florida.

Rev. and Mrs. E. J. Sanderson of Brown Summit, North Carolina, are receiving congratulations on the recent arrival of George Edwards. The Haw River Church expressed their congratulations by a free-will gift of $27.00, and the Monticello Church supplied the parsonage pantry with "a huge pile of good things to eat." Mr. and Mrs. Sanderson are very grateful to their churches for these substantial gifts.

Yale Divinity School will have another representative from the South when it opens this fall. Rev. W. Alphonzo Grissom, of Henderson, North Carolina, will join Rev. Herbert Council, Jr., of Franklin, Virginia, and Rev. Lanson Granger, Jr., of Norfolk. Rev. Robert Kimball graduated from Yale last June and is now pastor of some churches in and about Everette, Pennsylvania.

Rev. A. Lanson Granger, Jr., president of the National Pilgrim Fellowship, preached in his home church, First Christian Church at Norfolk, on last Sunday. He leaves the latter part of this week to begin his second year of study in Yale Divinity School. Rev. Mr. Granger attended 18 young people's summer conferences during June and July in the interest of the Pilgrim Fellowship, and preached for a month at South Hadley, Massachusetts.

HOLY NECK,

The annual revival services were held at Holy Neck Christian Church, Nansemond County, Virginia, September 6-10 with Rev. J. F. Morgan preacher and song-leader. He did both well. The attendance and interest were good. There were a number of professions and a large number of reconsecrations. Six were received into fellowship, and five were baptized in Norfleet's Pond Sunday afternoon, the 12th.

N. G. Newman,
Pastor.

BEREA, NORFOLK, REVIVAL.

Rev. Jesse H. Dollar of Newport News aided the pastor, Rev. Joe A. French in revival services at Berea Christian Church near Norfolk, Virginia, August 29th to September 10th. It is reported that Rev. Mr. Dollar made his appeal mostly to the church with the exception of the last two nights when an invitation was given to others to accept the Christian way of life and become members of the church. A special feature of the meeting was a consecration service by families on Wednesday night of the last week. Attendance was above the usual and visible results were 11 new members received into the church, 5 on profession of faith and 6 by letters of transfer. Most of these people were parents. The church was greatly revived and shows prospects for future growth.

NEW ENGLAND NOTES.

Rev. Mr. Smith of Laconia, New Hampshire, has been seriously sick with the flu.

Albion, Maine, and Freedom, New Hampshire, had successful Daily Vacation Bible Schools this year.

Reception of members and baptism are on the calendar of the Portsmouth, New Hampshire, church for September.

The York Beach Interdenominational Bible Conference has been a source of inspiration to our people all summer and many of the Court Street Christian Church people of Portsmouth have been found there several times each week.

York and Cumberland Christian Conference holds its annual session with the Court Street Christian Church September 24 and 25th. It is expected that this year, as last year at Rumney Camp Grounds, Rev. A. A. Wright of Binghampton, New York, Christian Temple will be the guest speaker.

The work on the parsonage at Cape Neddick is continuing successfully. The town donated an unused school house. A basement for prayer meetings and for social gatherings is being erected of stone (the one crop of the mountains). The preacher is working day times with his hands as Paul did. Tuesday evenings he conducts a service at Knight's Pond.

The Portsmouth children attended the excellent school conducted by Gordon College students at the Advent Parish House (the only Vacation School that survived in Portsmouth). A few years ago there were three—one at the Universalist Church and one at the Methodist Church. A benefit woman's gathering for the Cape Neddick parsonage was held in a home in Portsmouth. Miss Frances Andrews Brown, well-known soloist of Amesbury, Massachusetts, sang for the women. Some of the Southern women may remember meeting her with the late Mrs. Roemer at the Quadrennial of our people held in Ohio. Eight dollars and fifty cents was donated for the parsonage, but several took collection cards to be returned later.

M. A. True.

Prosperity is the fruit of labor; property is desirable, is a positive good in the world. That some should be rich shows that others may become rich, and hence is just encouragement to industry and enterprise.—*Lincoln.*

THE SIOUX INDIAN SUNDANCE.

It may seem like a far cry from the grotesque dance of a primitive people to the modern communion table, but the distance is more imaginary than real. I was present on August 22nd and 23rd, when the Sioux Indians reenacted their ancient Sundance in a small Indian village, called Little Eagle on the Standing Rock Reservation in South Dakota. Never in my life did I sense the university of religion and its ritual and its symbolism as on that Sunday afternoon, when, within an enclosure about the size of a modern church, made of willow and cottonwood boughs, Sioux Indians fulfilled their vow to the Great Spirit—to worship him in this old ritual and implore his mercy that the curse of devastating drought might be lifted from their people.

Through my mind ran the words of ancient Malachi, "Prove me now herewith, saith Jehovah of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

About two years ago their present chief, One Bull, nephew of the Indian leader, Sitting Bull, promised the council of the tribe that he would bring tribute to the Great Spirit and perform the Sundance. Indians from far and wide had assembled and a vast number of whites. How few the devout, how numerous the curious! How my heart went out to those old shriveled and wrinkled faces to whom this ceremony recalled the days of the early sixties when last this sacred dance was performed.

Tears welled up in the eyes of some, the only time I have ever seen a tear in the eye of an Indian. Because of its orgiastic nature the government had suppressed the celebration of this ancient Sundance, but a special permit had been granted to the Indians to reenact their old dance without the flagellations which were part of the ancient ritual. On their naked bodies were painted dark red stripes resembling blood. How terrible say you? Does not our sacred book say that without shedding blood there can be no remission of sins? Behind our communion table, or upon it, does there not stand a cross, a symbol of bloody sacrifice?

When we arrived we were shocked to see that the ceremony was commercialized. How terrible, I said to myself, a sacred ceremony like this sold for money. Twenty-five cents admission was charged to enter the sacred circle where the ceremony was to take place. Shocking indeed. So were the tables of the money changers that Jesus found in the temple. How many churches still sell their pews? Most all churches commercialize this sacred ritual, though we tone it down by calling it an offering. In most churches this "special offering," whether in connection with the mass, or the communion, is figured in when the annual budget is planned.

The tree or pole around which the dance is performed, must be tall and straight and healthy throughout. A tree coming out of the earth and reaching up to the Great Spirit. The Sioux told us the pole was symbolic of man who comes out of the earth and lifts his soul up to the Great Spirit. This was the Indian interpretation, not that of an encyclopedia.

The pole was not curved but left as it had grown except that the branches had been removed. So was the first Israelite altar made of earth or unhewn stones. Near the top of the pole is a crotch, and the two branching limbs must be straight and turning upward, "Male and female created he them." And in the crotch there lay a reef of sage, a sacrifice. Not a child to be sure, but considering its position how closely related to the Mosaic comment "Sanctify unto me whatsoever openeth the womb."

GIRLS FROM KOBE COLLEGE, KOBE, JAPAN.
What Will War Mean to Them?

The tree had been selected by men chosen by the council for their exemplary lives. If I understood my friend correctly, several trees are chosen and the final selection is made by a small boy and girl of innocent age. Their hands are the first to touch the tree which is to be cut down. A sacred ceremony is then performed to cleanse this tree from evil spirits. Was this not at the heart of the Israelite—that Jehovah cannot abide evil, that his altar and the sacrifice upon it must be cleansed and made holy, that is something set aside. Here is a tree set aside, made holy, not by the means of water or blood but with symbols and a dance. This is repeated at the entrance of the sacred circle where the rite of the Sundance takes place.

At the top of the pole is hung a scarlet banner, symbolic of the sun, the Great Spirit's truest and most wonderful handiwork, his living presence one might say. How often is the sun emblematic of God or Jesus in our Bible? More than one hundred and fifty times.

Beneath the crotch but high up in the tree hung a painted image of a human being to symbolize the Sioux tribe. No, this was not like Jesus, but like the ancient Israelite who considered himself one of God's chosen people and Paul's conception of Christians as "God's elect."

A little further down hung a crescent moon holding a star, representing the firmament. To quote once more, "The moon and the stars which thou hast created." But man's symbol hung above them, "but thou hast made him but little lower than God." Not far from the altar and facing it lay the skull of a buffalo, the symbol of bread to the Indian. Bread to him because he used the buffalo's meat and his hide for clothing, and his bones for weapons and tools.

The old chief had a vision that it would be pleasing to the Great Spirit that the ancient dance should be revived. Did any of the prophets speak without having had a vision or receiving a message from Jehovah? And so this old man had made a vow to the Great Spirit that, given strength, though he was over eighty years, he would perform that mission.

For nearly two years preparations has been made, undoubtedly rehearsals were held and sanctifying ceremonies performed as by the High Priests of old. Here the words of Jesus come to mind, "For their sake I sanctify myself." He must have known that he would do this at the cost of his life.

After fasting for nearly two and one half days and taking part in the dance for the greater part of the previous day, there he was being escorted to his place, fatigued, not having tasted water, with a blistering sun beating down upon him in a stifling heat that choked us who merely stood underneath the shade of the boughs. Yet as he took his place among the other dancers, two of whom were women, he lifted his eyes to the scarlet symbol hanging from the top

(Continued on page 11.)

EDITORIAL STAFF

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George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

WE REPORT PROGRESS.

Under the above caption "The Methodist Protestant-Recorder" editorially says that the Methodist Protestant conferences show that the tide has turned and that the churches are on the up grade. Much of the depression psychology has gone. People are becoming more interested in religion, it seems. This is true not only of that church, but of other churches, the editorial states. Facts are given concerning the Disciples of Christ with a ten percent gain in benevolences, the Methodist Church with a similar gain, and the Presbyterian Church of the U. S. A. with an increase of two million dollars and 14,277 members. The Baptists of Texas are out to win 100,000 members, and the prospects seem to be good to get them.

There are signs that indicate that our own Church is joining the procession of those who move forward in the name of the Lord. The Valley of Virginia Conference surely had a new and progressive spirit that has not always been so obvious. It is hoped that every church within the Southern Conference will make a complete report of work done during the year, and that each church will be encouraged as it reads its own record sent to the Conference. It is possible for our churches to grow. People are getting more money than for recent years. There are hundreds of non-Christians all about us who need the saving grace of the crucified Saviour. Social security is not sufficient; the people need soul security, and the Church alone can bring that message to a lost world.

Your editor awaits to see the joy reading reports to Conference from churches. He wants to see the joy on the faces of those who share in the Conference work as they are able to make cooperative plans for the future of our work with a new assurance that we travel the path of success. Conferences can make progress only as churches succeed. Here is a sincere prayer that when our Conferences have convened and the reports are all in, we, too, can report progress.

LEADERS SHOULD STUDY.

It seems that everyone who is elected to an office in a local church would feel the necessity for study in order to continue to grow and be able to lead. Unfortunately, they do not all seem to think so. There are deacons, Sunday school superintendents, teachers, and other church organization officers who seem to feel that they are sufficiently informed to carry on their work indefinitely without the necessity of study. They seldom read Paul's letter to Timothy in which he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The fact is, however, that every leader must continue to study in order to continue to be a leader.

Fortunately, it is possible for everyone these days to get helpful literature in all phases of church work. The Board of Christian Education has a considerable number of books on religious education. The Mission Board supplies literature in that field. The Elon College library can be used by many of our people. There are lending libraries in Boston, Massachusetts, and in Nashville, Tennessee, for ministers. The Duplex Envelope Company of Richmond, Virginia, will furnish material on church finance. Other sources of material are also available. If one can not afford to buy books, it is still possible for one to read because of the vast amount of free material and books that can be borrowed. There is no excuse for ignorance in our day. Just a few minutes of daily reading of the right kind will give one a vast store of information that will be beneficial in the particular job to which the church has called. An office in the church is important. It makes no difference what the office may be, whether it is janitor or pastor. The doorkeeper in the house of the Lord has a more honorable job than those who stand at the head of line among the workers of the iniquity. Everey officer of every church should know how to do his job in the best possible way, for he renders a service in the name of the Lord and for the sake of His Church.

THE MISSION BOARD MEETS.

The Mission Board of the Southern Christian Convention met in its annual session at Suffolk Christian Church on Wednesday of last week for a full day of labor. Reports indicated that churches being helped by the Board are making progress. It is expected that within the coming year the Board will pay all of its obligations and be ready to begin on something new. The churches to be aided during the coming year include Winston-Salem, our mountain churches, the Valley pastorate, Richmond, Ocean View, Lynchburg and Hopewell.

Rev. W. J. Andes sat with the Board for the first time filling the vacancy created by his father's death. Mr. A. L. Jolly of Holland was elected to fill the vacancy created by the death of Mr. J. M. Darden. Mrs. W. R. Sellars of Burlington offered her resignation, and Mrs. Stanley C. Harrell of Durham, North Carolina, was elected to fill her place.

The Board voted to meet in connection with the other board meetings at Elon in February. A committee was appointed to work in connection with the Board of Chritsian Education to see if it may be possible for the two boards to put a man in the field to promote the work of these boards. This is in keeping with action of the Southern Convention at its last session and in response to considerable agitation on the part of people in our churches. It is to be hoped that within the not far distant future some progressive step can be made in the way of promotional activities. F. C. L.

ENTHUSIASM FOR THE POSSIBLE.

It was said of Booker T. Washington that the secret of his success was his great enthusiasm for the possible. If this sounds trite to any reader, just try to remember how rare it is to find a person who can enthuse over doing the possible, the commonplace things of life: the things which most any other one can do as well as they when they make a fair trial. Many of the sermons we hear and the addresses delivered to youth are challenging us and them to attempt the impossible; to give self unstintedly to doing the most difficult things in life. Of course, all of us need such a challenge once in awhile, but it is only once in awhile that we need to turn aside from doing the commonplace things of life to try our hand with the imposible things which lie across our path. But every day we have to face the common duties of life; the things which we know full well others can do as well as we, and unless we are on our guard we shall go about them in a sort of disgusted, uninterested way which fails to enlist others and makes us fall short of efficiency.

For instance, take the duties of the housewife, or the mechanic, or the salesman, or the farmer, or the teacher, etc., etc. These people are quite aware of what is coming tomorrow and that it will most likely be a repetition of yesterday. And they know also that they can do these things without employing a new technique, for they prepared themselves for these things long ago. So to be able to begin over and over again the preparation of a meal, the setting of the house in order after the night; or to plough the same field for the same crop this year as last; or to sell the same sort of merchandise day after day to mostly the same customers; to do these things with enthusiasm lifts such things out of the commonplace and most assuredly makes the one doing them a master in his or her particular sphere.

To some people a worship service fails to appeal and bores them, not because it is bad, but because there is in it no appeal to the impossible—the unusual. They are exhorted to obey the commandments, to live up to the standards set by their elders, and to go forth and perform some deed of mercy. These appeals they have heard from their youth up. How often do such persons go out of a religious service without enthusiasm or inspiration for such things they have heard that day. They are much like Naaman, the leper, when told to go and wash seven times in the River Jordan replied, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" And not until his servant said to him, "If the prophet had bid thee do some great things, wouldst thou not have done it?" Did he go? Is it not easy for all of us to be so allured by the extraordinary, the unusual, the so-called great things of life, that we fail to see the value of the commonplace? Like the priest and levite in the parable who were rushing down to the temple to worship with such haste that they did not have time to stop and help a wounded man who greatly need their assistance. Or like the rich, young ruler, who came to Jesus seeking some good thing he might do to inherit eternal life. He wanted a thing that would include the commonplace, which when it was done, nothing else remained for him to do. So there are people in the Church today who remain idle because they have not been offered some big task; they would arm themselves to meet some mighty foe, but have no interest in the insiduous evils which daily undermine our civilization, because they are small. They would cross the state to attend a convention on methods in Church work but refuse to sit through a meeting of their board of stewards. They just have no enthusiasm for the commonplace and because of it never have a chance at the great, the impossible tasks of life, for one must be prepared for the great by doing well the little things.

How does your enthusiasm register for Conference claims and paying pastor's salaries these days?—*Methodist-Protestant Herald.*

A PRAYER FOR ELON COLLEGE.

By Rev. Everett Lesher.

O Thou Eternal One, in whose Being are the eternal treasures of wisdom, and who dost delight to be ever the teacher of mankind, humbly we implore Thy blessings upon Elon College as it opens the doors of opportunity to the marching feet of youth. We praise Thee that through the labors of its faculty, its graduates, its friends and supporters, the white light of knowledge is driving back clouds of ignorance, prejudice and superstition, enriching the well-being of men and women, spreading material comfort, promoting good feeling, giving refinement to living, advancement to morals, elevation to tastes.

We bless Thee that from these stately halls there has gone and is going forth the emancipating power of truth that prompts men to control the tyranny of appetite, to seek the pleasures of the mind, to grapple with the sins which have ever dealt death to the human race. Suffer not this noble work to be hindered by outgrown precedents or the visionless selfishness of the political State. Save this institution from surrendering the dearly won freedom of the scientific mind. Prosper every effort to disseminate truth. Grant that with the truth there may be a union of great faith, and so promote the holy alliance between the two that every graduate shall not be satisfied either with an ignorant faith or an unbelieving knowledge. In Jesus' Name we pray.

Amen.

AMERICAN BOARD NEWS.

Boston, Massachusetts, September 16 — The American Board of Commissioners for Foreign Misisons in Boston announces today through Harold B. Fletcher, treasurer, that the fiscial year was closed on August 31, 1937, with an operating deficit for the year of $51,511.26. This, with the previous deficits, makes the present accumulated debt of the Board $142,603.75.

"The emergency in China has not affected the expenses of the year just ended," says treasurer Belcher. "The American Board, however is expecting that the expenditures of the year just beginning will be substantially increased on account of the cost of evacuating many of its missionaries from China and the other expenses incident to the situation in that country. Appeal is being made to the Congregational and Christian Churches to substantially increase their giving this to the support of the Board both in order to finance the present scale of work without deficit and also to provide for the China Emergency expenses.

The total expenditures for the year were $1,008,012.99, or approximately $20,000 less than the total of the previous year. This reflects both the policy of strict economy that has been exercised through the year and also a more favorable exchange rate in China and Japan than had been anticipated.

The total receipts were $956,501.73, of which $441,901.80 came from the Congregational and Christian Churches. For the first time in ten years it is possible to report that the amount received from the churches shows an increase over the previous year, the amount of increase being $5,223.38. The total giving of the Congregational and Christian Churches to its missionary program is, however, 46% less than the amount received six years ago, and it is expected that this year there should be received a larger increase than the amount as noted above.

Over 2,300 individuals sent in their personal gifts totalling $110,031.45. Most of these gifts came in during the last two months of the fiscial year and it is possible to report an increase over last year in this source of income also. The 481 missionaries and the officers of the Board are deeply grate-

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

School days are here again. Boys and girls pass each day, on their way to the school, where their minds are being trained and new visions and ideals are challenging their future. Many who graduated last June are having their first thrill of going away to college. Others are returning to college to continue their work looking to graduation.

It is a memorable day when one leaves home, for the first time, to go to college. That day cannot be forgotten. It is the beginning of the journey away from the home of childhood and youth. Home relations are changing. The young people are facing a new world. They will live in a new social order. New associates will be found. New friendships will be formed, and the whole trend of life will be under a new direction. One is compelled to think of the parents and other members of the family left at home. Every day the vacant chair at the table is a reminder of the absent one. Every association of the absent member of the family is sacred and treasured. Anxious parents, who no longer have daily oversight of their son or daughter, carry a burden lightened by a deep seated hope for a successful year and a worthy outlook upon life.

Parents should have the tender appreciation of every son or daughter who is attending school away from home. There is a tug at the heart—a lump in the throat—a tear in the eye—when these young people pass out of sight that first time. They are on the road to manhood or womanhood. Childhood and youth are so sweet and precious! Parents would not have them remain as children. There is a hope that they may reach maturity and take up the tasks of life for themselves. They hope to make their own homes some day and have their own families. College days make changes for parents as well as for the young people.

And the young people in college will have new responsibilities. Father and mother cannot be consulted every day. Questions must be considered, problems must be studied, decisions must be made on their own merits. Temptations will meet these young people in college. Room-mates are to be considered and personalities must be adjusted. With the new freedom and opportunity for individual expresssion one is brought face to face with inevitable crises which may change the character and conduct for the future. College days are an index to the after life of the student. It is important that religious attitudes and moral standards shall be indicative of righteous living. These young people will take their places as leaders in a few years. The home, the state and the nation will look to them with high hopes and happy anticipations. If they fail in these days of preparation, what hope can there be for the days of maturity?

The importance and influence of colleges should call for the best thought of the Christian people of our land. Slowly and insiduously the lax thinking and loose living of this generation may threaten the religious life of our state controlled and church owned colleges. The young people should resist every effort made to weaken their church loyalty. And every student should hold fast to the faith of our holy fathers and devout mothers. College young people should have the prayers and sympathetic friendship of the Christian people of this land.

I. W. Johnson.

REAL GIVING.

One day Jesus, together with others, stood outside a humble synagogue. The people were gathering. They were coming from all walks of life, interested in different things. Soon a great crowd had gathered. They stood and talked awhile about various things. Then they moved quietly and slowly into the synagogue for worship. The time for the offering arrived. As was the custom then, the worshippers passed by the table at the altar and cast their money into the treasury. They gave according to their abilities. The wealthy gave large amounts; the poor gave but little. Jesus observed the worshippers as they contributed to meet the financial requirements of the kingdom on earth. He was impressed with every gift, for, to Him, this was part of worship. Presently a poor widow passed by and cast in her mites—all that she had. Jesus remarked that this poor widow had given more than anyone else. She had given all that she had. Others after making their offerings had something left. Some had plenty and to spare left; others not quite so much. But this poor widow had nothing. She had given all her living.

There are two principles to be observed in making our offerings for the support of the kingdom of which we ourselves are a part. The first is to give that which means but little or nothing to us—that we can easily get along without. It may be an old suit of clothes. It may be an old dress. It may be a piece of discarded furniture. It may be an article about the house—anything that is of no particular use to us longer. We are just as well off or better off without it. Hence we are quite willing to part with it. Or it may be money. After giving $5, $10, $15, $20, or even larger amounts, we are not inconvenienced in the least. We have plenty and to spare. We can give without occasioning any hardship or any inconvenience whatsoever. We give in an effort to satisfy public opinion and ease our own personal conscience. The gift carries with it no tinge of sacrifice, no mark of fervent devotion. It is just a gift. Jesus has observed many such offerings as He has watched His confessed followers cast their gifts into His treasury.

The other principle to be employed in giving is that which is actuated by an overwhelming sense of gratitude and devotion to God for His unspeakable gift to us and His abundant mercy so graciously manifested in granting to us a share in His kingdom here and hereafter. Such promptings call for the best of all of our possessions. In gratitude we give the morning time of life—the early hours of the day—the most sincere and the very best there is in us. Having given ourselves, nothing that we have can be withheld. Instead of seeking for that which we can spare, that will not inconvenience us, we search for the best that we have, that means most to us. Such love and devotion will not tolerate the offering of that which is practically useless, but demands that we bring that which is most costly.

Out of gratitude one of old broke the alabaster box of precious ointment and anointed His feet. True, those who stood about complained at the extravagance, but love—true love—is always extravagant. It gives its best and gives it most generously. The true worshipper in his giving will not give that which has been cast away, but will give that which is most precious to him. He will not give pennies, nickels, and dimes, but he will give dollars, tens of dollars, and thousands of dollars, according to his ability. Of what value is wealth to anyone beyond the complete satisfaction of his immediate needs? If God has blessed you with the ability to earn, I trust that He has also blessed you with the disposition to share. If you earn bounti-

fully, may God give you grace to share generously. Money retained to represent an estate or to be turned over to friends and loved ones, it cannot abide, but must eventually perish. Money given to the glory of God for the advancement of righteousness and the redemption of mankind must abide forever. It cannot perish.

"What shall it profit a man if he should gain the whole world and lose his own soul?"

"What shall a man give in exchange for his soul."

"He that saveth his life shall lose it. He that loseth his life for the sake of Christ and the gospel, the same shall save it, both for time and for eternity."

L. E. SMITH.

J. M. DARDEN.

The Southern Christian Convention in bi-ennial session at Franklin, Virginia, May 3rd, 1918, elected to membership on our Mission Board, Brother J. M. Darden, Suffolk, Virginia. On this Board Brother Darden served with great energy and efficiency, seldom failing to meet with the Board in its regular and called sessions till the time of his decease, May 30, 1937.

At the regular meeting of the Board after his election, namely, Suffolk, Virginia, July 30, 1918, he was made a member of the Executive Committee in which capacity he served most acceptably till the time of his death. In 1930 he was elected Assistant Secretary to the Board and served most acceptably in this capacity till his decease. Being a man of vision, capacity and good judgment in business matters this Board was under continuous obligations to him during all the years of his invaluable service as a fellow member with us. In addition to the time he gave in unselfish service on the Board, and without any charges for any and all services rendered, he was also the largest contributor of funds to missions of anyone in, or out of, the Convention, having on two occasions each given $5,000.00 and in addition thereto having on several occasions given liberally to points helped by, and in need of, funds from the Mission Board. At all times he showed great eagerness for the work of missions and the deepest desire that all mission funds be handled with greatest wisdom and discretion so that the church could be built up and the work of the kingdom enlarged when, and where, there was greatest need. As a Board we wish our gratitude for his faithful services, for his liberal donations and for his wise counsel, to be expressed in the strongest terms at our command. With the keen sense of our great loss in the decease of our faithful and beloved comrade we realize the added responsibility that has fallen upon our shoulders to carry on with all the zeal and wisdom at our command the work which he so much loved and to which he gave of his own time and means so unsparingly.

Resolved: That a copy of the foregoing be spread upon our records for permanent preservation; that a copy be sent to the bereaved family; and that a copy be furnished our church paper, THE CHRISTIAN SUN, for publication.

By order of the Mission Board, Southern Convention, in regular annual session, Suffolk, Virginia, September 15, 1937.

Signed on behalf of the Board,

J. E. WEST, *Chairman*,
J. O. ATKINSON, *Sec'y*.

Nothing relieves and ventilates the mind like a resolution.

—*John Burroughs.*

NINETIETH ANNIVERSARY.

On October 6, 1847, when the Christian Church was 53 years old, a group of people met on the east side of the Elizabeth river and organized a Christian Church in what is now Berkley (Norfolk) Virginia. Through fire and storm the church has gone on for ninety years. From this group have gone people to build other churches in the Norfolk area where there are now ten Congregational-Christian Churches. On Wednesday evening, October 6, 1937, the church will have a birthday party for its members and friends. On Sunday afternoon, October 10, at three o'clock, there will be a special anniversary program to which all former pastors are especially invited. It is hoped that the nearby churches will be well represented. This is an invitation to all who wish to attend the 90th anniversary of First Christian Church in Norfolk, Virginia.

F. C. LESTER, *Pastor*,
W. J. THOMAS, *Secretary*.

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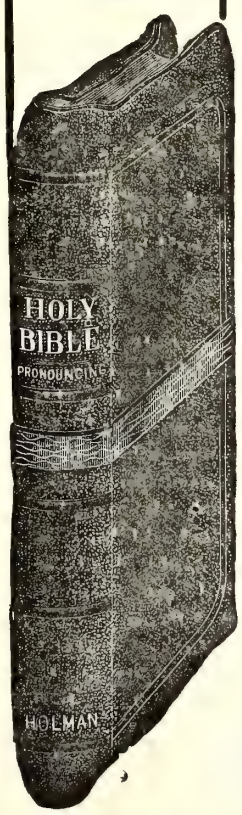

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UNTO the angel of the church of [a] Ĕph'ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1.
b ch. 1. 16.
c Ps. 1. 6.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

YOUNG PEOPLE AND MISSIONS—TWO VIEWS.

One could heartily wish that every CHRISTIAN SUN reader would consider what seems to this writer the very wise counsel the Editor of *The Missionary Review of the World* offers in the following lines. The two views presented by young people themselves certainly indicate in our judgment the lines of cleavage at the present time, not only between groups of young people, but of adults, churchmen and ministers as well. If the conclusion by the Editor of *The Review* is not that of wisdom and security then our thinking is at fault. This conclusion briefly stated in the writer's words is "The hope for a new and more fruitful day in Christian advance is in a youth movement wholly loyal to Christ and led by the Spirit of God." Let every SUN reader consider *The Review's* editorial as follows:

"The youth of today sometimes criticize the mission boards on the ground that youth is ignored in the planning and direction of the work. They claim that the viewpoint of the younger generation is ignored in religion, while it is sought in business, in politics and in social movements.

"All acknowledge that the future of mission work is vitally linked with the rising generations. It is dependent on new life being constantly supplied, infinitely more than it is dependent on new money.

But are the young men and women of this coming generation taking an interest in vital Christian work as they are in politics, sport, economics and social reform? In how many churches are the youth a strong factor? How much are young people as a class willing to sacrifice for the Cause of Christ? How many are ready to do personal work on spiritual lines? Are they trained to accept and practice fundamental Christian ideas and standards? How many of the present generation of students would sacrifice ambition and prospects of business advancement to start and carry forward a Student Volunteer Movement for Foreign Missions or a Young People's Missionary Movement? Have they the idealism, the courage, the ability, the faith to undertake such work in the face of discouragement and opposition?

"We believe that multitudes of the youth of today will respond to this challenge if it is rightly presented. They must first be conscious of their own debt to Christ and acknowledge His supremacy over their lives. They must realize the need of the world and the ability of Christ to supply that need. When they see this as clearly as they see the need for world peace, for social justice, for economic improvement and for better race relations, then they will respond as enthusiastically and sacrificially to the call of Christ and man's spiritual needs as they now do to the call of Marx or Hitler or Mussolini for temporal and national advancement. There is great encouragment today in the spirit shown by Christian youth in many colleges and in summer conferences, in societies and in churches where they find true virile and spiritual leadership.

"The missionary cause must be presented wisely to appeal to the youth of today. What kind of a missionary enterprise will students support? is a question recently sent out to colleges by the Student Volunteer Movement. *The Intercollegian and Far Horizons* publishes the following answer which was among those received:

" 'Everywhere and for the most part increasingly, capitalism, communism, fascism and nationalism threaten the welfare of mankind. Nervous breakdowns, depressions, wars—these are all symptons of a basic economic and moral sickness. Until social justice can be established, spiritual life is impossible. The great hope of the future lies in the development on a world scale of cooperatives and an increasing socializing of the means of production, pointing ultimately toward a Cooperative Commonwealth of Nations. This is the missionary enterprise of the future.'

"One contributor takes exception to this view, and rightly if we are to be guided by Christ's ideals and objectives as they are presented in the New Testament. This contributor says:

" 'In the early days of the Church there was no social justice. Palestine was seething with social injustice, nationalism, imperialism, absentee-landlordism, cruel taxation, frequent rebellion—but was there not a spiritual life in the midst of it? In my experience those who have been the greatest saints have often been those who suffered most from social injustice. I do not think that the world as we know it will ever be rid of sin, and so I cannot see a hope of our being rid of social injustice. I have not much hope of the coming of a cooperative Commonwealth of Nations in the terms in which we see it today. We are in a time of tremendous chaos in which we cannot yet see clearly the direction or tell the nature of the new order which will be born, though my own hopes lie in the direction indicated here. I do not, however, regard this as the "missionary enterprise of the future." Missions are concerned primarily with the religious, not with the economic.'

"Let the coming generation be stirred to fight courageously against the present-day crime, injustice, cruelty and selfishness, but the hope for a new and more fruitful day in Christian advance is in a youth movement wholly loyal to Christ and led by the Spirit of God."

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 18, 1937.

Sunday Schools.

Mt. Carmel, Carrsville, Va.	$ 3.45
Lebanon, Semora, N. C.	1.31
New Elam, New Hill, N C.	6.21
Big Oak, Eagle Springs, N. C.	2.21
Wake Chapel, Fuquay Springs, N. C.	5.12
Youngsville, N. C.	2.00
Palmyra, Edinburg, Va.	3.27
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Christian Temple, Norfolk, Va.	50.00
Mayland, Broadway, Va.	1.00
Pleasant Union, Lillington, N. C.	2.00
	$ 77.57

Individuals and Churches.

Ingram, Va.	$ 4.00
Youngsville, N. C.	16.96
Mt. Auburn, Manson, N. C.	2.00
	$ 22.96

Specials.

I. W. Johnson Bible Class, Oakland Church, Va.	$ 4.00
Total for week	$ 104.53
Previously acknowledged	74.61
Total since September 1, 1937	$ 179.14

We are grateful indeed to every Sunday school, church and individual who makes a contribution to Missions, that divine task commanded by our Lord whose sole aim is the salvation of souls through the Gospel, and thus building up the Kingdom of Heaven on earth.

J. O. A.

ROSEMONT SOCIETIES.

The Woman's Home and Foreign Missionary Society of Rosemont Christian Church has finished its work for this Conference year, and is ready to go to the annual meeting at Franklin, Virginia, October 1, 1937, with a good report. The society has had a good year. The meetings have been most helpful, and financially the society went over the top more than $25.00

The Young People's Willing Work-

ers and Cradle Roll Societies of the Rosemont Church have also gone over the top, and have raised more than their apportionments.

Following are the officers of the society for the new year; Mrs. D. D. Johnston, president; Mrs. H. H. Morrison, vice-president; Mrs. M. K. Hassell, secretary; Mrs. H. C. Hedley, treasurer; Mrs. Mary White, pianist; Mrs. O. S. Mills, sponsor of Young People's Society; Mrs. J. F. Morgan, superintendent Willing Workers Society, and Mrs. A. S. Morrison, superintendent Cradle Roll.

Mrs. O. F. Smith is the Spiritual Life Superintendent and Mrs. H. L. Bondurant, the reporter.

One member of this society, Mrs. J. F. Morgan, has been superintendent of the Norfolk District for the last two years, and the other members of this society are doing effective work in the interest of the great cause of missions.

ROSEMONT JUNIORS.

The Rosemont Juniors have just completed a good year's work. They more than paid their apportionment, and also enjoyed their monthly programs made up of stories and talks from their mission study books. But that which is perhaps more important is the development that has come to them in learning how to preside over meetings, acting as secretaries and taking various parts in the programs. We also feel that they are beginning to grasp the real purpose of Missionary work. Future leadership in Missions will come from these boys and girls and it is necessary that we train them for that task.

Our work for the new year has been planned and begun. We shall study three projects worked out in blocks of four successive Sundays each, with a different group of children in charge of each. These projects are on Peace, the Moslem World (Doorways) and our Rural Problems.

MRS. J. F. MORGAN,
Sup't. of Juniors.

EASTERN VIRGINIA WOMAN'S CONFERENCE.

The Twenty-Fifth Annual Session of the Eastern Virginia Woman's Missionary Conference will meet with the Franklin Christian Church, Franklin, Virginia, on Friday, October 1, 1937.

The program follows:

Theme: "Radiance."

Morning Session.

10:30 Call to Order—Mrs. J. Monroe Harris, President.
Hymn.
Reports of District Superintendents:
Norfolk—Mrs. J. F. Morgan.
Nansemond-Franklin-Gates — Mrs. King.
Waverly—Mrs. E. T. Atkinson.
Recognition and Introduction.
President's Message.
Hymn.
Departmental Reports:
Young People—Miss Caroline Gort.
Cradle Roll—Mrs. F. M. Nelson.
Life Membership and Memorials—Mrs. J. C. Ellis.
Spiritual Life—Mrs. A. B. Jarvis.
Literature—Mrs. J. E. Cartwright.
Appointment of Committees.
Worship Service—Mrs. Aubrey Eggleston.
Address—Dr. Dunning.
Duet—Mesdames A. B. Jarvis and L. W. Vaughan.
Offering.
Prayer—Rev. R. E. Brittle.
Adjournment.

Afternoon Session.

2:00 Call to Order.
Hymn.
Report of Treasurer—Mrs. J. M. Rabey.
Recommendations.
Address—Miss Jennie L. Jillson.
Hymn.
Address—Dr. J. O. Atkinson.
Report of Committees.
Minutes.
Memoirs—Mrs. J. Ryland Darden.
Vesper Call—Rev. O. D. Poythress.
Prayer—Rev. Elwood W. Jones.
Adjournment.

NORTH CAROLINA WOMAN'S CONFERENCE.

The following is the program of the twenty-fifth annual session of the North Carolina Women's Missionary Conference, which will be held at the United Church, Raleigh, North Carolina, on Tuesday, October 5, 1937:

Theme: "Advancing With Christ."

Morning Session.

10:00 Hymn.
Invocation.
Devotional.
10:15 Call of Districts and District Reports:
1. Alamance—Miss Sadie Fonville.
2. Halifax—Mrs. B. J. Earp.
3. Guilford—Mrs. A. B. McFarland.
4. Chatham-Lee-Moore — Mrs. Oscar Porter.
5. Randolph—Mrs. R. E. Caviness.
6. Durham-Wake—Mrs. R. M. Rothgeb.
7. Vance - Warren — Miss Margaret Alston.
10:45 Departmental Reports:
(a) Spiritual Life—Mrs. W. R. Sellars.
(b) Literature—Mrs. S. C. Harrell.
(c) Day of Mission Study—Mrs. L. E. Smith.
11:15 Report of Treasurer—Mrs. C. H. Stephenson.
Recognition of Former Presidents.
11:30 Report of Silver Jubilee and a challenge for the future—Mrs. J. G. Truitt.
Hymn—"Forward Through the Ages."
11:45 Address—The Forward Look—J. O. Atkinson.
Offering.
Announcements.
12:20 Service of Remembrance—Mrs. C. H. Rowland.
Solo—"Going Home."
12:30 Adjournment for Lunch.

Afternoon Session.

2:00 Hymn and Invocation.
Departmental Reports—(Continued).
(d) Young People—Mrs. W. E. Wisseman.
(e) Cradle Roll—Mrs. M. W. Hook.
(f) Life Membership—Miss Margaret Alston.
(g) Council for Social Action—Mrs. Seth M. Vining.
2:30 Special Music.
Address—Miss Jeannie L. Jillison, Missionary on furlough from Syria.
3:10 Reports of Committees.
Miscellaneous Business.
Secretary's Report.
3:30 Adjournment.

TO OUR MINISTERS.

The North Carolina Woman's Mission Conference will meet with our United Church, Raleigh, October 5th, at 10:00 A. M. and we not only want to invite, but to urge all our conference ministers to be present and bring some representatives from their church. The advancement of our work and the progress of the local church depends a great deal upon the pastor's attitude toward Missions. We believe that a Missionary Pastor will have a Missionary Church and a Missionary Church is always a progressive church.

Please remember the date, Tuesday, October 5th at 10:00 A. M.

MRS. O. H. PARIS,
President N. C. Conf.

AMERICAN BOARD NEWS.

(Continued from page 5.)

ful to these devoted individual friends throughout the country who carry so generous a share of the support of the Board's work.

The receipts for the year compared with the previous year are as follows:

	1936	1937
From churches ...	$436,678.42	$441,901.80
From individuals .	105,678.42	110,031.45
From legacies and matured conditional gifts	214,501.08	204,359.21
Income of Gen. Permanent Fund	31,501.08	204,359.21
Income of Funds & Miscellaneous ..	156,851.59	154,677.91
Use of Capital Resources	91,145.90	11,085.25
	$1,036,140.35	$956,501.73

DOROTHY P. CUSHING.

Treasury officials say the Federal Government now can provide no assistance to States in the enforcement of dry laws. To receive such aid, a State must either prohibit all importation of intoxicating liquor, or allow importation only under specific permit. Oklahoma asked the ruling.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

STUDENT SUMMER SERVICE.

The Student Summer Service work is one place where Youth Fellowship members have an opportunity to put some of their ideals into practice. Since these workers are all young people, we thought you would like to hear about some of the things they have been doing during the past summer. In this issue we are happy to let you hear from Emmanuel Hedgebeth, who has been doing excellent work in some of our North Carolina churches. Emmanuel is treasurer of the Southeast Pilgrim Fellowship and is a student at Elon College, although his home is in Holland, Virginia.

FROM AN S. S. S. WORKER.

Fried chicken and country ham are not all the things that a Student Summer Service worker gets when he goes to work in North Carolina, for there are treasures of experiences that come to one who is engaged in this work. It is an unceasing pleasure to one who travels from place to place, coming in contact with different people, different ideas and different problems.

It is only natural for a person who does this work to make observations and it is this that makes the experiences of a Student Summer Service worker so valuable. One observation that I made was that where there are full time pastors the churches are growing and prospering even though they may be small, while the same can not be be said about part time work.

My work did not bring me in contact with the young people of the various churches that I served, but wherever you find a strong intelligently led young people's organization, you find a church with a great deal more of enthusiasm and interest in the things that the church is trying to do.

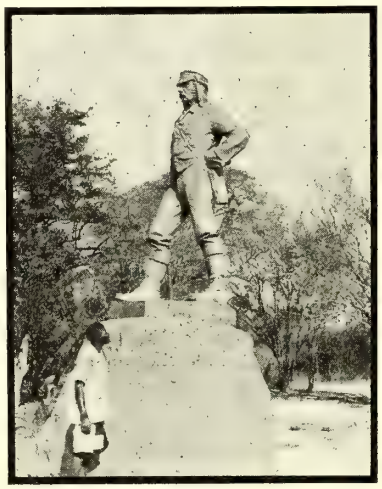
Everywhere people seem to have a hungering desire for religion, a religion they can use in the practical world, a religion that will cause men to live peaceably among themselves. They are not hungering for an idealistic philosophy that cannot be put into practice. Yes, people actually want religion, but they do not realize the individual responsibility of one who upholds the principles and teachings of Jesus. People expect too much of their ministers; people rely too much upon their ministers for their religious convictions. They do not seem to realize that religion must necessarily be a vital part of an individual's life.

Student Summer Service has helped me a great deal and I pray and trust that the work that I have done at the churches I have served has been of great value to the boys and girls that I have come in contact with, and that their influence upon other children may be of the highest type.

EMMANUEL HEDGEBETH.

A STRANGE FAMILY.

The father has never missed church or Sunday school in 23 years. The mother has had a perfect record for eleven years. A son has not missed



LIVINGSTONE MEMORIAL OVERLOOKING VICTORIA FALLS, RHODESIA, AFRICA.

for twelve years. A daughter has been at the evening service every Sunday for eight years.

What's the matter with this family anyway? Don't they ever have company on Sunday to keep them away from church?

Don't they ever get up tired on Sunday mornings? Don't they belong to any lodges where they get their religion, instead of at their Father's House, or to any clubs, or to anything?

Don't they ever have headaches, or colds, or nervous spells or tired feelings, or sudden calls out of the city, or week-end parties, or business trips, or picnics, or any other trouble?

Don't they have a radio so that they can get some good sermons from out-of-town preachers? Don't they ever get a lot more good out of reading a sermon out of a book? And don't they ever get disgusted with the social Gospel or whatever it is that their minister preaches?

What's the matter with this family anyway, and why are they so happy and cheerful?

We leave it to you to answer.

—From a Church Bulletin.

NEW ADVENTURES FOR OUR SOCIETY.

CHRISTIAN ENDEAVOR TOPIC FOR OCTOBER 3, 1937.

SCRIPTURE: Phil. 3:13, 14.

(*Consecration Meeting.*)

Daily Readings—

Monday — Missions Are Calling — Acts 16: 9-15.

Tuesday—Commissioned and Equipped —John 20: 19-23.

Wednesday—No Task Too Big—Phil. 4: 13.

Thursday — A Great Adventurer — II Cor. 11: 22-33.

Friday—An Adventurer in Jail—Acts. 16: 16-33.

Saturday — Following Leaders — Heb. 13: 7, 8.

This topic offers a fine opportunity for Christian Endeavorers to take stock of their society and its program activities. The activities of the society should be closely related both to the needs and interests of its members and to the policies of the society and church. The purpose of a society is to get young people to engage in activities which enrich their experiences and make their lives more Christian.

Give consideration to the following:

1. Has the society been maintaining an adequate program?
2. Have the activities been related to the needs of the members?
3. Have the activities been planned as a part and in keeping with the total youth program of the church?
4. Is the society reaching as many young people as it should?
5. Has it rendered valuable service within the church?
6. What may the society do this year that it has not been doing?
7. What new adventures of study and service may the society undertake? What shall the goals be?

Through careful planning of this program any social society should be able to discover the weak points which should become stronger. Do not try many new adventures at the same time, but at least try to improve some lines of Endeavor.

Suggested Hymns—

"Somebody Did a Golden Deed."

"Give of Your Best to the Master."

"O Master, Let Me Walk With Thee."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

GOD IN THE MAKING OF A NATION.

Lesson XIII—September 26, 1937.

Golden Text: *Beware lest thou forget the Lord thy God, in not keeping his commandments, and his ordinances, and his statues, which I command thee this day.* — Deut. 8:11.

Lesson: Deut. 8:11-20.

The old man knew that within a short time he would be leaving the children of Israel, and that another would take his place as leader. And his heart was full. Not so much of sorrow over the approaching severance of the ties that had bound him to this people through a long life-time and had through many experiences together which had bound them close to one another. His heart was full, rather of anxiety, anxiety lest this people whom he loved so much should forget God Who had redeemed them from bondage in Egypt, Who had led them and fed them through the long wilderness journey, and Who would give to them the land of promise after his departure. He knew full well the fickleness and forgetfulness of human beings. He knew, too, how soon the discipline of depressions could be forgotten in the days of prosperity, how vows made in times of stress could be forgotten in times of success. Thus he calls the people to him, and as a father speaking to his children, out of a full heart he warns them against forgetting God, and enjoins them to follow Him. Here is one of the great addresses of all time, not only because of its dignity and beauty of language, but because of its passion and heart throbs.

God in the Nations Life.

Moses starts out, rightfully, by reminding the Israelites of God's hand in their history. He would make obedience in the present based upon recognition and appreciation of God's grace and goodness in the past. He reminds his people how God had delivered them from Egypt, how He had led them all those forty years in the wilderness, how He had disciplined them, and tested them, and fed them, and provided for them, and how he Had taught them that after all "men do not live by bread alone," that men are not sufficient to themselves, that they draw their sustenance from God himself. He makes it clear that God has been working out His purpose in the history of their nation, that history has really been His-Story.

And then he reminds them that the future is bright with the promises of God. Just across the River Jordan there stretches out before them in intriguing and entrancing panorama the land of promise, their "journey's end." From of old the promise had been to them and to their children and their children's children. Now the goal was in sight. It was a godly land. It was their's for the taking. It was a prospect to thrill the heart of the most sophisticated.

Lest We Forget.

But there was a subtle and insiduous danger. There was the danger that they should forget the Lord their God, that their hearts should be lifted up in pride and vanity and self-sufficiency, that ingratitude would creep in, that a false sense of their own importance should blind them to their comparative impotence without God, that prosperity should make them hard of heart and fat of soul, that success should blind them to the fact that it was God himself who gave them power to get wealth, that they should forget their part of the covenant which was a sacred relationship between them and God. It all sounds so modern and up-to-date. How many there are today who have become so prosperous that they have forgotten the God who gave them power to get wealth. How true a picture it is of our generation which feels so self-sufficient because of our scientific discoveries and achievements that it feels that it does not need God any more.

Lest we forget, lest we forget! How much we need to be on our guard lest we forget God. Lest we fail to remember with gratitude His manifold blessings in the past, lest we forget our dependence upon Him in the present, lest we seek to live without seeking his will for our lives, lest we become self-sufficient, self-complaent, self-righteous. One cannot but wonder whether we have learned the lessons of the depression, whether with the return of better times, and of potential prosperity, we are not turning again to our old ways, bowing down at our old idols, and forgetting God.

If We Do Forget.

God help us if we do forget, either as individuals or as a nation. One cannot but be impressed with the abundant evidences of God's hand in our national history. (The writer of these Notes has for a long time been intrigued by the topic "The Hand of God in American History," and if he had the ability he would like to write a book of that title). And our nation has not been unmindful of that fact entirely. But there is danger lest our nation, and the other nations of the world forget God, that they do not administer their national affairs according to His principles, that they become secularized and seemingly self-sufficient. History records the downfall of great nations that forgot God. Material resources, scientific achievements, educational institutions, even formal religion are no guaranteen of national security. Righteousness exalteth and undergirds a nation. Blessed is the nation whose God is the Lord.

And the principle holds true in the case of the individual. The man who forgets God, who leaves God out of His life, in whose life as the writer says "God is not in his thoughts," that man is walking in the way that in the end leadeth to destruction. "Thou shalt remember the Lord thy God"—this commandment giveth life.

SIOUX INDIAN SUNDANCE.

(Continued from page 3.)

of the pole and on his face there shone a heavenly serenity. Peace and ecstacy.

He plucked a few leaves from a spray of sage that he with all the other dancers held in the left hand. These he chewed and then the dance began with the intoning of the tom toms and the rythmic singing of the players.

The men were painted with ochre, naked to the waste, wearing a white skirt and belt, wrists and ankles ornamented with white rabbit fur, barefooted. Only those who have tried to walk on heated dust barefooted know what that means. The women though painted were dressed in the common Indian garb of white elk skin, trimmings of beads and shells, beaded moccasins with decorative feathers beneath the wreath of sage crowning their heads.

Yes, the Medicine Man was there in all his glory of feathers, porcupine quills and beads, peace pipe and other sacred relics. But remember so is the priest at high mass arrayed in all his glory. He had some small bells and a wand to ward off the evil spirits from the dancers. And for fear you might laugh at him, recall that the bell on your church but recently, as time goes, was rung for the purpose of keeping the evil spirits away from the house of God and that the place be yet better guarded against the forces of the evil one gargoyles were sculptured on every projection.

Each dancer was sheltered from the evil spirits by one who kept constantly in front of him, waving in his right hand an eagle feather tied to a stick. How many prayers and Ave Marias are said for the same purpose! The dancers held in their hands a circle signifying the universe. Their Great Spirit is the God of All, the

(Continued on page 15.)

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

UNDAUNTED COURAGE.

"This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ."—Phil 3: 13, 14.

"Teaching the things concerning the Lord Jesus Christ with all boldness."—Acts 28:31.

Nothing, however severe, merciless and cruel, kept Paul from going on with his work. Though the enemies were multitudes, he had a friend with him and that friend meant glory.

If we could realize this as Paul did, we also would stand up to the right in Jesus and be brave. Rather we would greatly fear not to do so for we are bidden by him to be "steadfast, unavoidable" and to hear the good news of salvation to the world. One of our greatest sins is silence in his cause.

Prayer—Forgive us of our failures to be living witnesses for Jesus. Fill our hearts with boldness today and always to show forth Thy indwelling spirit. *Amen.*

TUESDAY.

FUTILE POWERS.

"His hand, which he put forth against Him, dried up."—I Kings 13:4.

We sometimes wonder why our Lord does not paralyse the hands of the enemy stretched forth to thwart the progress of Christianity. He does in a way, but perhaps differently from what we expect. With the Chrisian, as with Christ, there are legions of conquering angels. If the enemy is not stopped now, he will be some day, for evil will be discovered and the black pits will be turned to glorious palaces shining with the light of God. All efforts fall weak and futile that are put forth against the Kingdom of God. Let us trust Him.

Prayer—We need the power of the Holy Spirit in us that we shall not fear and we pray for the courage to be always about Thy business. In Christ's name we ask it. *Amen.*

WEDNESDAY.

BRING YOUR REPORT.

"And the apostles, when they were returned, declared unto Him what things they had done."—Luke 9:10.

It was a marvelous report that these apostles brought to Jesus. It was a report on their first commission to preach and teach and save. What a joy it must have been to them to realize that men are made to believe on Jesus and that at the spoken word disease and sin fall away from afflicted souls.

How about your report? You have been commissioned, too. What does the day look like when you arrive at the end of it and look back? Ask yourself the question: "What have I done with the gifts and the powers entrusted to me?"

Prayer—Our Father, forgive us of our neglect. The days run by and we have let so many things of life steal our fruit from us. God forbid. Enable us to give a report that will carry joy to Thy soul. *Amen.*

THURSDAY.

THE SIGNS OF THE ROAD.

"He has showed thee. oh man, what is good, and what doth the Lord require of thee but to do justly, love mercy and walk humbly with thy Lord."—Micah 6:8.

"See then that you walk circumspectively, not as fools, but as wise." Eph. 5:15.

One of the most blessed provisions for the travelling public are the signs along the road, not noly marking directions that the traveler may not miss his way, but also warning signs to protect him from harm and danger.

God has furnished us also with good warnings against evil so that we may not miss our way and may not come to harm. For instance, the toothache warns us that something is wrong; take care of the teeth. A headache warns us to have a saner regard for our bodies. Every misfortune bespeaks something wrong in our lives. All of this is a proof of God's love and his watchful care.

Prayer—O Lord, we praise Thy Holy name for all our blessings and we pray for wisdom, to grow in grace and the knowledge of the Lord forever. *Amen.*

FRIDAY.

THE FINEST HOUSE.

"I, wisdom, have made prudence my dwelling."—Prov. 8:12.

We all love to live in nice comfortable homes with comfortable furnishings, rugs on the floor, lovely pictures on the walls and modern conveniences. But we forget that there is a dwelling place far more glorious and luxurious than the most palatial homes known to man and that place is the dwelling place of the Spirit, prudence and wisdom; a place of love, righteousness and honor, where one is free from evil, pride and arrogance. Such a place turns the barest house into a palace and fills it with comfort and satisfaction.

Prayer—Our Father, Thou art our dwelling place throughout all generations. Help us to live here that we may live in heaven there. *Amen.*

SATURDAY.

PROMOTION AND DEMOTION.

"Everyone that exalteth himself shall be abased; but he that humbleth himself shall be exalted."—Lk. 14:11.

In other words, don't "toot your own horn." The wise man will not put himself where there is no chance for promotion, but he will undertake to put himself where there is a chance for promotion. Then, what ever happens will be upward.

Pride falls, humility cannot fall, for it is already on the ground. Pride provokes envy, but humility arouses admiration. Life is too short to exert ourselves for worldly honor and miss the glory of God. The glory of God is infinitely more to be desired, and that goes to the lowly.

Prayer—Our Father, we would be like Jesus. Help us to be. In His name we ask it. *Amen.*

SUNDAY.

THE BEAUTIFUL WAY.

"Sanctify them in the truth."—John 17:17.

"I rejoice greatly that I have found certain of Thy children walking in truth."—II John 4.

The highway of truth in the most beautiful way. It is the way of God's Spirit, it is the way of love and kindness, it is the way of peace and satisfaction, it is a girdle for our loins, it is a breast plate of righteousness for our character, and it is the only sure way of arriving. All other ways are an abomination to the Lord.

The strange thing of life is that so many people deliberately choose the way of falsehood. Their vision cheats them, their will is twisted, evil seems good to them, and the part of death seems to be their choice.

Prayer—Our Father, we pray for the guidance of the Holy Spirit through Jesus Christ, our Lord. Place our feet always in the right way. In Christ's name we ask it. *Amen.*

A proclamation was published recently in the *Canada Gazette* calling for the observance of Monday, October 11th, as "a day of general thanksgiving to Almighty God for the bountiful crop and other blessings with which Canada has been favored.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D D., *Pastor.*

AN ANCHOR OF THE SOUL.

By REV. JOHN G. TRUITT.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:19.

As we meditate together this morning about an anchor of the soul I wish you to have in the background of your mind, first, *God.* Let us think about God. Let us look upon him as our creator, and maker, and the one who holds the universe in his hands. Let us remember that he holds us in his heart. That he loves us, and that we are his, and that he has both willingness and power to reveal himself unto us. Let us think on the majesty and greatness of God. Let us look upon all history as being in his power, and all people as being in his concern. Let us turn our hearts and minds toward God. We are in his presence, in his church, at his altar, and a place made sacred by the power of his Spirit. As in no other place we are in God's presence, let us draw our minds in to him.

Second, Jesus. Let us think on God having so great a desire to reveal himself more fully unto us; and being so anxious for the world to know him as not only its creator but as the Father, that he sent his Son Jesus Christ, the second person of the trinity, to reveal the Father unto men. Let us not be afraid to believe on the simple Gospel message which pictures Jesus as the perfect revelation of God, so that men knowing Jesus could have an understandable conception of God, and seeing Jesus they could know well what the Father was like. Let us think of Jesus as being sent from God, and that God was in Jesus, his only begotten Son, so much so that men could fall at his feet and cry, "My Word, and my God." Let us see Jesus as our brother and God's Son. Let us know that he came to earth to bring us to God.

Third, Holy Spirit. Let us realize that we are under the dispensation of the Holy Spirit. That the church is the work now of the Holy Spirit, and that God is not gone as long as the Holy Spirit is in his church, and that Jesus still lives, as long as the Holy Spirit reigns in the world. Let us turn our minds then to God, and Jesus, and the Holy Spirit—each a revelation to us, each living, and reigning in our hearts and in the church, the three one in spirit, purpose and power, unshakable and eternal, God blessed for evermore.

Fourth, Ourselves. Each of us has a place in God's scheme of things. We are his. We are not left out, only as we leave ourselves out. He is our Father, and we are his children. Let us by faith know that, and seek to find our place in his will and in his work. We have a place, and he will reveal himself to us in such way that we may feel ourselves filling the place he has for us, if humbly we seek to love and serve him.

Such is our hope. "Which hope we have as an anchor of our souls."

(1) All ships have anchors. All ships need them. Anchors tie, and hold. They keep ships in harbor. They hold ships from drifting away. They keep them from running on rocks and being destroyed. A ship without an anchor could never see peace because of fear of being driven against the rocks. Is a ship any less likely to carry its cargoes across the seas because it has anchors? No. Is a ship any less likely to see the ports of the earth because it has anchors? No. Is a ship any less likely to make a name and a fame for itself because it has anchors? No. Is it any less likely to see full service, and come to full glory because it has anchors? No a thousand times *NO.* Because of its safe anchors, its sure and steadfast bonds it is all the more certain of the freedom of the seas, and the success of a great career.

(2) *Ships.* Ships are beautiful after all. Sometimes I like to stand in the harbor and watch the ships at sea. Some are old, and rusty, and dirty; some are neat, and new, and clean; some are great, and some are small, but somewhere about them all are their anchors. Great, massive irons, and strong cables to hold those heavy iron anchors. Some anchors weigh as much as 18,000 pounds, great sheet anchors, they are called. Do you know the kind of ship Dick Byrd chose to carry him, and his expedition to Little America? Well, he chose a ship which had been tested in the seven seas for sixty full years! Think of it, an old ship sixty years old. Nothing new and untested, and untried about that! A ship it was, which was built right, handled right, and whose anchors had kept it in, and kept it secure. Yes, it had carried its cargoes, and seen the shores of the seas, and tried its strength on the bosom of the mighty oceans of the world. And for sixty years it had never failed. Its anchors had held.

(3) *Storms.* All anchors do not hold. Mighty storms sometimes sweep down upon a ship to try its very soul, so to speak, and sometimes their anchors fail to hold, and they founder. We are reading anew about the Mediterranean. It claims the front page of our papers again. But the most universally known incident of the Mediterranean Sea is one that happened many centuries ago when four anchors failed a Roman ship, and a Roman prisoner became the central figure among the passengers aboard. Paul said: "I believe God, that it shall be even as it was told to me." "There stood by me this night the angel of God, whose I am, and whom I serve, saying, fear not, Paul; thou must be brought before Caesar: and lo, God hath given thee all that sail with thee." *"I believe God."*

They cast out four anchors and waited for dawn, but the four anchors all failed, and the ship foundered; but Paul's anchor of faith did not fail, and not one single soul was lost. Paul believed God. God did not fail and a faith that is fastened in him will not fail.

(4) *An anchor of the soul.* A person wants to be very careful as to what he ties his soul to. He wants something more than the vanishing materials of a perishing world. They will perish. They will not hold. Just as the anchors on the Roman ship failed just so will trust in this world's goods fail, however, helpful, and beautiful they may be. The psalmist says, "Some trust in horses, and some in chariots; but we will remember the name of the Lord our God." What are you trusting in? Are you fastening your soul to gold, or silver, or houses, or lands? Are you putting your trust for salvation in pleasure, or fame, or power, or influence? In what are you putting your trust? Our lesson today teaches us to put our trust in the hope of salvation through Jesus Christ. That hope is to be an anchor of the soul, both sure and steadfast, and which reaches to within the veil.

The earthly anchors of the Roman vessel reached down into the mud, the simple faith—anchors of a Roman prisoner—reached up into the very throne of Almighty God. The earthly anchors failed. The spiritual anchors held. The spiritual anchors: The Christian faith, the Christian home, the Christian Church—these all are but ways of saying the Christ cannot fail. Is your anchor in him? Is your hope, when a world is shaking and its civilization is trembling, in Jesus Christ? Is he the anchor of your soul? Let us say with Paul: "I believe God."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

I wrote a letter a few weeks ago to two of our churches in the Mountains (Elk Spur and Ivy Hill) asking them to send us a few crates of cabbage. The mountain cabbage is so good and they seem to have plenty of them in that section. My good friend, Rev. O. A. Elmore, who is pastor of those churches found out I had asked these people for cabbage. He got busy and instead of sending us a few crates, made up a truck load of 2,500 pounds and sent it to us.

The children in all the buildings have had cabbage to eat for a week and to keep from losing any of them we got busy and made two barrels of sauer kraut and stored it for the winter.

It certainly was kind of our mountain churches to "share" their blessings with us. We trust the Lord will richly bless them and that they will get lots of joy out of the giving. Brother Elmore is certainly a man who can put things across. If we could find a friend in the apple sections of the Valley Virginia Central Conference who would come to our aid it would be a great blessing to us. Who will spare a little time to ask the good people in that section to share a few apples with these little children at Thanksgiving?

The Christian Endeavor Society of Shallow Ford Christian Church made it possible for the orphanage to have a three-reel movie last week. They were pictures to entertain children and they certainly did enjoy the show. Mr. W. E. Walker put the show on. He has given the children several amusing shows before. The children all join in with their many thanks.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 23, 1937.

Amount brought forward		$10,042.49
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Pleasant Ridge	$ 3.15	
Durham	31.38	
Ingram	3.00	
Union Ridge	4.00	
		41.98
Eastern N. C. Conference:		
Cary	$ 1.00	
Wentworth	9.35	
Youngsville, Aug. & Sept.	2.00	
New Elam	9.37	
Mt. Auburn	2.00	
		23.72
Western N. C. Conference:		
Mt. Pleasant	$ .76	
Ether	2.84	
Pleasant Ridge	5.66	
Pleasant Cross	1.09	
Ramseur	5.14	
High Point	1.09	
		16.58
Eastern Va. Conference:		
Berea, Nansemond	$ 5.00	
Liberty Spring	7.00	
Cypress Chapel	5.19	
I. W. Johnson Bible Class, Oakland S. S.	4.00	
Franklin	7.02	
		28.21
Val. Va. Central Conference:		
Palmyra		2.85
Geo. & Ala. Conference:		
Bethany		2.00
Special Offerings.		
Mr. May, support of children	$ 6.00	
Mrs. Moore, support of child	10.00	
A. J. Morgan, support of child	20.00	
		36.00
Total for week		$ 151.34
Grand total		$ 10,193.84

MY MOTHER PRAYS FOR ME.

Whenever trials I may meet,
Rugged roads may bruise my feet,
The thought that is supremely sweet,
My mother prays for me.

When cares of life are thronging fast,
And o'er my life are shadows cast,
And gloom succumbs my heart at last,
My mother prays for me.

When shadows come and shadows go,
If life is bright or dark with woe,
I am content, for this I know,
My mother prays for me.

The Spirit wooed me from above;
I've found the power of Jesus' love;
The peace of God is like a dove,
Since mother prays for me.

—*Rev. F. E. Allison.*

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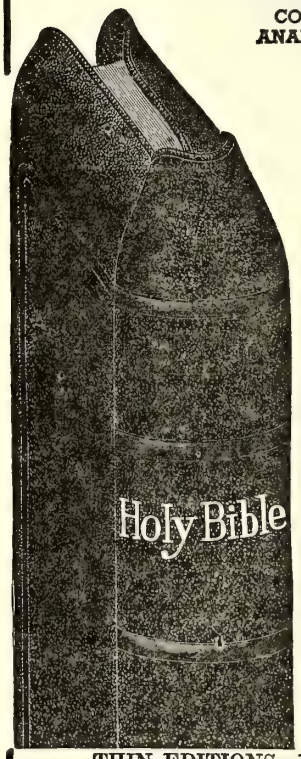

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, [t]*even* all her living.

A. D. 33.
[t] 1 John 3. 17.
[a] Matt. 24. 1.
[b] Luke 19. 44.
[c] Luke 21. 7.
[p] Deut. 28. 15.

18 And pray ye that your flight be not in the winter.
19 [p]For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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In Memoriam

TUCK.

Mrs. Maggie Coe Tuck, daughter of Thomas and Annie Coe, was born in Wake County, North Carolina, April 18, 1890, and died at her home in Virgilina, Virginia, August 5, 1937. When young, her parents moved to Durham, North Carolina, and in this city she grew up. She was twice married—in 1908 to Arthur Seat, who died in 1911. To this marriage were born two children, Donald Wayne, and McArthur. McArthur is now Mrs. Philip Shuey of Kingsport, Tennessee. After the death of her first husband the deceased moved to Virgilina, Virginia, and engaged in the millinery business. In 1913 she marred Ira Tuck of Virginia. To this latter marriage there are four children—Wilbur, Elizabeth, Doris, and Thomas. Elizabeth is now Mrs. Graham Loftis of Virgilina and Doris, Mrs. P. V. Tillman of South Boston, Virginia. Wilbur is a graduate of Elon and teaches in the Deep River High School, Sanford, North Carolina.

Sister Tuck was one of the leading workers in her church and in the civic and social affairs of her community. While a devoted wife and mother, she always served in any way opportunity presented for the good of those about her. She was a leader in the local Parent-Teacher Association and represented the County Red Cross as their social welfare worker in this community.

The funeral was held in the presence of a large crowd of relatives and friends in the Christian Church, conducted by Revs. L. E. Smith, E. R. Harris, and C. E. Newman. The interment was in the Coe family plot in the City Cemetery, Durham, North Carolina.

One of the most unselfish and sacrificing women of the community has gone to her heavenly reward. Her greatest pleasure here was to serve others. In heaven her joy is complete in doing her service for her Saviour.

C. E. NEWMAN.

COLE.

We, the members of the Woman's Missionary Society of Big Oak Christian Church wish to pay tribute to our beloved sister, Mrs. Evander Cole whom God called home on August 3, 1937. Her death came as a shock to her family, loved ones, and friends.

She was our vice-president last year. When home duties prevented her being with us, she always sent her offering. She was a faithful wife, a devoted mother, and could not be surpassed as a neighbor. Therefore, be it resolved by our society:

1. That we have lost a good member and a free giver.
2. That we humbly bow in submission to God's will, who doeth all things well.
3. That we extend our heart-felt sympathy to the companion and children and commend them to God, who alone can give comfort and consolation.
4. That a copy of this tribute be sent to the family, a copy to "The Christian Sun" for publication, and a copy to be recorded in our minutes.

A precious one from us is flown,
A voice we loved is still,
A place is vacant in our home
That never can be filled.

Yet, we bow in submission to His will;
Press onward at His command,
Until we meet around the throne
And then we will understand.

Respectfully submitted,
Mrs. J. B. COLE, President,
Mrs. JANIE SMITH, Sec'y.

VINCENT.

On June 14, 1937, God, in His infinite wisdom, called home Mrs. J. E. Vincent, a member of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church.

For a number of years she had been an invalid, often times unable to leave her bed, but her sunny disposition, her patience, and her trust in God endeared her not only to her family, but to those who were so fortunate as to know her. She never forgot her church and, while she could not attend the meetings of the society, she never forgot her contributions.

Therefore, be it resolved:

1. That we humbly bow in submission to the will of our Heavenly Father who doeth all things according to His loving kindness and tender mercy.
2. That we honor her life, not only with our lips, but by being true in the service to the cause she loved so well.
3. That we extend our heartfelt sympathy to her family and commend them to God, whose grace is sufficient in the hour of trouble.
4. That a copy of these resolutions be sent to the family, that a copy be sent to "The Christian Sun" for publication, and a copy be entered upon the records of our society.

Mrs. C. A. SHOOP,
Mrs. EMMIE CROCKER,
Mrs. W. H. YATES,
Committee.

SIOUX INDIAN SUNDANCE.

(Continued from page 11.)

ruler of the universe. To this circle four feathers were attached symbolizing the four corners of the earth so often mentioned in the Book of Revelations. Did they mean that although they came to the Great Spirit with a special petition they asked his benediction to fall on the whole world? I wonder.

These ceremonial dances are, we were told, of value only when they are performed with absolute accuracy. One mis-step and the whole dance loses its value. Now it is the object of the evil spirits to detract the minds of the dancers that in some forgetful moment a little slip of foot or gesture may frustrate all the good that has been done. It reminded me of Martin Luther's lines, "For still our ancient foe, doth seek to work us woe, His craft and power are great."

But though the spirit was willing the flesh was weak. The old Hero could go no further. Utterly exhausted, still making a feeble attempt to blow his reed through parched lips in harmony with the other dancers, six in all, he was helped to his shaded shelter. As far as we could see no one ministered to him. I said to a doctor standing near. "Why does not someone do something, he will die?" He did die. Shall we say, giving his life a ransom?

It was remembered that after the dance the Old Chief had had a vision, a vision of hail, meaning that the Great Spirit was displeased. Some one, perhaps many, had been irreverent and the invocations were not honored by the Great Spirit. Then immediately following the close of the dance a violent gust of wind, blinding us all with dust. That was the proof that the Great Spirit frowned upon them; one or more of those sanctified for this ceremonial had not been true in spirit. It was all done to no purpose. The week before I had heard a minister say it was because of our sins that God has sent the drought.

Returning to my car I said to myself: "And we send missionaries to the Indians."—*Advance.*

All journeys must some time end; all accounts must sometime be settled. The greater the speed and the more sin one accumulates to his account the harder it will be to reform and the more certain he will not be able to escape punishment.—*Annual Lesson Commentary.*

Vacation Bible Schools Train Future Citizens

Boards Cooperate in Student Summer Service.

The Board of Christian Education of the Southern Convention cooperated during the past summer with the Extension Boards in New York in directing Student Summer Service work within the Southern Convention. Eight duly appointed workers served within the convention. They all attended the Elon Summer School of Leadership Training and were commissioned at the closing service on Friday night. Rev. W. T. Scott, a member of the Board of Christian Education, was directly responsible to the Extension Boards for this Student Summer Service and worked cooperatively with Rev. F. C. Lester, Executive Secretary of the Board of Christian Education. in making out schedules.

A major feature of Student Summer Service work is to conduct vacation Bible schools. They do many other things also. Reports from these workers indicate that they enjoyed their summer and that the churches responded well wherever they worked.

Rev. Albert Buchanon served at Winston-Salem, Asheville, Southern Pines, and Albemarle. Mr. Loring D. Chase served at Christian Temple, Holland, First Church, Norfolk. (He also edited THE CHRISTIAN SUN for three weeks).

Emmanuel Hedgebeth worked at Berea, Henderson, Liberty (Vance), Union, Providence and Sanford. Misses Mary Nell Eaves and Arline Waite spent their time in Greensboro, High Point, Sophia, Brown's Chapel and Spies Presbyterian churches. Dorothy Grigsby and Evelyn Ayscue served ten churches in the Valley of Virginia. Rev. Arthur Wells was with Rev. G. C. Crutchfield at Bethlehem before going on to Georgia.

More Than 1,500 Persons Reached.

As shown in the chart below more than 1,500 persons were reached through these vacation schools. Thirty-five churches directed some of the summer vacation of their children and filled the days with happiness and useful study and service.

These Beginner and Primary children with their teacher, Miss Lilly Spain, at Rocky Ford, Virginia, are representative of the hundreds of boys and girls in our vacation schools during the past summer. These future citizens of America are being trained in things of religion.

Other Churches Reached.

Miss Lilly Spain directed the Beginner and Primary department of the union school at Franklin, Virginia. Miss Spain and Miss Edna Fulcher aided Rev. O. A. Elmore in the schools at Elk Spur, Rocky Ford and Ivy Hill in the mountains of Virginia. Waverly, Virginia, shared in a fine union school. Newport News and Lynchburg held their own schools. There are doubtless other churches that held vacation schools from which reports have not been received. If so, the Board of Christian Education will be glad to have reports from them.

The Bible and Missions Are Studied.

The Bible and missions were the two topics most often studied in these vacation schools. It was the aim of the leaders to give the pupils an appreciation of the Bible and make them feel a friendship for peoples of other races and nations. Of course, there were discussions of health habits, good citizenship and other important things. There were stories, dramatizations, handwork and games. Happy, Christian workers sought to implant this spirit in the lives of growing citizens.

Attendance Chart.

	Enrolled	Ave. Att.
Eastern N. C. Conference:		
Henderson	24	17
Liberty (Vance)	56	43
Sanford	82	65
N. C. & Va. Conference:		
Asheville	66	53
Berea	46	42
Bethlehem	32	26
Elk Spur	30	20
Greensboro	59	45
Ivy Hill	25	16
Lynchburg	54	53.5
Rocky Ford	63	44
Union	82	61
Winston-Salem	43	35
Western N. C. Conference:		
Albemarle	96	83
Brown's Chapel	49	35
High Point	44	31
Providence	52	34
Sophia	21	15
Spies Presbyterian	17	15
Eastern Va. Conference:		
Christian Temple	65	55
Franklin	42	30
Holland	46	37
Norfolk (First)	59	42
Newport News (No Report)		
Waverly (No Report)		
Val. Va. Central Conference:		
Antioch	66	58.5
Bethel	28	14.8
Bethlehem	16	14.5
Concord	20	18
Leaksville	31	22.7
Linville	30	29
Mt. Olivet (G)	38	36
Mt. Olivet (R)	33	26.1
Newport	33	24.3
Palmyra	21	18.3

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, SEPTEMBER 30, 1937. NUMBER 39.

The Country Church

You say that it's needing painting some,
That it's pews are somewhat straight,
And it's woodwork is not so beautiful
As the church that's up-to-date?
But the up-to-date cathedral,
That graces the city square,
Is great and strong, for it's men came from
The country church—out there!

It's windows are frail and ancient, too,
Storm-tested from above;
While the colored glass of the city church
May speak forth of faith and love;
But the strong men of the city church
And the women gathered there
Are the jewels that came from the country church
And made the church on the square.

The cow-bell rings at the country church
And gathers the folk indoors;
While the city church chimes silver notes
To the tread o'er carpeted floors;
Yes, I long for art, and the beautiful,
And the soul of the organ's tune;
But the country hearts are just as warm
In December, as in June.

There's Jim and Pearl, and dear Aunt Lou,
And Uncle This and That;
While the city church may only have
A bow, and a tip of the hat;
I own that I long for culture's touch
And the bigness that travel imparts;
But the country church has its bigness, too,
In the goodness from simple hearts.

Now hear, oh, hear! ye city church,
The money you gave away
Was only an investment for a time,
And the interest we send today;
You gave us dollars, we give you men
And young folk clean and true,
For the country cannot assimilate
These that we now send you.

—Anonymous.

LET THERE BE LIGHT

PERSONALS

News from the Churches

News comes from Dayton, Ohio, that Rev. McDaniel Howsare is in the hospital very ill. His many friends will pray for his recovery.

Rev. G. H. Veazey of Wadley, Alabama, is helping Rev. G. C. Crutchfield in a revival meeting this week at Belew Creek, North Carolina.

Rev. Aubrey C. Todd and his bride, the former Miss Dorothy Grigsby, visited his parents in South Norfolk, Virginia, before going to Chicago this week where they will attend Chicago Seminary this winter.

The matter of renewing your subscription to The Christian Sun may be insignificant to you, dear reader, but it is very important to the paper that is struggling to continue its service. Please look at your label and be sure that your subscription is up to date. Thank you heaps.

Rev. D. M. Spence of Walnut Cove, North Carolina, has resigned his churches in order that he may cooperate with the Conference in establishing pastorates. He is eager to accept work beginning November 1st. This is a fine cooperative spirit and the churches will certainly appreciate it.

His many friends will regret that ill health has made it necessary for Dr. W. C. Wicker to resign as treasurer of the Southern Convention, a position he has held for almost twenty-four years. At last report the good doctor was slowly improving at his home at Elon College, North Carolina.

Rev. Joseph W. Fix, formerly of Burlington, North Carolina, has completed a successful six years pastorate in the university city of Urbana, Illinois, and has recently begun a pastorate at Cairo, Illinois. The latter church has twice the members of the former, and Mr. Fix anticipates a happy pastorate.

Rev. A. R. Van Cleave, who has been dean of Southern Union College at Wadley, Alabama, for the past several years, has recently moved to Demorest, Georgia, where he has become the head of the department of education and psychology. Rev. Mr. Van Cleave says that he regrets to leave the college and churches which he has served.

Rev. W. Millard Stevens seems to be having a good time as pastor of Union Christian Church, Route 2, Burlington, North Carolina. A recent bulletin from his church tells of four young people who have entered colleges from his church and three persons who united with the church. This makes a total of twenty received during the conference year. This country church seems to be moving forward.

Evangelistic services at Holland Christian Church, with Dr. C. Rexford Raymond as preacher, were concluded Sunday evening, September 19th. Five persons, three by profession of faith and two by letter, were received into membership. The rite of baptism was administered at the Sunday evening service. A deep spiritual note prevailed throughout these meetings, reports the pastor, Rev. Carl R. Key.

The Union Congregational Church, Chattanooga, Tennessee, has enjoyed a very profitable September with sermons by their minister, Rev. M. J. Sweet, on "Men and Money," "Thinking Loyalty," "Education and Democracy," "So This Is College," "The Nazarene," and "The Struggle for the Goal." Visitors included Commissioner T. J. McMillan, Rev. Aubrey C. Todd, President Alex W. Guerry of University of Chattanooga, and Coach "Scrappy" Moore. Each Sunday was given a special designation such as "In His Glad Service," "Church and School Day," "College Day," and "The Day of Athletics."

OUR PRAYER.

By Rev. Everett Lesher.

O Thou Brightness of Eternal Glory, lift up the light of Thy Countenance upon us as we kneel in the silence of this worship hour. Illumine the darkness which encompasses us; dispell the gloom of all unrighteousness which lies cold and dull in our hearts; drive away the shadows of ignorance and prejudice which lie across the landscape of our minds. Be Thou the lamp unto our feet and the light unto our path that we may no longer live groping, faltering, stumbling lives. As the light of the sun warms out of the flowers the beauty that is in them, so do we pray that Thou wilt warm out the good that is in us. Draw from our hearts the love that knows no boundary, the reverence that holds all things sacred, the justice that is melted with mercy, the selflessness that seeks daily not to outshine others but to outshine ourselves. Help us to be, in very truth, lights set upon a hill which no vicissitude can obscure, reflections of Divine glory which nothing can darken. And when we pass at last into the shadow of the valley of death, continue to be, O Lord, our Light till the morning breaks. Amen.

EVANGELISM.

What has your local church been able to accomplish during this year in winning others to Jesus Christ? How many new members have been added to your roll? How many indifferent members have been started again toward real loyalty and faithfulness? Have you checked over your roll this autumn to see how many members you have on the roll? Are you making definite plans to win them to devotion to the church during the new church year? Have you checked over all the families connected with your church to see how many young people are slipping by without uniting with the church? How often do they give themselves to wholesome Christian living without recognizing the church, and making public their affiliation therewith.

Our Conferences will be in session soon. Let us report to those Conferences the work we have done along this line, and let us see something of what may be done next year, and then let us consecrate ourselves to the task. A group of twenty Eastern Virginia Conference pastors sat down together at lunch in our Suffolk Christian Church and made a reporting of their work in winning others during this closing conference year. The twenty pastors present report the winning of 314 new members. Pastors of a few of the larger fields were not able to be present. But we all feel that a finer work along this line should be done. How can our ministers catch a new enthusiasm for winning others to Christ? And how may we be able to get a larger number of our laity to take the matter of winning others still more seriously? We need not expect our church members to go out after others unless we ministers lead the way.

John G. Truitt,
Ch'm. Com. on Evangelism.

A vexation arises, and our expressions of impatience hinder others from taking it patiently. Disappointment, ailment, or even weather depresses us, and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our brother is hindered in the day's effort to be meek. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill temper—gloominess, touchiness, discontent, irritability — do we not know how catching these are?

—*F. R. Havergal.*

PALMYRA CHRISTIAN CHURCH.

With the recent re-organization of the Palmyra Sunday school and additions to the church organization has come a period of advancement which is gratifying to all concerned. Among some of the activities which are moving along is the influence of the recently organized Ladies Aid Society. They organized with eleven members and now they have twenty-two on the roll. With capable leadership represented in its official capacity, it will do things. They have already raised the funds for the children's Christmas tree. They have helped to pay the pastor's salary. They have helped to pay the Conference Apportionment. They pay to Missions ten percent of all money raised. New song books have been ordered for the church. Money has been raised for a new system of lights for the church.

The Sunday school has increased ten percent in attendance under the leadership of Malon Clem, the new superintendent. Miss Rush is secretary.

The church has an increased average attendance from thirty-one to seventy-eight within the last few months. During the last revival there were nineteen additions to the church and a new spirit manifested in all departments of the church and community.

The young people have an organized Christian Endeavor which is really doing things in a fine way. Their program are well attended and listenened to with much interest. After each meeting at the church the young people go out on the church grounds for a happy time playing games before services at church. Their recent picnic was one of the highlights of the season in the community with all the surrounding neighbors taking part.

The daily Vacation Bible School recently conducted by Miss Ayscue did much to awaken a spirit of service. It will be hard to estimate the good done there in this work. Only the years will tell the story. She won her way into the hearts of these good people. She was assisted the first week by Miss Irene Hensley of Mt. Olivet (R) Church, a very capable worker. The second week was taken by Miss Driver from the Bethlehem church. Both are products of the Valley and know their work and people.

There is hardly a meeting that the pastor and wife are not present; and the good people there always remember them with gracious gifts of love and appreciation. May God bless the good people at Palmyra.

Watch Palmyra grow! She has the material, the leadership, the will to do things. They love their God and their church. They appreciate their pastor and wife and have proven it by their fruits. May God richly bless them. We ask your prayers that they may not become discouraged.

ROY D. COULTER.

MEMBERS PAY TRIBUTE TO G. D. HUNT AND WIFE.

[The following article appeared in a recent issue of the "Roanoke (Ala.) Leader." The service was held on September 5. Ed.]

Rev. George D. Hunt, pastor of the First Christian and Lowell Christian churches, had a rather full day last Sunday, preaching three times and conducting baptismal services in two different places. That would seem to be a full day for a young man but the veteran pastor was that day finishing out fifty years of services as a Christian minister.

But that is not all the story. Some members of the First Christian church decided to have some observance of such a rare occasion and they communicated with some friends at other places. This church is not large in membership but they decided to raise a purse of $50.00, a dollar for each year of the pastor's ministry. At the morning services were representatives from seven churches which Mr. Hunt is now serving or has served. At the proper time V. E. Kitchens, to the great surprise of his pastor, presented him a purse containing a dollar for each year of his ministry and then presented to the pastor's wife a purse in amount nearly as large. Rev. A. R. Van Cleave read a poem paying tribute to this fine couple. The whole thing came as a surprise to this good man and his wife. Lunch and a social hour followed.

Probably no minister in this section has baptized more people, married more people, or buried more people than has Rev. George D. Hunt. His people did a gracious thing in thus honoring this man of God whose life has been a blessing to so many others. May there be many more years for him to enjoy the love and respect of so many people and to continue to bless the world by his life and his ministry.

REV. G. D. HUNT.

'Tis men like him that God has given
To lead the sons of men
To Christ who saves them one by one
From every blight of sin.

He gave his life while young and strong
To the cause he loved supreme.
He labored all these fifty years
That souls Christ might redeem.

He followed Christ these fifty years
Through tribulation great,
And prays that God will save the lost
Before it is too late.

He's laid no treasures up on earth
But many up in heaven.
I am convinced that such as he
Are just a "lump of leaven."

His greatest asset none will doubt
Is a devoted wife
Who's shared his burdens and his joys
Throughout this useful life.

She's stood beside him all these years
And never did complain.
She knew that the reward was sure
And her prayers were not in vain.

Today we see them hand in hand
Far down the western hill,
And more resigned than e'er before
To do the Master's will.

The evening sun is sinking fast
God's saints are marching home,
It won't be long ere we shall meet
There, never more to roam.

G. H. VEAZEY,
Wadley, Alabama.

NEWPORT NEWS.

Our Newport News, Virginia, Church has issued a little card with the picture of Dr. James R. Clinton on one side and the following on the other:

"The First Congregational-Christian Church introduces Dr. James R. Clinton of Philadelphia. A native of Ireland, his fame as a preacher, musician and dramatist spread across the sea, and he was called to the pastorate of the Central Congregational-Christian Church of Philadelphia eleven years ago. Early in 1937 the Church Extension Boards took him away from his pastorate and gave him to the churches of the Southeast as Pastor-at-Large.

"We present him to Newport News in a series of services October 3-10. He will speak over WGH each week day at 10:15 A. M. At one service during the week he will give Ian Maclaren's famous spiritual drama: "Beside the Bonnie Briar Bush."

Services at 10:45 and 7:30 P. M. Sundays, and at 7:30 P. M. each evening during the week.

"This card is a personal invitation from the pastor and members of the church. Come, 'Let us worship the Lord.'"

A seven-year-old boy, Charles Jaynes, Jr., was recently ordained as a minister at Peoria, Ill., by the Rev. G. D. Brake, pastor of the Trinity Tabernacle, said to affiliate with the International Ministerial Association. It is claimed that the boy has been preaching since he was three years old and can speak five languages. He is at present conducting religious services on a tour, accompanied by a nurse and a tutor.

EDITORIAL STAFF

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J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

TWO WAYS TO BE SILLY.

Those who have audacity these days to say anything against smoking are usually laughed at as being silly. Smoking seems to be a fairly universal habit among American people. In fact, those who smoke seem to forget that there are those who do not smoke and that they do not care to have their lungs filled with smoke, that there are those who prefer to breathe the pure air which God has given for the lungs which He has made. To suggest that they do not care for this foul air causes the smoker to feel, seemingly, that one is being a bit silly.

On the other hand those who seek for fresh air to breathe and do not care for nicotine are inclined to think that those who smoke are being silly. They have some bit of reason for thinking this way. A fine poster published by the Massachusetts Anti-Cigarette League of Hemenway Street, Boston, shows graphically facts gathered by Dr. J. W. Seaver of Yale College over a period of nine years. Non-smokers in college average fifteen months younger than regular smokers. They are twenty-four per cent higher and gain seventy-seven per cent more in lung capacity than do regular smokers. For these and many other reasons there are those who really think that it is silly to smoke, whether it is done by preachers, Sunday school teachers, men, women, young people or children.

THE CHURCH PAPER—OUR PROBLEM.

Ninety-three years ago it was decided by some who loved the Christian Church that there should be a paper for the people in this section. Since then "The Christian Sun" has been bringing light to the minds of men and women as it visits the homes of loyal members and friends of the Christian Church from week to week. Its past is worthy of praise, its present is somewhat of a problem, and its future depends upon the careful thought and cooperation of those who care for this church publication.

It is easy for the Southern Convention to elect an editor and a Board of Publications, but it is much more difficult for a paper to be published, distributed and read. The last convention elected a pastor who had other duties to perform and said that he should carry the responsibility of editorial service and such other duties as fall to the job of a business manager. For more than a year he has sought to do his duty to the best of his ability. But he has not solved the problems connected with this church paper. He does not believe that he can do it, or that any other one person or Board of Publications can do it. Of course, there must be leaders who will make suggestions, but ultimately the the success depends upon the conferences and churches.

The fact is that under present conditions the churches are paying a considerable subsidy for "The Christian Sun." It is not listed as such in conference apportionments, but it is paid nevertheless. The editor believes that this subsidy is too large for the present subscription list and he is certain that if the conferences will take up the matter seriously either the subsidy can be greatly decreased or the subscription list greatly increased, or both. He is exceedingly anxious that the conferences consider this matter in their approaching sessions and give it the benefit of their wisdom, and, if possible, make plans for putting "The Christian Sun" in the homes of our people. This is a problem that faces our churches and should be solved by the church people. Conference has its responsibility concerning the matter as well as the Southern Convention and the local churches.

If the paper has value at all that value will be reflected in the local church. It is easier for a pastor to preach to a group who read the church paper. It is easier for finance committees, missionary societies and other church organizations to succeed with those who are readers of the church paper. This being the case, it seems reasonable that the church should be eager for the paper to be in the homes of its people. All churches buy Sunday school literature and give it free to the members of the church school, but few, if any, in our Southern Convention think it wise to give the family the church papers. For 5c a week each family in the church can be supplied with "The Christian Sun" and "The Pilgrim Highroad" or "The Missionary Herald." Why not put these papers in the church budget and pay for them by the church treasurer so that all families may have this reading matter? Actually it would cost those who contribute to the church very little, if any more, than they pay at present if they read their church papers. In this way new sources of income can be brought into the church treasury, for those who read will likely want to give also.

Your editor sincerely hopes that both conferences and local churches will consider carefully the advisability of taking a definite quota of subscribers to "The Christian Sun." He is thoroughly convinced that one of the best services any local church can render to its people is to put "The Christian Sun" and other church publications in the homes. If he is mistaken he would like to be given the correct information. If he is right he hopes that leaders who are responsible for conferences and churches will take the matter to heart and see what can be done about it, for after all the church paper is **our** problem.

F. C. L.

Who can measure the power of corporate intercession when the intercessors are united as one heart, one mind, and one soul, with the power of the Lord behind to use and direct the prayers? For, as in all His utterances on earth, there is a law of God behind those direct words of His: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."—"The Healing Church."

IN BEHALF OF THE MINISTRY

By RALPH E. VALENTINE.

The ministry is an exacting office. The true minister must be skilled and useful as pastor, preacher, teacher, priest, and church administrator," says this writer in *The Christian-Evangelist,"* the National Weekly of the Disciples of Christ. Editor.

Edgar De Witt Jones, addressing the Metropolitan Church Federation of Detroit, outlined the ideal modern clergyman thus: "The minister of today needs the courage of a lion, the skin of a hippopotamus, the endurance of a camel, the sagacity of an elephant, the patience of a donkey, and as many lives as a cat."

The ministry is an exacting office. The minister's work is to wed lovers, bless little children, help parents recover a wayward son. He serves as mediator in a home where a tragic break is threatened; he brings cheer and encouragement to the sick and bereaved; he stands in his pulpit as "the revealer of the life of God." The great preacher Jowett said, "I strongly believe that the artisan who works with his hands, or the trader who is busy in commerce, or the professional man who labors in law, or in medicine, or in literature, or in music, or art, is not able to conceive the insiduous and deadly perils which infest the life of a minister." He deals with the most vital problems of human life. Henry Sloan Coffin truly characterizes the minister as "a friend at large."

The Christian ministry is the world's greatest work. For that reason the pulpit must occasionaly have a champion in its behalf. Its responsibilities ought to be held before the pew. The week of the Ministry (October 3-10) provides such an opportunity. The observance holds a new significance this year. Its purpose is entirely educational—for the exaltation of the ministry. The plan is, first, to have a sermon on the ministry preached in every church; second, ministers perhaps to exchange pulpits for this presentation; third, to have the office of the ministry presented at each official board meeting. Both church and pastor are encouraged to pay the 8 per cent and 2½ per cent Pension Fund dues. All churches are invited to enlist as members by October 31st. Finally, adequate ministers' salaries are to be emphasized as never before. A healthy spiritual life within the church depends upon these issues. Such an emphasis is essential.

Ministers must be versatile men. Efficiency is required in a variety of fields. They must be well-trained men. A minister must, first, have a social scientist's understanding of human nature, to know how to treat spiritual sickness. He must, secondly, have the spiritual insight and imagination of a prophet to inspire worship. Third, he must cultivate the mental discipline of a philosopher to interpret the life of the spirit. Fourth, he must herald the good news of the gospel, and seek definite commitments to the Christian life. He must be, finally, the manager of the church institution and have the executive talents of a business man. His vocation exacts competent training in at least five fields—as pastor, preacher, teacher, priest, and administrator. Thus he extends the ministry of Jesus.

The minister as **pastor** is counselor of people in their moral, spiritual, and personal problems. That is, he is the shepherd of Christ's flock. "He might more accurately be called the keeper of his menagerie," says Russell Henry Stafford, "since his work is feeding the lambs, taming the tigers, and sometimes shearing the sheep and milking the goats." A pastor, nevertheless is interested in people; in every aspect of a person's life—his physical welfare, economic condition, family life, disappointments, and hopes for the future. A pastor leads his people up the ladder rung by rung to spiritual achievement.

The minister as **preacher** persuades his people to consecrate their lives in service to Jesus Christ. Someone said that preaching is like discharging an eye dropper out of a window into the street below, in the hope that the eye medicine will hit somebody in the right place. Preaching, to fortify faith and strengthen incentives to right living, must be spiritual. Phillips Brooks, great in mind, sympathy, and character as well as stature, was transfigured by the spirit of Christ. The people heard him gladly. Preaching, as Shelly said of life, "like a dome of many-colored glass, stains the white radiance of eternity." That is to say, it is the white light of God shining through the prism of human personality. The power of preaching to move, cleanse, and exalt is measured by the purity, sincerity, richness and charm of personality through which the light shines. The true preacher turns the "ears of his congregation into eyes."

The minister as **teacher** gives men a knowledge of God as revealed in Jesus Christ. A student paid a tribute to his teacher by saying, "He threw down a bunch of keys." The same may be said of every sincere minister. He does not furnish charts to people for every contingency, to take the place of initiative and responsibility. He teaches Christianity by familiarizing his people with the message and noble diction of the Bible; with the history of the Church and the intrepid builders who laid such enduring foundations. Jesus flung down a bunch of keys—insights, principles, a spirit which unlocks the doors of life. So do his ministers.

The minister as **priest** is the leader of worship. Worship as "worth-ship" is essentially the adoration of life; it is men's realization of the goodness of God. Whether the minister is observing the solemnities of baptism, induction into the church, consecration to office, the Lord's Supper, holy matrimony, offices for the dying and the dead, or public invocation—he is directing thought from the concrete to the universal, from the moment to eternity. A priest inspires in his hearers a depth of devotion in worship, and a sense of divine sympathy in joy and suffering, that can be attained in no other way. He gives expression to "man's chief end" which is "to glorify God and enjoy him forever."

The minister as **administrator**, is the business manager of the church enterprise. Slipshod methods of administration are positive evidence of spiritual decay. "When the temporalities go wrong," said one wise minister, "the spiritualities are sure to get into disorder." The minister as overseer stud- (Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Conference will meet at Holland, Virginia, Wednesday, November 3rd to Friday, November 5th, 1937. One of the items of business will be the election of delegates to the next session of the Southern Convention of Congregational and Christian churches to be held week before the first Sunday in May, 1938.

Since the union of the Congregational and Christian churches there has been considerable agitation, on the part of a small group of ministers, for a reorganization of the Christian churches on the basis of the Congregational plan of Church Government. The Christian churches in Georgia and Alabama have already accepted this form of Government, having withdrawn from the Southern Convention a few years ago. The Congregational churches in the Carolinas have united with the Carolina Conferences in their respective areas.

The Southeast Convention was organized as a mass meeting distinctly for the purpose of creating and fostering a fellowship between all the Congregational and Christian churches of the Southeast. This Convention does not undertake to be a legislative or governing body, owns no property, carries on no authorized educational, missionary or benevolent work, as a Convention. It has no plan of finance and is under no responsibility to provide funds for any purpose. It is a fellowship meeting, open to any ministers or laymen who desire to attend.

The Southern Convention is a legislative body, made up of delegates from the Conferences in Virginia and the Carolinas. Its territory is much smaller since the withdrawal of the two Conferences in Georgia and Alabama. It has the same relation to the General Council as a State Conference in the Congregational plan of Government. It owns property worth several hundred thousand dollars. It has financial obligations ruuning into several thousand dollars annually, and is morally responsible for the indebtedness of Elon College and THE CHRISTIAN SUN. There are certain legal difficulties to be faced in attempting to adopt a new form of Government. Certain methods are prescribed for changing the book entitled, "Principles and Government of The Christian Church." This book is the basis of the charter of the Convention. The Convention is an incorporated body, amenable to the State of North Carolina, if it violates its articles of incorporation.

Therefore, those who anticipate suggesting radical changes to be considered by the next session of the Southern Convention, should formulate their plans and submit them to the Conferences this fall for consideration, with some instructions to the delegates. Heretofore it has been the custom to offer a group of resolutions at the close of the Convention and hurriedly pass them without careful consideration. Resolutions were passed at the last session, which, if carried out to the letter, would radically change the whole tenor and procedure of some of the most important Boards of the Conventoin. If changes should be made, amendments to the by-laws (The Principles and Government of the Christian Church) should be offered in the manner prescribed by the articles of incorporation. It would be well to consider prospective suggestions when the Conferences convene this year. Changes are usually expensive, and the people who pay the bills should know something about such matters before definite action is taken.

I. W. JOHNSON.

ELON'S FORTY-EIGHTH OPENING.

It has been very interesting, indeed, to watch Elon's development and growth during the past five years. In 1932, on opening day, we had considerably less than two hundred students. We finally reached 232 for the year. Since that date, the increase in our student body has been gradual, with the exception of the fall of 1935, when the enrollment jumped one hundred over the previous year. In 1935-36, we reached a total of 483 students in all departments, no duplicates. In 1936-37, we reached a total of 473, ten less than the previous year. In 1937-38, our present enrollment has gone beyond the 500 mark. We have registered to date 509. This includes, however, 55 in the extension school. The extension school, conducted by Elon College, is for the public school teachers in Alamance County. This school is authorized by the North Carolina State Board of Education. We have to date 454 regular college students. There will probably be others to register before October 1st. Usually, we have a number who register for special courses from this date on. It is certainly conservative to say that our enrollment this year will reach 500, exclusive of enrollment in the extension school.

The increased enrollment is indicative of what is taking place on our college campus. The students would not multiply their number over again in this brief period if they did not find on that campus what they felt helped them decidedly to prepare for life's ambitions.

In addition to a greatly increased enrollment, we have been fortunate in our selection of Faculty members, which insures not only a progressive program of education, but efficiency in the executoin of that program. There is also a disposition on the part of the Administration and the Faculty to assist students, rather than annoy them by making unnecessary and petty demands of them.

We have a wholesome type of student, and the body as a whole seems to realize what it is here for, and is getting down to work more readily than usual. The morale of the campus could hardly be better. You cannot come in touch with our present student body without being conscious of the enthusiasm that has developed here, during the first weeks of school.

Our present student body comes from practically all sections of the country except the far West. We have more students from Virginia than usual. As has been the case for the past years, by far the greater majority of our students come from North Carolina.

Aside from the school itself, Mr. George D. Colclough, Field Secretary, is responsible more than anyone else for our increased enrollment. He has worked faithfully and untiringly through the year, and always in the interest of Elon College. The majority of the students are reached by him during the year and are pledged to the school weeks before the school opens. The ones of us here on the campus have been working diligently to make the campus attractive, the buildings inviting and comfortable, and otherwise make the student's stay at Elon not only profitable, but a pleasure.

We try constantly to discover those things that go to make up a good school, concentrate upon the same, and see that the prospective student knows something about what there is at Elon College.

If every local church in our Convention could have an interested and influential representative on our campus, I feel certain that there would be no difficulty about raising the college's Conference apportionment in full. You can assist your college by speaking a good word for it, helping

to increase your church's contribution, and by influencing the high school graduates of your congregation to select Elon College as their college.

L. E. SMITH.

LA GRANGE NOTES.

Rev. John H. Knight, minister of the Unted Congregational - Christian Church of LaGrange, Georgia, has announced that he will preach a series of sermons on the subject, "Essenials for a Successful Church." The topics are as follows:

September 26—"Sit Down Strikers In Church"—a sermon on the Will to Work.

October 3—"The Common Wealth"—a sermon on Cooperation.

October 10—"God's Confidence"—a sermon on Dependability.

October 17—"The Christian Community"—a sermon on Fellowship.

October 24—"In Divine Presence"—a sermon on Worship.

October 31—"The Divine Radio"—a sermon on Prayer.

On Sunday evening, September 19th, the United Church Christian Endeavor under the direction of Miss Mary Florence Moore, held a special service at the Hillside Christian Church, Rev. Charles Hanson, pastor. The Misses Mozelle Cole, Elsie, Colquitt, and Christine Skelton were the speakers. The Misses Tillie Hines and Doris Moore sang.

Miss Christine Rountree of Vidalia, Georgia, and student at LaGrange College, will begin her work as pianist for the United Church. The Junior Choir will be reorganized and directed by Miss Rountree. Before entering college Miss Rountree was pianist at the First Presbyterian Church, Vidalia.

The United Church Christian Endeavor Society recently held an out door vesper and weiner roast on the estate of Mr. Bob Hallman, member of the United Church. Melvin Moore, newly elected president of the society, was in charge.

Through inspiration received at Camp Viola this summer, Olin Hanson, son of Rev. Charles Hanson, has recently organized a Christian Endeavor Society at the Hillside Christian Church, LaGrange.

Miss Christine Skelton, one of the United Church's most loyal young people, recently entered the freshman class of LaGrange College.

IN BEHALF OF THE MINISTRY.

(Continued from page 5.)

ies his church as a whole. He acquaints himself with its history and habits, its environment and opportunity, the spiritual and temporal qualities and capabilities of its people. He outlines the things that need to be done and the means for doing them. Thus he seeks to mold the policy of the church, always making sure before hand of the willing co-operation of his people. One of his hardest tasks is supervision.

Thus the minister's work might truly be called the world's hardest job. Under poor conditions, his battles are terrific. So many churches, in these days, expect the impossible from him. A minister is supposed to keep his head above the clouds of worldly concern, though his feet are in a quagmire of economic necessity. Many ministers are heroically silent about their money problems. They try to fulfill the qualifications which James Chalmers sent to his mission board. "Don't send us fellows who talk of self-sacrifice," Chalmers said. "Send us those who take danger and difficulties as the salt and pepper of life." Ministers need a champion for their cause.

The Week of the Ministry provides such an occasion. The brotherhood may speak in behalf of the ministry. Increased salaries and membership in the Pension Plan represent one of our greatest present needs. The salary standard is pathetically low. The four-volume report on the *Training of the Ministry* recently issued by the Institute of Social and Religious Research, after three years of investigation by a competent staff, makes this authentic statement:

"The average salary for the profession as a whole is about that of workers in the gas, electrical, clay, and glass industries, and less than that of any class of teachers—kinder-

(Continued on page 15.)

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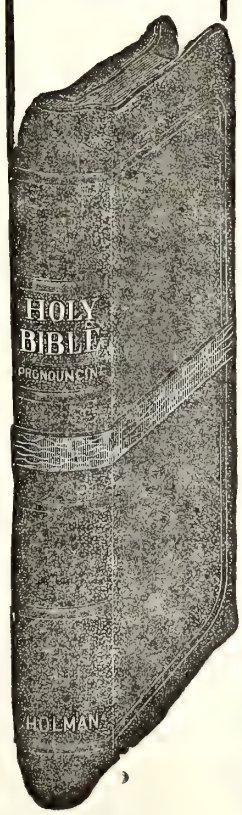

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UNTO the angel of the church of [a] Ĕph'ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1;
b ch. 1. 16;
c Pa. 1. 6.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

CHINESE COLLEGES AND UNIVERSITIES OPEN.

Despite hostilities virtually all of the Christian Colleges and Universities in China have already opened or are preparing in the immediate future, according to reports from the offices of the Associated Boards for Christian Colleges in China. This Board represents twelve of these Colleges and Universities in which western funds represent by far the greater part of a total investment in plant and endowment of $17,164,500.

From Yenching University at Peiping, China, word has been received that that institution opened a few days later than originally scheduled but without any interference. Enrollment as of September 22nd, was 268 men and 111 women, which total it is expected will be considerably increased as conditions in that area improve.

Cheeloo University at Tsinan has cabled "Tsinan quiet. Plan open School." The Associated Boards office has also been advised by cable that members of the university staff have returned to Tsinan from summer vacation in Tsingtao, to take up their work.

In Nanking the University of Nanking and Gingling College planned to open September 20th. The air bombarments of the capital city have probably caused a postponement. A few American teachers are on these two campuses with their Chinese colleagues and with the Chinese Presidents, Dr. Y. G. Chen and Dr. Yifang Wu.

The University of Shanghai has announced its opening as scheduled for October 1st. On account of Japanese invasions of the immediate campus area, the University will open inside of the French Concession. President Herman C. E. Liu has cabled "No matter what happens we are determined to carry on. I believe that the educational front is even more important than the military front."

Fukien Christian University, and Hwa Nan College, both located at Foochow, are not considered to be in an area of immediate danger. Hwa Nan cables that the college opened on schedule with 75 percent of its normal enrollment, which is expected to be considerably augmented by additional students from some of the war-ridden regions. Fukien has cabled that it was proceeding with plans for opening as usual.

The latest word from Lingnan University at Canton is that its opening was scheduled for Monday, September 20th, and that an unusually large enrollment was anticipated as a result of an influx of students from the more disturbed regions.

Hangchow Christian College is believed to have opened regularly in view of the fact that no information to the contrary was received by the Associated Boards and that cables from other institutions in the same area show that they are carrying on.

Hua Chung College, at Wuchang, has been especially asked by the Chinese Government to receive a large number of students from Government institutions affected by the hostilities, and latest information would indicate that its operations this fall will amount virtually to the maintenance of a "double shift program."

West China Union University at Chongtu is far removed from all disturbances at present and is functioning normally. Here, also, heavy registration is indicated, and advices received by local representatives of the University indicate that should the area of conflict extend it may provide a temporary haven for the activities of some of the more harassed institutions.

Soochow University, the twelfth of the Christian institutions represented by the Associated Boards, has sent no word that its activities have been hampered and it is assumed that it is prepared to go ahead with its regular fall program.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 25, 1937.

Sunday Schools.

Bethel, Elkton, Va.	$ 1.00
Liberty (Vance), Henderson, N. C.	5.30
Elon Community Bible Class, Elon, College, N. C.	2.50
Pleasant Hill, Liberty, N. C.	4.40
Durham, N. C.	9.54
Berea (Nans), Driver, Va.	12.13
Oakland, Suffolk, Va.	10.00
Flint Hill, Biscoe, N. C.	.36
Mt. Pleasant, Vass, N. C.	.48
	$ 45.71

Individuals and Churches.

Windsor, Va.	$ 20.00
Hine's Chapel, McLeansville, N. C.	3.00
Mr. W. W. Howell, Elon College, N. C.	5.00
Albemarle, N. C.	20.00
	$ 48.00

Specials.

Burlington S. S. Special, Burlington, N. C.	70.37
Total for week	$ 164.08
Previously acknowledged	179.14
Total since September 1, 1937	$ 343.22

MISSIONARY NEWS ITEMS.

ROSEMONT.

The Young People's Missionary Society of Rosemont Christian church has held all its regular monthly meetings from October through August with a good attendance.

There are 23 active members on roll. A rally was held in June and $14.83 was collected from the mite-boxes.

The programs have been well planned and have been very interesting. Their theme has been the "American Negro," and the Mission Study book, "Campfires in the Congo," was discussed at the meetings.

With a fine president, as well as the other officers, this society has had a very prosperous year. Miss Viola Halstead is secretary.

FRANKLIN YOUNG PEOPLE.

The Young People's Missionary Society of the Franklin Christian Church has closed a very successful year. The subject for the year was "Mission Work in Africa" and "The American Negro" with most interesting discussions and accounts given at each meeting.

Sunday, February 21, the Society with the Woman's Missionary Society celebrated its Silver Jubilee at the church and contributions were given toward the Memorial Fund.

Sunday evening, September 12, a very interesting one-act play entitled, "If I Be a Disciple," was presented by the society under the auspices of the Woman's Missionary Society. The play dealt with Missions work in the Southern Mountains.

The money apportionment has all been raised by free-will offerings, a cake and pie sale, and by sale of THE CHRISTIAN SUN and "Holland Magazine."

The society has several new members and all have shown interest and done their part to make this year a success.

FRANKLIN WOMAN'S SOCIETY.

Mrs. W. J. M. Holland of the Franklin Woman's Society gives us the following program of the outstanding of the year, which was held in February in celebration of the Silver Jubilee Anniversary.

Prelude, "Lead On, O King Eternal."
Anniversary Theme, "That Thy Name May be Known in the Earth."
Anniversary Text, "Thou Shalt Remember the Way, Which Jehovah, Thy God, Hath Led Thee."
Hymn, "Lead On, O King Eternal."
Scripture, Psalm 67.
Prayer, Dr. Elwood Jones.
Reading, "Forward Through the Ages," Miss Dorothy Williams.

Anthem, "Teach Me, O Lord, Thy Statue," Choir.

Greetings, from Mrs. C. H. Rowland, read by Mrs. E. L. Beale.

Resume of work of Secretary from the first meeting to present, Mrs. W. J. M. Holland, Sr.

Resume of work of Convention by Mrs J. A. Wiliams.

Poem, "Twenty-five Years Ago," Mrs. E. L. Beale.

Offertory, "Take My Life and Let It Be."

The altar was made most attractive and the giving of the offering was an impressive part of the service. The quota of the society was raised and thus ended a delightful and helpful program.

This society has recently lost one of its valuable members, Mrs. F. F. Jenkins, who has been a great strength and help during her fourteen years of active service in their midst.

HOLLAND JUNIOR SOCIETY.

The Holland Junior Missionary Society has as its superintendent and capable leader, Mrs. L. J. Daughtrey. This society is divided into two groups, thus having the small or younger children in one group, and the older in another. All requirements have been met for the year, and plans for the new year have already been started.

Work with group 1 consisted of missionary stories, memorizing prayers, theme song and making posters. For group 2 the Bible Village study was used, one street in the Village being taken each month. The first month was Law Street (Books of Law), something being learned about these books and on through the Bible. The playlet "The Cross" was used for their public program when they invited the Woman's Society and mothers of the members. A public program was given at Christmas and several meetings were held in the Sunday school auditorium for mothers and guests. Nelle Dixon Rawls has been the president during the year and Edith Leach Jones is the newly elected president for next year. The study book "Doorways" is being used most effectively and is being enjoyed.

The August meetings for both groups were held outdoors. Group 1 enjoyed a supper on the lawn of their superintendent with a hay ride later. Group 2 had supper at the lake and went to the Chadwick Theatre afterwards.

This society also did some charitable work, sending $10.00 to the Orphanage for Thanksgiving, several boxes and some money to Louise Lewis, a former member who was at the sanitorium, and helped to clothe Mildred Hines at the Orphanage.

This society has recently ended an interesting "Fetch 'em in" contest in which each member of the society was made an Indian Brave and told to round up "Buffaloes" in the form of nickels. The final "round up" was held on the lawn of Mrs. Daughtrey, where a delightful picnic supper was served and games played. Two hundred and forty-three "Buffaloes" were secured.

MRS. W. M. JAY,
Editor of Woman's Work.

JEWELS FOR HIS CROWN.

The closing night of our revival here at Elk Spur our pastor, O. A. Elmore, gave the people an opportunity to dedicate their children. The dedication service for children was new here. The privilege had never

VICTORIA OF THE HILLS.

been offered the people of our church here before. Rev. O. A. Elmore explained the meaning of the service, and five little ones were brought to the altar. It was an impressive service. Here, truly, were jewels for His crown. Here were little lives free from sin and all His own. Here was a glimpse of Heaven. We heard again, "Of such is the Kingdom of Heaven." Each little life a breath from God, each little smile a sunbeam from Heaven. Here was the sweetest gift ever bestowed upon a man—a baby. The purity, the sweetness, and sincerity of the occasion radiated from the altar. At the close of the service a father came forward and gave his life to God.

This is beginning at the beginning, to start with the baby in the mother's arms. Each little life belongs to God and the sooner we realize that, the better. These little ones will be the leaders of tomorrow, and there is no better place to start them right than at the altar before God.

'Tis the set of the sales
And not the gales
Which tells us the way to go.

This dedication service is one of my cherished dreams come true. I have hoped for years to see our church at Elk Spur hold this one service. I have always been told before that the hills did not believe in such things and would not understand. But now I have lived to see this purest of services at Elk Spur, have seen the people stand out of the way and let the little ones come to God. And who was it who once told me, "It couldn't be done?"

The outside world would do well to think about starting the beginners right. I have seen too many mothers, out in your cities, who are willing to give money for missions but who do not know where their children are when church hour comes. But I realize I am of the hills and am not supposed to know what I am talking about. So I am not going to fuss with the outside world. I am happy to still be able to say that most of the people whom I have known out in the cities are good.

And now our hills are blue and silent. Our Elmores go back to school, for summer is past. But our people of the hills have done well indeed. They have almost raised the amount we are supposed to raise by Conference. Cabbage has sold as low as fifteen cents per hundred pounds here this fall.

There has been right much raised in this section in spite of the dry weather we had this summer. If we could get a reasonable price for farm commodities in our hills there would be plenty here but we sold green peas for 30c per bushel. It isn't that people here don't know how to farm; it is simply that we have no market for stuff. People here have learned to handle this mountain land in a way so as to make pretty good crops. But until there is a better market, there is not going to be money here to pay our pastor. There are no public works to furnish work for this section, so it is not so easy to get a dollar here. However, the hills have sent twenty-five hundred pounds of cabbage to the little children at our Christian Orphanage. We hope they enjoy our hilly cabbage.

And now schools are opening and little feet are hurrying past on the winding mountain trail. Lend your prayers for these little souls among our hills.

VICTORIA OF THE HILLS.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

Miss Emily Carleton, *Editor,* 541 Osceola Ave., Winter Park, Fla.

RALLY DAY.

Next Sunday is Rally Day and will be celebrated by the various Sunday schools and churches throughout our area. It is to be hoped that the young people's societies will plan a special program for that night—something to term it as the starting point for the fall and winter work.

Some societies have election officers at this time of the year and thus it marks a real beginning point for them. This is often the time of the year when members of the Junior young people's society progress to the Intermediate group, and the older members of the latter group become Seniors. Thus it is a convenient time for the election of officers.

In other places the election of officers comes at another time. They might profitably use Rally Sunday as a time of rededication of the members of the group and make it an impressive and inspirational service, which will long be remembered. A candle-lighting service, led by the minister, is an effective way in which to carry out this idea.

In still other groups it may be well to use Rally Sunday as a time for presenting the plans for the fall and winter—to give the members an idea of the things the executive committee has planned in the way of meetings and socials and group action, and see what the whole group has to offer as suggestions for improving these plans. Every group will have a more interested membership, if the whole group is given some idea in the beginning, and knows what you are trying to accomplish.

Let us make Rally Day a time when we will attempt to bring new members into our group. Now that school has started it is easier to contact new people who have moved into town during the summer, or to invite those young people who do not attend church anywhere. Even if nothing else is planned for Rally Day for your young people's group, take it upon yourself to urge everyone to bring a new member that night—or to bring some one who really belongs in your group, but has not been attending the meetings for some time.

These suggestions apply to Sunday school classes equally as well as to the evening meetings.

Take advantage of this opportunity for making your group "bigger and better"—and provide the inspirational type of service which will make all eager to come again. E. M. C.

OFF TO COLLEGE.

During recent weeks many colleges throughout the land have opened their doors for another academic year. So it is that in the Southeast many of our young people are beginning their college life for the first time. Others are returning for another year's study. And what of their relationship to the church? For the most part, they will be divided into three groups. The largest group, we hope, will be those who will enter into the religious life of the college community to the extent of taking a definite part in the activities of a church there. This will mean making new contacts with a church and church people hitherto unknown to them. In some college towns there may be no church of our denomination. That should not deter their religious growth—they should ally themselves with some other church in that community and thus broaden their outlook and continue their Christian work.

Another group of college students will enter into the life of the college in all its phases and believe that thus they have no place in their lives for the church, as such. They will think that campus organizations having to do with religious affairs and social problems can take the place of organized church work in their lives. After college they will realize that these organizations were inadequate—for college life is quite different from after-college life and work in organizations can never take the place of corporate worship and fellowship with Christian people of all ages in the community.

We hope that there will be none of the third group—that group which believes that church-going is a habit to be thrust aside when going off to college. Thus this most important side of their lives will remain relatively undeveloped, while the other sides are being more highly trained than ever before.

In college—where for the first time we are completely "on our own"—we need more than at any previous time some stabilizing force, some divine guide. At the time when we are gaining more knowledge about science and our universe, we need some opportunity to worship that Great Power who conceived such a wonderful world. In this youthful, immature world we need contacts with older men and women who have already had similar experiences, so that we may receive their Christian counsel and advice.

In the final analysis, it is up to each individual student to decide just what place the Church will have in his college life. In denominational colleges, where the religious side of life is emphasized, students are given every encouragement to continue their religious life. In other colleges this may not be done. Let us hope and pray that our young people will have the courage of their convictions and that they will take their church affiliations with them when they go to college.

E. M. C.

EASTERN VIRGINIA MISSION CONFERENCE.

The Young People's Missionary Conference will meet on Friday night, October 1st, at 8:00 o'clock, at the Suffolk Christian Church.

The theme of the conference will be "Radiance." We are fortunate to have Dr. Norma Dunning, a medical missionary to India, as the speaker of the evening. Dr. Dunning has a message that will inspire all who hear her.

Here is the outline of the program:

Prelude—Miss Imogene Kitts.
Call to Worship—Frances Everett.
Hymn.
Invocation.
Business Session.
Worship Service—Miss Lowrine Halstead.
Address—Dr. Norma Dunning.
"Jesus Lover of My Soul"—
Miss Edna Fanny.
Introduction of Speaker—
Mrs. J. Monroe Harris.
"Coming, Coming, Yes They Are"—
Rev. O. D. Poythress.
Benediction.

Francis Everett,
President Young People's Missionary Conf.

AM I SHARING CHRIST WITH OTHERS?

Christian Endeavor Topic for October 10, 1937.

Scripture: John 1:40-42; Acts 8:34-35.

Daily Readings—

Monday—Sharing Our Knowledge of Christ—Eph. 3:1-7.

Tuesday—Sharing the Truth About Jesus—Acts 10:34-48.

Wednesday—Sharing the Spirit of Christ—I John 3:14-18.

Thursday—Sharing the Mind of Christ—Phil. 2:1-8.

(Continued on page 15.)

Sunday School

By Rev. H. S. Hardcastle

CHRISTIAN SONSHIP.

Lesson I—October 3, 1937.

Golden Text: *But as many as received him, to them gave he the power (or right) to become children of, even to them that believeth on his name.*—John 1:12.

Lesson: I John, chapter 3.

We begin today a series of studies in the Christian Life. Their aim as stated by the Lesson Committee is "to create and deepen individual fellowship with Christ, and to quicken the conscience of Christians that they may carry the spirit of Christ into all their activities and relationships." Here by the way are both the individual and social aspects of the gospel—to have an experience of Christ in an intimate and personal way, and then to express that experience in social contacts. If Christianity ends with the individual it ends.

Another word by the way of introduction. This epistle of John is a "love letter." The word love, as a noun and as a verb occurs *forty-eight* times in the five chapters of this letter, more often than in any other five successive chapters in the entire Bible. But as we shall see, love as John uses it is no weak, sentimental word. It is a strong, exacting, challenging word.

Sons of God, Children of God.

"Behold what manner of love the Father hath bestowed upon us that we should be called children of God; and such we are." There is one sense in which all men are children of God—by creation. But John is writing here about those who through faith in Christ, those who by receiving Him, have been born "again" or from "above." "To as many as received Him, to them gave he power, or the right, to become sons or children of God." And men come into this rich sweet relationship, not by blood or by the will of man, they come into it by a spiritual experience, by the will, and by the grace of God. We are saved by grace—behold what manner of love the Father hath bestowed upon us that we should be called the children of God.

"And such we are." Sonship is a present possession or experience. It is not a matter of waiting until we get to heaven, but here and now, with all our imperfections, and in spite of them, we are children of God. What dignity and warmth this truth gives to life.

Living as Sons of God.

"And everyone that hath this hope set on him, purifieth himself, even as he is pure." When a person realizes that he is a child of God, that God's love has been manifested to him through the saving grace of Christ, he will find the incentive and the impulse to noble living. Because he is a child of God he will want to live as becometh a child of God. He will strive to be and to do his best because of his gratitude for the work of grace. Love is the motive for Christian living.

Growing as Sons of God.

"It is yet not made manifest what we shall be . . . we shall be like him, for we may see him as he is." We may become children of God here and now, but we are to grow unto the measure of the stature of the fullness of Christ. We are to become perfect even as our Father who is in heaven is perfect. We shall be like him, and then we shall see him even as he is.

Loving as Sons of God.

"My little children, let us love not in word, neither with the tongue; but in deed and in truth." John says that love is more than sentiment; it is service. As the little child said "Love means doing errands." Love is showing rather than saying, doing rather than talking. When Peter professed his love for Christ, Christ said, "Feed my lambs." If we love we will give and go and serve.

Obeying as Sons of God.

There is a glorious liberty to the sons of God, but it is not license. It is the freedom which comes through law. Only those who obey God are really free. But he who "keeps his commandments and does the things that are pleasing in his sight" find true liberty. And we find great reward. Whatsoever we ask of we receive of him, whatever we ask in accord with His will, we receive. And because we really love him we shall want only the things that are in accord with his will. His commandment is that we shall believe in the name of his Son Jesus Christ, and that we shall love one another, even as he gave us commandment. His commandments are not grievous, and in keeping of them there is great reward.

Knowing as Sons of God.

"And hereby we know that he abideth in us, by the Spirit which he gave us. His Spirit beareth witness with our spirits that we are the children of God, and if children then heirs, heirs of God and joint heirs with Christ. Obedience brings the blessing. As we live in him we shall abide in him. And in his fellowship life will have a new meaning and power and outreach and upreach.

EASTERN VIRGINIA TRAINING SCHOOLS.

The Nansemond County Training School to be held at Suffolk, Virginia, will open on Monday evening, October 11th, at 7:30 o'clock, and will continue for two weeks on alternating nights. The school at Norfolk will begin on Tuesday evening, October 12th, at 7:30 o'clock and will alternate with the Suffolk school for two weeks.

Courses and instructors for the Suffolk school are as follows: "The Old Testament; Its Contents and Values," taught by Rev. Robert Lee House; "Education for Missions and World Friendship," taught by Dr. John L. Lobinger; "Guiding Children in Christian Growth," taught by Miss Priscilla Chase; "Building a Total Youth Program," taught by Rev. Carl R. Key.

Theses same courses will be given at Norfolk with an additional course, "Guidance in Christian Home Making," taught by Dr. H. S. Hardcastle.

The training school at Waverly for the churches in the Waverly, Dendron and Wakefield pastorates will open at 2:30 o'clock on Sunday afternoon, October 24th, and continue through the week, with two class periods each evening, beginning at 7:30 o'clock, and closing on Friday evening. Dr. Lobinger and Miss Chase will teach the same courses in this school as in the other two. Rev. F. C. Lester will teach "Methods for Guidance of Youth Groups." The worship services are to be led by Rev. Carl R. Key and will be a demonstration of different types of worship services.

There is no cost to pupils who enroll in these schools except the purchase of a necessary text book. It is expected that large numbers will attend.

We are fortunate in having Dr. Lobinger, Mission Secretary, from Boston, and Miss Priscilla Chase from New York to share in all of these schools. Rev. Carl R. Key, of Holland, Virginia, is dean of the school at Suffolk, Rev. Joe A. French of Norfolk is dean for the Norfolk School, and Rev. F. C. Lester is dean for Waverly.

Direct us to Jesus, that we may see in Him Thine own undying love and compassion. Help us to see that the stress of sorrow, of loneliness and of fear is but for a moment, and that Thou wilt soon again show thyself gracious and merciful as ever. Make us think less of the dangers around us and of the sadness upon our hearts than of Thine unfathomable wisdom and Thine unending love.

—*Jeremy Taylor.*

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

THE IMMOVABLE CHRISTIAN.

"They that trust in the Lord are as Mount Zion, which cannot be moved, but abideth forever."—Ps. 125:1.

We once saw a headline, "A Fixed Star." It referred to the life of one who had passed on. It represented him as one of great faith, high ideals, a willing worker and dependable in all circumstances. The writer gave him the epitaph, "A fixed star."

A large part of the woes of life produce uncertainties. Out of those uncertainties one comes to feel that abilities and achievements are not what has been hoped for. Often we find such a one going down in dispair, only a shooting meteor.

There are a great many other conditions in which men flash for awhile and pass off the scene forgotten, only a shooting meteor.

But it need not be so. There is a life that is like a mountain; lofty, good, noble, true, unshaken. What others regard as disasterous shiftings, such a one looks upon as but a light breeze and he sticks to his guns. This is because his trust is in God and the substance of eternity and not in temporal things.

Prayer—Our Father, we trust in Thee for life as it should be. We ask for Christ's sake. *Amen.*

TUESDAY.

DOCTRINE AND DIRECTION.

"Let no man despise thee."—Titus 2:1-15.

Paul was speaking to a young apostle, who, like the most of us when beginning was utterly lacking in experience. Paul saw the need of giving him some backbone. He wanted Titus to know that the authority of Christ in God was back of him.

It took man, with his highest consecration plus the power of God, to combat wickedness in those days. It takes the same thing now. We must be strong in the Lord. That strength must have in it a soverign self-respect, a discernment, that knows ones own weakness and fallibility and carries with it the boldness of essential Christianity. We are ambassadors of a King and we must carry with us the energy, the authority and the force of our King. This is Christian self-respect.

One of the weaknesses of today is the lack of this courage, and that lack has forced disrespect, and disrespect brings on utter disregard for God.

Prayer—Our Father, walk with us today and be Thou our strength and courage that those people who come in contact with us may know of the workings of the Holy Spirit through us. We ask it for Christ's sake. *Amen.*

WEDNESDAY.

THE BROTHERHOOD OF MAN.

"Have we not all one Father? Hath not one God created us? Why do we deal treacheously every man against his brother?"—Matt. 2:10.

If we believe in the fatherhood of God, we must believe in the brotherhood of man. If we believe in the brotherhood of man, we have to regard all persons in the light of that relationship.

Think of the person whom you heartily dislike; yet he is your brother and in him you are to respect all the laws of brotherhood. This does not mean what we are to enter affectionately into the incompatibilities of persons; but it does mean the abandonment of the sin of selfishness and the establishment of kindly consideration; it does mean giving a lift to the other fellow toward the realm of happiness.

Prayer—(Say the Lord's Prayer).

THURSDAY.

OUR NOTION OF HAPPINESS.

"All nations shall call him happy."—Ps. 72:17.

The psalmist is describing a character regarded by other people as happy.

Our happiness is largely determined by our idea of happiness in others. For instance, if we think the rich, living in luxury and ease, are the happy ones, we shall not be happy until we have wealth. If we think persons in the public eye, perhaps leaders of nations, are the happy ones we are not happy until we have attained some what of the public eye.

Perhaps this element in the strata of human standards these times, is one of the causes of so much uprising and revolution. The truth is, that none of these things produce happiness. Happiness is found only in service in the spirit of Christ, a service always rendered in the spirit of sacrifice, of purity of heart and love.

Let us understand that the same ideas make us strive for happiness as we see it in others, will also serve to bring to us the true happiness. For if we believe that God is happiness, we shall not be happy until we possess God.

Prayer—Our Father, we believe. Help Thou our belief. We know that if we can be happy in Thee, others shall find that same happiness. Grant this we pray. *Amen.*

FRIDAY.

WHY PRAY?

"He would have passed by them."—Mark 6:46-48.

Even as it said on the radio, "Time marches on," so it may be said that "God marches on." He is marching on in the march of events. He is passing by every individual in the day's duties.

There are a great many people who do not realize this. God is passing by these even as He would have passed by the disciples, without touching their lives.

Is that like our Lord? Yes. No heart is so tender as His and no one is so ready to help as He; yet in all of his relations to man during his sojourn on earth no help has been given until the one needing help shouted to Him urgently petitioning Him for help. To the silent toward Him God marches by leaving no place in their hearts for Him.

Prayer—O Lord, we would not have Thee pass by without Thy touch, if only it be the fringe of our garments. We pray to Thee for help today. *Amen.*

SATURDAY.

PERFECTION. HOW NEAR ARE WE?

"If ye love them that love you, what reward have ye?"—Matt 5:46-47.

The teachings of our Lord Jesus Christ distinguishes between selfish love and perfect love. Love that merely reflects those who love us is of little more value than looking into a mirror. It has been said to be but little more than the sale of an article over a counter.

Perfect love is divine and it is exemplified in the death of our Lord for whom it is said that "while we were yet sinners, Christ died for us." Christ died for his enemies. Our love will be like this when it goes to the unworthy, the unresponsive, and the evil. How far have we come?

Prayer—Our Father, remove all selfishness from us and give us a passion like the Saviour's. May we know what it is to love for love's sake and not only for a lover's sake. *Amen.*

SUNDAY.

THE JOY OF RELIGION.

"The oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isiah 1:6.

In this scripture, the office of Christ is described. It is that of consoling

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

FREEDOM.

By REV. ROY D. COULTER.

"And ye shall know the truth, and the truth shall make you free."—John 8:32.

As far back as history records there has been the problem of freedom. Men have fought, bled and died in its name. Since the proverbial apple was bitten, men have claimed exemption from necessity in choice of action.

Freedom and liberty are often interchanged. But freedom oftener implies absence of restraint or repression. In every great question in history where men have endeavored to control the thoughts and actions of others, the result has been disagreement, thus showing how unworkable is the attempt to control the propagation of ideas in any place where men differ and the herd impulse does not dominate the atmosphere.

The founders of the Christian Church acted upon the principles which they knew were true, and like all founders who have formed principles into institutions, they became ever afterwards identified with the glory of the things they saw, and the power of the institutions which they founded.

Great learning and noble achievements have always followed in the wake of new adjustments of freedom. The greatest art of the world was contributed only after Christianity had influenced the freeing of slaves. But in no other field has the desire for freedom been more manifest than in the field of religion. We of the "free churches" value our liberty. But Vogt says, "Freedom is not acquired by release from law. It is not negative, but positive. Freedom is not the gift of formlessness but the mastery of form."

No truth-loving man's ideas, however erroneous, can be corrected by repression. When Luther was repressed he broke away. When Jesus Christ was crucified He was enthroned into the hearts of more millions than He would have been should He been allowed to live His natural life. His economy of method seemed to be to allow the tares to grow with the wheat until the harvest. Like all discovery, the knowledge of truth is marked by a mixture of success and failure.

The New Deal in our midst is another concept of freedom from the powers that be. Freedom must continue to throw off authority or ideals will perish. We think of Jesus as a teacher. One who used perfect authority, with the ultimate value of each personality with whom He dealt.

We, too, must use authority in our teachings. However, we cannot hope to be able to tell each soul how that soul could come to its full flower, how to fulfill its destiny, how to be itself, when we, who are teachers, have so much need of learning. We are bound about with chains of self, which impedes our progress. Moral development comes with and through moral wrestling. Jesus says: "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the Gospels shall save it." Here is *liberty* for those who would be bound with self-forged chains.

These are days when all of us are being weighed in the balances. The searchlight of *truth* is being focused upon the rich men of America, and people are asking how they have amassed such large fortunes, whether legitimately or in an unrighteous manner. Moreover, how do men of wealth regard their riches? As something with which to gratify their every whim and fancy? It is sad but true, that many use their wealth as a means whereby they may be clad in purple and fine linen and fare sumptuously every day. That they may have *freedom* to buy whom they will to their bidding. Only a few regard themselves as God's trustees who are to administer with zealous care every dollar for the welfare of their fellowmen. Many do not know the *truth.* The *truth* would make them *free.*

Many church denominations claim for themselves all the truth and say they take the Bible as their creed of faith and practice. Yet, they leave out some of the things mentioned as irrevelent and out of date. They have learned only part of the truth. Therefore, they are not *free.*

Many ministers join the Rotary, Kawanis and Chamber of Commerce Clubs with the idea that they will learn the trend of the business mind and therefore be better able to preach to them. Yet, they do not join the Labor Organizations where they may have a real insight as to the troubles of the masses. But they claim to understand all the problems that arise from all the people. A true minister will plan his sources carefully to maintain cooperation with all groups. The truth will bring liberty of discourse. It will make you *free* to know the Son and ye shall be free indeed. The failure of ninety percent of the ministers, is a failure to keep a prophetic ministry. He must know the *truth* and be *free* to consider the rights of all people, high and low.

"If ye continue in my word, then you are my disciples indeed; and ye shall know the truth, and the truth shall make you *free.*"

What is this freedom that everyone desires, but a few can define? Jesus speaks with great authority, yet He imposes no law on life. Freedom, then, must come from within the individual, and through practice.

The young minister starting out to preach is not free to pick the exact words as he chooses to express the thought until after long practice has given him the reward of a full flow of English. And his mind has, through experience of thinking on his feet, acquired freedom of thought and thinking. Mastering the technique must bring freedom. When mastered, it becomes one of the richest and most upbuilding of all his experiences.

And so it is with us all. When the motives of our heart are dominated by love, unselfishness is the law of life. Practice in this greatest of all virtues brings freedom of life. We will then have learned the *truth.*

FAMILY ALTAR.

(Continued from page 12.)

the broken hearted, proclaiming liberty to the enslaved, giving comfort to those that mourn and in every way helping the needy so that they can be called the "trees of righteousness planted by the Lord."

How heavy do things hang over our head and press down upon our heart? Should it be so? It is so to a great extent. In our weakness we seem to be unable to throw off trouble and some think that something serious is the fault with religion when he gets down in the dumps.

This is all wrong for a Christian. It is all out of character and we have no business there at all. Let us cultivate our text and find the joy of mourning and the good there is in heaviness, and content not ourselves until we find peace and happiness. Anything less is emptiness.

Prayer—Be thou our happiness, O Lord, and help us to accomplish what we have just been talking about. For Jesus Christ's sake. *Amen.*

It does not matter so much who we are, nor matter so much where we are, but it makes a lot of difference what we are where we are.

—*Bishop Wodcock.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:—

Twenty-one years ago we took two little twin boys, Clarence and Lawrence Fields, into the Christian Orphanage from the city of Greensboro, North Carolina. They grew into two splendid young men. Lawrence took a job with the Golden Beet Manufacturing Company of Durham, North Carolina. Clarence joined the Navy eight years ago. For several years he has been stationed in China, but returned to the States a few weeks ago. He got 30 days leave and came home to see his old home and friends. The boys came up and spent the day with us one day last week. This is the only home they have ever known. They tell me that there is no place like the Christian Orphanage.

Clarence has seen much of the world in his service in the Navy and says in his eight years service he has a perfect record in conduct.

We feel proud of our boys and if they ever get rich I feel sure the orphanage will get liberal contributions.

Conference will soon be here. We trust the churches in all the Conferences will be able to pay the Conference Apportionments in full. We want to mail a letter to each church the first part of October, showing what the churches were asked to raise for the orphanage, the amount paid and the balance due. This is done so that each church and Sunday school will know just what is expected of them. I feel sure every church will do its best to raise its apportionment.

This is the beginning of the most expensive time of the year at the orphanage—shoes, clothing, for winter, coal bills, school books and one hundred and one other things to buy. All these needs can and will be supplied if our church folks will "Share with us."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 30, 1937.

Amount brought forward		$10,193.84
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Mt. Zion	$ .86	
Burlington, Mrs. S. G. Moore, pledge	25.00	
Burlington, for August ..	26.00	
		51.86
Eastern N. C. Conference:		
Hayes Chapel Church	$ 1.47	
Mt. Herman	4.00	
Plymouth	3.47	
Wake Chapel	8.42	
Liberty Vance	5.33	
Turner's Chapel	2.67	
		25.36
Western N. C. Conference		
Flint Hill	$ .43	
Zion	3.42	
Union Grove	3.00	
		6.85
Eastern Va. Conference:		
Oakland	$ 10.00	
First Portsmouth	2.28	
Wakefield	3.05	
Barretts	2.57	
		17.90
Val. Va. Central Conference:		
Newport		3.41
Special Offerings.		
A. N. Stout, support of child	$ 9.00	
The Fidelity Bank	12.50	
Mrs. Thelma Hines, support of children	10.00	
Interest on Nachman loan	45.00	
Elon Com. Bible Class ...	2.50	
Jr. Philathea Class, support of Martha Lee Whitten	5.00	
Mr. May support of children	3.00	
Alamance County	30.00	
		117.00
Endowments.		
L. S. Holt		150.00
Total for week		$ 372.38
Grand total		$ 10,566.22

A statewide system of schools, in which thousands of Pennsylvanians will study Christian living, will be established during the coming Winter, the Council of Churches and affiliated groups announced recently. The schools will be another phase of the United Christian Advance Movement, the first of which was the national preaching mission conducted last Fall. The last step will be a program for building Christian communities.—*The Methodist-Protestant Recorder.*

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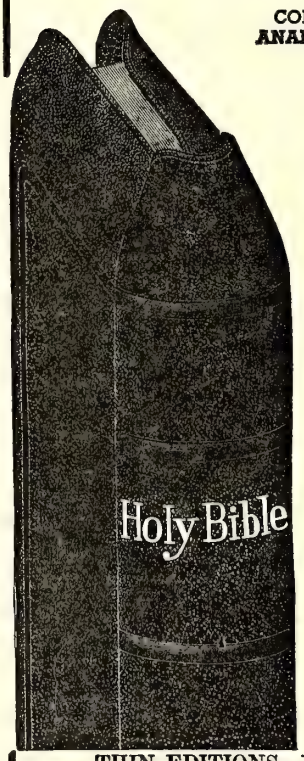

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

A. D. 33.

widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, [t]*even* all her living.

[i] 1 John 3. 17.

[a] Matt. 24. 1.
[b] Luke 19. 44.
[c] Luke 21. 7.
[p] Deut. 28. 15.

18 And pray ye that your flight be not in the winter.

19 [p] For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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H. E. ROUNTREE .....Altar
Miss EMILY CARLETON...Young People

SUBSCRIPTION RATES.

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In Memoriam

JENKINS.

When on Friday, August 27th, in Franklin, Virginia, Mrs. Varina Bailey Jenkins, with life's work finished, "Crossed the Bar" into eternal rest—the Ladies Aid Society of the Congregational-Christian Church suffered the irreparable loss of one of its most active, devoted, and lovable members—a loss felt and shared also by the church at large.

Mrs. Jenkins was the daughter of the late Charles W. and Indiana Virginia Howell Bailey of Isle of Wight County, being born in Windsor. She was educated at State Teachers College, Farmville, and taught school in the High Schools of Wakefield, Waverly, Prospect, and Whaleyville, besides being Rural Supervisor of the schools in her native county.

In August, 1920, she married F. F. Jenkins and moved to Franklin in December, 1923, when her husband was elected superintendent of schools of this county. She united with the Christian Church upon moving here and became active with the many organizations of the church. She was once secretary of the Ladies Aid and performed the duties of this office with great efficiency

Mrs. Jenkins was of the highest Christian faith and gave freely of her time to the up-building of the Christian Church, and those coming in contact with her were enriched by her faith in the Christ, whom she served and loved.

To us left she has pointed us toward the Cross and the Master she served, exemplifying in her patient suffering the faith she had, asking us to follow.

To her family we extend a sympathy born of grateful remembrance of a true and faithful life and affectionately commend them to the Source of noble inspiration.

Therefore, be it resolved, that a page in our record book be dedicated to Mrs. Varina Bailey Jenkins' memory by making these resolutions a part of the minutes of this meeting; and that a copy be sent to the family.

Mrs. W. J. M. HOLLAND, Sr.,
Mrs. W. H. JONES,
Mrs. E. L. BEALE,
Committee.

RAWLES.

Mrs. Sarah Cornelia Rawles died at her home, Holland, Virginia, September 17, 1937, aged eighty-five years. The funeral services were conducted at the home by the writer, assisted by Revs. Carl R. Key and W. H. Corbitt. The burial was in the Holland Cemetery. Mrs. Rawles was the daughter of the late Demphrey and Mary Elizabeth Jones of Holy Neck community. She was married to William James Norfleet of Sunbury, North Carolina, in 1870. From this union six children survive: Mrs. Mamie E. Holland, Mrs. B. J. Beale, Mrs. J. G. Holland, W. John Norfleet, Sr., Holland, Virgina, Linwood J. Norfleet, Ridgeland, Georgia, and Mrs. Charles Daughtrey, of Charlottesville, Virginia; nine grand-children and six great-grand-children. Following the decease of Wm. James Norfleet, she married Hugh Kelly Rawles of Holy Neck Community. She joined Holy Neck Church in 1867 and was loyal and faithful to the end. Mrs. Rawles was a faithful wife, a devoted and sacrificing mother, a kind and generous neighbor and a sincere Christian. Her long life was spent in service for others, save for a few years of growing weakness and suffering at the end. Her life went out like the candle that slowly burns to the end, an heir to the promise of the Word, "Thou shalt come to thy grave in a full old age like as a shock of corn cometh in its season."

N. G. NEWMAN.

IN BEHALF OF HE MINISTRY.

(Continued from page 7.)

garten, elementary, high school, or vocational."

Churches must heed this condition. More financial consideration should be given to the ministry. Qualified younger ministers cannot tolerate bankrupt churches; nor can older men, in a constant state of financial discouragement, build strong spiritual churches. Many ministers, like John Robertson, who have felt like giving up their work, need Christ to resign their commission. One night Mr. Robertson earnestly besought Christ saying, "Let me resign my commission back to Thee, and turn to something else." And John Robertson said, "As I prayed that night, at the midnight hour I heard a still small voice in my heart say, 'No, John Robertson, you cannot resign your commission. You let me resign it for you.'" The Week of the Ministry may stimulate a similar service.

"The Christian Ministry," as James Elliot so aptly stated, "Is a challenge to aspiring, unselfish, consecrated men. It is incomparably the greatest vocation on earth." Ministers are expected to assume this attitude toward their work. They must "be all things to all men"—apostles, prophets, preachers, workers of miracles, healers, and interpreters. The churches have their share of responsibility to fulfill this expectation. Together we may build a great brotherhood.

CHRISTIAN ENDEAVOR TOPIC.

(Continued from page 11.)

Friday—Sharing a Knowledge of God—John 14: 1-12.

Saturday—Sharing Christian Fellowship—I John 1: 1-10.

The question of most importance is not, How much of Christ am I getting? but How much of Christ am I giving to others? Christianity is a sharing life. A prominent non-Christian once said, "Scratch a Christian anywhere and you will find a missionary." Every sincere follower of Jesus is called to be a witness to others that they may also know Christ as the Saviour of the world.

In our reading upon this topic we discover the following reasons why some "called Christian" do not share Christ with others.

1. Lack of valid and vital personal fellowship with Christ.

2. Failure to understand the nature of Christian faith and experience.

3. A popular belief that one religion is as good as another. This cuts the nerve of evangelistic and missionary endeavor.

4. Timidity to impose our ideas and experiences on another who may not at first be interested. There is a great difference in forcing Christ upon others, and sharing Christ in a spirit of friendliness and deep concern for others.

For Discussion—

1. By what kinds of actions and attitudes do we share Christ with others?

2. What do we mean by "Sharing Christ?"

3. Why should we talk to others about Christ?

4. What do we have or know to tell others about Christ?

5. Does the purity of my life count for Christ?

Suggested Hymns—

"I Love to Tell the Story."
"O Zion, Haste."
"We've Story to Tell to the Nations."
"Christ for the World! We Sing."

S. E. M.

LET'S SUPPOSE

By CLARENCE A. VINCENT, D. D.

When finishing the preparatory course at Oberlin, a severe attack of measles made it impossible for me to review the work and to take the examinations. It meant that I would drop out of my class with all its fine associations. I was discouraged. I had worked to earn the expenses of the course and the struggle had been hard. On a Sunday afternoon Tutor Hall, who was in charge of the Summer School, called upon me. He assured me that my work had been such that he would excuse me from the review and examinations. He gave me new courage. It was a more valuable gift than the academic gift.

There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea we are now afloat,
And we must take the current when it serves
Or lose our ventures.

Such destiny moments come to all persons from childhood to old age.

A WORD TO YOUTH.

A word spoken to a child or youth—a friendly, cheerful word, a word that tells him that you expect much of him—often awakens him and shapes his life. A teacher, scout leader—indeed everyone—has many wonderful opportunities to give courage and direction to some young person. Garfield declared a log with Mark Hopkins on one end and a lad on the other was an effective college.

A WORD FROM YOUTH.

A child or youth can give an older person courage. A word of appreciation to a parent or teacher heartens him. A hopeful outlook and an encouraging word to an older person who is passing through sorrow or any misfortune will "buck him up" to meet the test valiantly.

A business man received a telegram that his store had been burned. The savings of a life-time were swept away. He was overwhelmed with depression. In the darkest hour a letter full of cheer came from his wife and this note from his six-year-old daughter:

Dear Daddy,

I am sorry that our store is burned. I saw it this morning and the rain had frozen and the ruins were sparkling in the sunshine. It was beautiful, Daddy.

A smile broke over the father's face and he began to plan to rebuild.

JESUS.

Jesus was always bringing new courage to men and women and children; to the woman taken in adultery he said, "Go, and sin no more"; to the woman at the well he gave a new ideal of life; to the publicans and sinners he spoke the immortal parables, The Lost Sheep, The Lost Silver, and The Prodigal Son, and to the sorrowing Mary and Martha, "I am the resurrection and the life." He took the raw fishermen and gave them courage to follow him and to become great men—Peter, John, and the rest. He can give us courage to face the evils of today and the messages that will encourage others to unite with us in the work that will at last bring all the kingdoms of this world into the kingdom of our Lord and his Christ.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, OCTOBER 7, 1937. NUMBER 40.

Dr L E Smith X 7-1-36

We'll Be Our Best

J. H. LIGHTBOURNE, D. D.

O Lord of all our days till now,
Thou object of our highest vow;
In this stern day of trial and test,
Help us to be our very best.

O Lord, when thou dost need us most,
Prove not our past an idle boast;
But grant the faith raised by our voice
To live in deeds of worthy choice.

O Lord, in these great days of ours,
Grant unto us prophetic hours;
High moments when empowered anew,
Thy cross to bear; thy work to do.

For lo, O Lord, thou yet art nigh,
Thy reassuring presence by;
And with that consciousness of Light,
We share with thee Eternal Right.

O Lord of all our days from now,
Thou object of our highest vow;
In these stern days of trial and test,
With thee we'll be our very best.

LET THERE BE LIGHT

PERSONALS
News from the Churches

New members who recently united with Hines Chapel Christian Church are Helen and Robert Woods, Elbert Barker, Wallace Waynick, and Howard Apple.

Mr. John T. Kernodle, printer of The Christian Sun, and his good wife, are this week on a vacation-business trip to Chicago. They are busy people and richly deserve a vacation without work.

First Christian Church of Norfolk, Virginia, invites all friends to attend the ninetieth anniversary service next Sunday afternoon at three o'clock. This church was organized by Rev. M. B. Barrett on October 6, 1847.

Palm Street, Greensboro, held a reunion for all of its members on October 3rd, at 11:00 o'clock, A. M., followed by a revival this week. Rev. J. L. Neese of Reidsville is doing the preaching, Rev. C. E. Granger is pastor.

The Christian Missionary Association of the North Carolina and Virginia Conference is in dire need of funds. Members whose dues are due are requested to forward same to Rev. J. H. Lightbourne, 401 Church St., Burlington, North Carolina.

The author of the poem on the front page this week is the Rev. James H. Lightbourne, pastor of the Christian Church of Burlington, North Carolina. Dr. Lightbourne says that the poem can be sung to the tune of "Hursley, or any other Long Meter tune.

"Does The Christian Sun shine in your home? It will make the task of the church lighter, the privileges of Kingdom service sweeter, and the home life brighter. Subscribe for The Christian Sun and spend some of these fine autumn evenings at home reading with the family."—*Hines Chapel Christian Church Bulletin.*

Miss Jeannie Jillson, a returned missionary of the Congregational-Christian Church from Syria, is attending the Woman's Conferences in the South. Last Sunday she spoke in First Christian Church, Norfolk, and Rosemont Christian Church, Norfolk. Monday night she was at Henderson, North Carolina. Tuesday she was in the Conference at Raleigh. She will soon go north to attend the American Board meetings at Concord, New Hampshire, October 23-25. Her messages from near the land where Jesus lived were very interesting and inspiring.

The Piedmont Ministerial Study Club will have for its October meeting the following program:

"The Annual Conference Meets"—Rev. G. C. Crutchfield, President of the North Carolina and Virginia Conference.

OUR PRAYER.

By Rev. Everett Lesher.

O Lord, strong and mighty, as Thou didst invest the eternal hills with strength at the beginning of time, so do we pray that Thou wilt give us strength. We stand in mortal life weak and powerless. We would be strong—strong in body that we might be ready messengers of Thy Will, tireless builders of Thy Kingdom. We would be strong in heart that we might give to Thee the love which is Thy rightful heritage, and give to our fellowmen, whether friend or foe, all patience and tenderness, returning good for evil, pity for hatred, compassion for hardness. We would be strong in mind that we might follow the truth wherever it leads, for we know that the truth shall make us free.

O Lord God, strong and mighty, we pray for strength. We would have strong eyes that we might see beyond the gloom of earth's uncertain values the clear shining of the eternal verities. Give us the strength of hope undaunted, ever certain that though at times wrong seems to be upon the throne Thy truth will yet gain the victory. Give us a strong faith that amidst life's wounds and sorrows and disappointments we may rest in the abiding assurance that Thou art our dwelling place and that underneath are the everlasting arms.

O Lord God we pray for strength. Hear us, we beseech Thee, who art our strength and our Redeemer. Amen.

"The Function of the Local Church"—Dr. Stanley C. Harrell.

The Upper Alamance County Fellowship of Congregational-Christian Churches will cooperate with Evangelical Reformed churches of the same localities in a school of Leadership Education November 7-12. Rev. J. H. Lightbourne will be dean, and the following course under the given leadership will be offered:

"The Prophets and Their Messages"—Dr. Merton French.

"Finding Youth's Approach to Religion, Or Understanding Ourselves"—Rev. J. Banks Pealer.

"Understanding Adults"—Dr. D. J. Bowden.

"Guiding Religious Growth of Primary Children"—Miss Carrie MacLean Taylor.

The place of meeting, hours, texts, and fees will be stated at a later date.

EAST ALABAMA ASSOCIATION.

The Thirty-Seventh Annual Session of the East Alabama Congregational-Christian Association will be held at Dingler's Chapel Church, October 13-14. 1937.

The tentative program is as follows:

PROGRAM.

First Day—Morning Session.

10:00 Called to order by President.
Devotions—Rev. G. D. Hunt.
10:20 Enrollment of ministers and delegates.
10:45 Adoption of program. Appointment of committees.
11:00 Sermon—Rev. J. H. Hughes.
Holy Communion—Revs. F. P. Ensminger, C. W. Carter.

Afternoon Session.

1:30 Devotions—Rev. W. T. Meacham.
1:45 Reception of ministerial and church reports.
1:55 Report of Executive Committee—Rev J. D. Dollar.
2:05 Report of Committee on Superannuation—Rev. G. D. Hunt.
2:15 Report of Committee on Religious Literature—Rev. O. E. Sheppard.
2:30 Report of Home Mission Board—Rev. G. H. Veasey.
Discussions.
2:45 Report of Woman's Missionary Conference—Miss Vera Van Cleave.
3:00 Report of Nominating Committee Election of officers.
3:10 Miscellaneous.
3:30 Young People's Session—Miss Davison in charge.
Song Service.
3:45 Report of Young People's Activities.
Young People's Society reports.
Wadley Training School—Rev. Geo. W. Penn.
Grandview Conference — Miss Ollie Sims.
Survey of Vacation Church Schools—Miss M. Davison.
Recreation—Miss M. Davison.
5:30 Vesper Service.
Student Summer Service—Mrs. Maxine Jackson, Miss Grace Long.
6:00 Picnic Lunch around a bonfire, followed by singing and games—Miss Mary Richards.

Evening Session.

7:00 Devotional Service — Students of Southern Union College.
7:15 Report of Committee on Moral Reform—Rev. J. N. Rumph.
7:30 Our Mission Work in China—Rev William L. Beard, D. D.
Assignment of homes. Adjournment.

Second Day—Morning Session.

9:30 Devotions—Rev. J. P. Bean.
9:45 Minutes of yesterday's session.
9:55 Summary of church and ministers' reports.
10:10 Report of Committee on Education—Rev. A. R. Van Cleave.
Discussions.
10:45 Our Orphanage—Supt. Chas. D. Johnston.
11:00 Sermon—Speaker to be supplied.
12:00 Adjournment for lunch.

Afternoon Session.

1:15 Devotions—Rev. John Taylor.
1:30 Report of Committee on Evangelism.
Report of Committee on Apportionment.
Report of Treasurer.
Miscellaneous.
Adjournment.

PROGRAM OF EASTERN VIRGINIA MINISTERIAL ASSOCIATION FOR 1937 - 1938.

SEPTEMBER 20, 1937.

Missions—

a. Song and Prayer, Dr. John G. Truitt.
b. Scriptural Message on Missions, Rev. J. S. Johnson.
c. The Mission Study Books, Dr. H. S. Hardcastle.
d. General Discussion.

OCTOBER 18.

International Relations—

a. Song and Prayer, Rev. T. N. Lowe.
b. A devotional Address on Peace, Rev. B. H. Watkins.
c. A Treatise on Best Book on Subject, Rev. Joe A. French.
d. General Discussion.

NOVEMBER 22.

The Art of Preaching—

a. Song and Prayer, Rev. W. H. Garman.
b. The Scriptural Basis for Preaching, Rev. J. F. Morgan.
c. Discussion of Best Book on Topic, Rev. F. C. Lester.
d. General Discussion.

DECEMBER 20.

The Nativity of the Christ—

a. Song nd Prayer, Rev. S. W. Philips.
b. A Devotional Address on Topic, Rev. T. Fred Wright.
c. "The Nativity of the Christ" (best book), Dr. N. G. Newman.
d. General Discussion.

JANUARY 17, 1938.

Race Relations—

a. Song and Prayer, Rev. J. H. Warren.
b. A Scriptural Message on Topic, Rev. Robert Lee House.
c. What the Greatest Writer says About It Today, Rev. Carl R. Key.
d. General Discussion.

FEBRUARY 21.

Evangelism—

a. Song and Prayer, Rev. O. D. Poythress.
b. The Bible Background for Evangelism, Rev. R. E. Brittle.
c. A Treatise of the Best Book on Evangelism, Rev. Jesse H. Dollar.
d. General Discussion.

MARCH 21.

Rural Church—

a. Song and Prayer, Rev. H. C. Hilliard.
b. A Devotional Address With a Rural Setting, Dr. I. W. Johnson.

APRIL 18.

The Meaning of Prayer—

a. Song and Prayer, Rev. J. F. Morgan.
b. The Scriptural Meaning of Prayer, Rev. O. D. Poythress.
c. A Discussion of Best Book on Subject, Dr. Elwood W. Jones.
d. General Discussion.

MAY 16.

The Minister's Use of English—

a. Song and Prayer, Rev. Jesse H. Dollar.
b. A Devotional Service, Rev. J. E. McCauley.
c. A Lecture on the Topic, Dr. M. S. Poulson.
d. General Discussion.

Note: It is desired that the first address at each meeting be in the nature of a Biblical Study on the subject; and that the second address, or paper, be a treatise on the best book on the subject and the mention of a few other helpful ones.

PROGRAM COMMITTEE.

ABOUT FREE BIBLES.

Some time ago an advertisement was run in this paper in which it was stated that those who need a Bible or New Testament can get one by writing to the Board of Christian Education, and that teachers can get them for their classes. Since that time orders have come in faster than they can be filled. The Board is eager to meet every need, and is mailing the books as rapidly as possible. Please be patient, and your order will be filled.

It is the hope that no one will ask for a free Bible who is plenty able to buy one for themselves. It is the purpose of the giver of the books to place the books where they will be used and where they might not otherwise be. Churches that can afford to buy books for their people should not ask someone else to give them this aid. Please use your own judgment, and if Bibles or Testaments are needed, send on the orders. Thank you.

Board of Christian Education,
514 S. Main St., Norfolk, Va.

ANNIVERSARY CELEBRATION.

On Wednesday evening, October 13th, our Winston-Salem Congregational-Christian Church will celebrate the Fifth Anniversary of its organization. There will be a banquet and a local speaker in addition to other features. The pastor, Dr. W. M. Jay, cordially invites anyone interested to be present for the occasion. This is one of four most youthful churches and it shows the real vigor and activity of alert youth.

The men who try to do something and fail are infinitely better than those who try to do nothing and succeed.—*Lloyd Jones.*

THORSBY INSTITUTE NEWS.

Thorsby Institute, a private High School of Thorsby, Alabama, for boys and girls, with Christian environment, opened September 15th. Miss Helen Jenkins, principal, presided at the opening exercises. Rev. M. I. MacLeod, pastor of the Thorsby Baptist Church, offered prayer and Rev. Charles Luther, father of Miss Charlotte Luther, the new librarian, who has taken Miss Marian Fairbanks' place read the scripture. Rev. L. L. Stanley, pastor of the Thorsby Congregational Church, who was recently elected vice-president of Thorsby Institute trustees, gave an address of welcome. Mary Christ, a senior at Thorsby Institute, gave words of welcome. Miss Kathryn Foss, a Thorsby Institute and Piedmont graduate, who teaches voice and piano, sang a solo. Miss Lois Townsley, a new teacher this year who is a graduate of the University of California, and has studied at Scarrett College, Nashville, Tennessee, gave an inspiring talk. She teaches history and public speaking, in which she majored at the University. Mr. H. R. Maddox, a T. I. graduate and Registrar and Rev. E. W. Butler, Treasurer, also made short talks.

Four graduates of the school are taking post fraduate work in our commercial course. Mrs. H. R. Maddox and Mrs. V. H. Sutlive, graduate of Thorsby Institue and former teachers, are teaching the commercial work, one teaching in the morning and the other in the afternoon.

C. B. Jean of Roanoke, Alabama, a Thorsby Institue graduate, visited the school recently and at Chapel told about his travels the past three years while he has been in the United States Marines. He has a few more months of service and then plans to enter college.

From last year's class two are at Southern Union, Wadley, Alabama, two at Piedmont College, Demorest, Georgia, one at Bowling Green, Kentucky University of Commerce, one at Marion Military Institute, one at Alabama College, Montavallo. Some are attending business college, one is in training to become a nurse, and others are busy at various things.

A letter from a Thorsby Institute alumnus was received recently in which he said, "Thorsby Institute and all it stands for means more and more to me as the years go by, and I feel that I owe a debt not payable in a short life time, no matter how abundant in means or in service.'

Rev. J. E. McCauley is helping Rev. G. C. Crutchfield in a revival at Berea Christian Church at Altamahaw, North Carolina.

EDITORIAL STAFF

F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

GREENER GRAZING.

The "Richmond Christian Advocate" recently carried on its front page a picture of two mules, one on either side of the fence and both of them grazing from the opposite side. A sign says "No trespassing on this lot," but the mules seem to think that reaching over the fence to get some grass from the other side is much to be desired. Underneath this picture is this interesting paragraph:

"For some years we have periodically published this picture for the guidance of some Methodists who, like these mules, think the other fellow's pasture is better than their own. There is no need to write about it or discuss it. Just take the paper and go off in a quiet place and sit there and think about it—a long time. We commend it for meditation just before Conference."

About this season of the year many ministers look about them for greener grazing. There are problems in their own churches and they wish to find it a bit easier elsewhere. The other fellow's job looks more attractive and sometimes he gets a bit more money. The temptation is to resign the present job and try to get the one where the grazing is greener. This is what mules do. But not many mules are in the ministry.

OFFICERS OF THE CHURCH.

About this season of the year many of our churches elect officers who will serve for the next twelve months. It sometimes happens that people do not wish to act as officers of the church. They seem to feel that it is an imposition to demand of them their time and energy in the service of the church. They fear that people will criticize them if they work. There are others, however, who feel that it is an honor to be elected to an office in the Church of Jesus Christ. They accept the honor with the desire to render real Christian service. Of course, the honor is not in the election merely but in the service which they render during the year. It is a terrible desgrace to be elected to office in the Church of the Lord and then fail to perform the duties of the office. Election to office signifies that the church group believes that the individual can render the service. Sometimes the church is mistaken in its judgment, but usually the group is correct, for the person can do the work assigned him.

If church officers will take their job seriously, almost any church can grow. Deacons are supposed to care for the spiritual welfare of the people. Wherever they do their work well there is a fine spirit within the church group. The secretary is expected to keep the records accurate, and those who do so will make it possible to review the church history at any desired time, and will report to conference an active church roll rather than a list of those who are long since lost to the church. A treasurer who takes his job seriously will do more than collect money and pay bills. He will be able to develop love, loyalty for the church, because it is still true that "Where the treasure is there will the heart be also." A sexton can keep church property so clean and attractive, fill the house with pure, wholesome air and otherwise serve the worshippers so that the community will delight to dwell in the house of the Lord. If you, my good reader, have been elected to any office in the church, be sure that you render the service as unto the Lord, and in so doing you will find your own life enriched and developed.

OUR WOMEN AND MISSIONS.

As the women of the Southern Convention start on their twenty-sixth year of organized missionary activity they report progress, and plan for even greater growth. The reports show that there are increasing numbers of people connected with the missionary societies and that more money is being given by both women and young people. This is a happy situation, and gives courage to look to the future.

More than three hundred women gathered in Franklin last Friday to make reports of what they had done, to consider the fields that are ready for harvest, and to plan together for another year of work. The beautiful church in Franklin was a lovely scene when it was filled with eager and earnest women searching for wisdom to work as Christians around the world. With dispatch they transacted business, with reverence they sang and prayed, and with attention they listened for the voice of God as He spoke through the leaders concerning things that have been done, things that are being done, and things that are yet to be done. With Dr. Dunning, a vivacious young lady who is a surgeon, the faithful three hundred women lived for a while in India. Later they traveled in Syria among our church people there under the skilled guidance of Miss Jillison. Through the study books these women will visit the many Mohammedan people around the earth during the coming months, and by their prayers and gifts they will live in at least twelve countries, and they will do it, as they were taught at Franklin, in the spirit of love as it is described in First Corrinthians 13.

On Friday night about three hundred young people and their leaders met in Suffolk, Virginia, for their annual Missionary Conference. They, too, showed progress and enthusiasm. They have hope that the world can be made a better place in which to live. In the hands of youth lies the future of the Church and of civilization. Sitting in a large audience where a young woman presides and another speaks with assurance of the leadership of God in far-away, non-Christian lands, it is easy to believe that the world will yet be saved.

Our women have become greatly interested in missions during the last quarter of a century. They are training the young people and children in missionary activity. They are not (Continued on following page.)

CAN MAN BY SEARCHING FIND OUT GOD?

By REV. CARL HERMAN VOSS.

That burning question "Can Man By Searching Find Out God?" is not confined to the book of Job, wherein we find it asked of the tormented Job by his friend Zophar the Naamathite; on the contrary, it is an ever-present question which plagues a modern with the same doubts and dismay as it did the denizen of the ancients' world.

To many a superficial contemporary the question is solved; in his mind there is no God. Discussion of theological concepts and philosophical categories is to him simply a waste of time. In glib phrases he gives us the answer of the Freudian who maintains that "God is an illusion," just a compensation for the complex which must have a spiritual father to appease its hunger. That this indictment is in many cases true no one can deny, but that is not the whole story. The Marxian contention is given next: "God is a tool of the bourgeois class to delude people into submission and pave the way for exploitation." No one can deny that in all history religion has too often been "the opiate of the people," but this does not give us the entire picture. Anyone with a sense of wonder in his heart, as he gazes spellbound on the veritable miracle of life and its all-encompassing mystery, must needs assent to the dictum of the unknown Biblical writer who said, "The fool hath said in his heart 'There is no God!'"

Many of us in this strange day, when old guideposts have been torn down and venerated institutions gone to smash, wander about just a bit bewildered and speak of ourselves as "a lost generation." We search for certainty in an uncertain world and "grope for the wall like the blind." Our dilemma is eloquently expressed for us by that eminent writer and critic, the late Gamaliel Bradford, who toward the close of his life, admitted that

> My one unchanged obsession whereso'er my feet have trod
> Is a keen, enormous, haunting, never-sated thirst for God!

The mania that some people have for revivals is partial testimony to that fact; so is the unthinking adulation of the upper classes, "the comfortable and the excellent," as they stumble headlong unto the toils of the Oxford Group Movement. But there are many millions more whose intellectual and spiritual integrity will not permit them to throw in their lot with evangelists and Buchmanites. They are sincerely intent on finding clues to the nature of God in a world which seems to deny God at every turn.

Theirs is a valiant and an honorable search and a treasure awaits them if they seek earnestly enough. They must be warned, however, that only partial victory awaits them, for man can know God only in part. The splendor and the beauty of **nature** reveal God, but the impersonality and fury of nature thwart a full knowledge of God. A mystical experience, such as that undergone by Isaiah or St. Paul, may be of aid but mysticism needs logic to clarify it; often the sunlight of reason dispels the foggy mysticism of the previous day! In personality and the excellences of human nature there may be perceived manifestations of the Divine, but even Jesus of Nazareth, in whom were distilled the fullest riches of God, warned his disciples; "Why call ye me good? There is none good, save God!" Science, through Eddington and Jeans, Millikan and Whitehead, leads us a bit further on the path; philosophy by means of Plato and Aristotle, Spinoza and Hocking, encourage us, but we must beware lest our concept of God becomes a "long, oblong blur." In other words, the answer to our question is both "yes" and "no." God is too great for mere man to know entirely. Man may be god-like, may have been made in the image of God, but man is not God! "What is man, O Lord, that art mindful of him? The Son of Man that thou visitest him?"

Those of us who are bent on this quest for the meaning of life, which is ultimately the meaning of God Himself, must content ourselves with partial prizes. Our search is ceaseless by its very nature. God is God and man is man; never the twain shall meet entirely! We must content ourselves with half realization and continue the search; we must let our search be characterized by humility and awe. We shall then understand why the Indian sage Sanhara of the eighth century A. D. was impelled to say:

> O Lord, pardon my three sins:
> I have in contemplation clothed in form Thee who art formless;
> I have in praise described Thee who art ineffable;
> And in visiting shrines I have ignored Thine omnipresence.

OUR WOMEN AND MISSIONS.

(Continued from preceding page.)

satisfied merely to read two books and to bring in their apportionments. This year they will read three assigned books, and bring in more than their apportionment. That indicates a spirit of life, of growth. That is the way to success.

It was not the editor's good fortune to be in the meeting of the North Carolina women at Raleigh, North Carolina, on Tuesday, but he is sure that what has been said about the women of Virginia is equally true of those in Carolina. "The Christian Sun" congratulates these splendid workers on their attainments, and wishes for them still greater success during the coming year.

IT IS EASY TO QUIT.

Sometimes church people get tired and want to quit. Some of them do it. Things do not go just as they like, and they forget that God didn't like their way of life before he forgave them of their sins, and that he probably is not too well pleased with them yet. They decide to quit; to walk out on the Church they pledged faithfully to serve; to leave God to carry on His work the best he can without them. Apparently they forget that they may need the Lord and His Church to aid them sometime. They let others pay all the church bills, and do all the church work. But they want to receive the benefits of the Church and of the Christian Religion.

It is easy to quit. But it is cowardly, childish, little. It is difficult to keep on when others quit, but it is Christian.

F. C. L.

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Woman's Missionary Conference of the Congregational and Christian Churches met in Franklin Christian Church, Friday, October 1, 1937, in the Twenty-Fifth Annual Session. More than three hundred women were present. Mrs. J. Monroe Harris of Norfolk, Virginia presided, and Mrs. Herbert P. Harrell of Driver, Virginia was Secretary. This session of the Conference reached a high mark in point of interest, efficiency and inspirational outlook. The outstanding speaker of the day mas Dr. Norma Dunning, a medical missionary, representing the Presbyterian Church in India. She recited a number of personal experiences culled from her work, as a surgeon in a Mission Hospital, and gave some interesting insights into the outstanding differences between Christianity and the pagan religion of India.

The report of the Treasurer indicated that the total regular offerings given by all the Societies of the Eastern Virginia Conference for the year was $4,901.69. The total amount raised by the Societies of this Conference for the Silver Anniversary amounted to $1,136.95. This added to the regular offering made a total of $6,038.64 for the year. This is the largest amount raised by the Conference in one year during its history. The people who contribute to this work should be congratulated for the work accomplished during the twenty five years, and especially for the year 1937.

The Young People's Conference met on Friday night of the same date, in the Suffolk Christian Church. Miss Frances Everett of Holland presided. A large congregation of young people attended this Conference. Dr. Norma Dunning was the speaker of the Conference, and delivered an interesting address on the needs of India. Christianity is the only religion that can correct the evils of the times and satisfy the heart hunger of a war stricken world. The Young People's Missionary Societies raised $1,532.35 during the year. This is an increase over 1936. The young people are doing a fine work and should be encouraged to reach higher goals of achievement in the future. They contributed $194.75 to the Silver Anniversary offering making the grand total for the year $1,727.10.

It is not possible to give a detailed report of these Conferences in the space allowed for this letter. If this writer has caught the trend of the missionary movement and sensed the needs of the local churches, it seems to be impressive for the Missionary Societies to face a new field in their missionary work. For a number of years the emphasis has been laid upon the enlistment of church members in the Missionary Society and the raising of funds for carrying on missionary work at home and in foreign fields. Recently the cultivation of the Spiritual Life and the study of Missionary Books have added interest and efficiency. But this is not enough. Every Missionary Society may become an evangelistic organization taking as its project the reaching of the unchurched in the community adjacent to the local church. This is a work that has not yet challenged the women and young people in our Missionary Societies. And this is a work that should challenge the best thought of our young people.

Legislation has been enacted within the past decade which makes it illegal to employ young people under a certain age in the industrial plants of of the country. This may be good legislation, from the standpoint of labor, but when young people are idle they will find some outlet for their growing strength and enthusiasm. Unless they are carefully guided there is a danger that they will become criminals. Huge sums are being spent today in recreational movements to prevent crime. If the young people residing in communities near our churches can be reached for the Sunday school and church these lives can be saved from criminality. Christianity is the remedy for our present moral decadence. The Missionary Societies should face this opportunity, in every church through out the land, and make a determined effort to bring the youth of our land to intimate contact with a virile religion, where they may be taught the way of everlasting life, for this earth and for this generation. Survey your community and face your task there.

I. W. JOHNSON.

THE ANNUAL CONFERENCE.

In a few days now our conferences will be meeting in annual session. Our system now in practice provides for the gathering of representatives from the several churches of our different conferences in annual session for the purpose of receiving reports, making plans, and passing resolutions. Our usual conference program consists of reports from all departments of the conference which are similar to the departments of the convention, and in addition, sermons and inspirational addresses. These annual occasions are looked forward to with much interest on the part of officials and church representatives. These gatherings are wholesome, inspirational, and of much value to the general work of the church. They are indispensable to efficiency, growth and development. Every church should see that it is represented by its full quota. Also, it should see that all conference requirements are met. Good attendance and good reports help to make a good conference. The Lord has certainly blessed our section of the country with good crops and good business during the past year. Everyone should be grateful and should be glad for the opportunity of expressing his gratitude in every way possible.

In addition to our usual procedure in our conference programs, I hope that we shall have the opportunity to emphasize the position of the church today, the need of its program and purpose, to express gratitude for the peace and prosperity now enjoyed by our country, and to express the hope that the nations now at war may soon learn the ways of peace.

I am venturing a suggestive outline for a conference program. This suggestion does not include the regular conference business such as reports by the various departments, etc., but only such items as would make the conference a bit different.

Theme: "The Church In This Present Age."

First Day—The Church, Its Present Relation to Christ.

I. "The Head of the Church"—Opening Address.

II. "The Church as an Example in Society"—Noon Address.

III. "The Inspiration of the Church"—Evening Address.

Second Day—The Church, Its Present Relation to Christian Doctrine.

I. "Intercession"—Morning Address.

II. "Good Works"—Noon Address.

III. "The Sacraments"—The Administration of the Lord's Supper—Evening.

Third Day—The Church, Its Relation to Society.

I. "Regeneration"—Morning Address.

II. "Organization"—Noon Address.

III. "Evangelism"—Closing Address.

The above addresses could be twenty minutes in length and would, I think, be of great value to the conference. The above are only suggestions, but it occurs to me that they deal with vital things that need to be considered by our church today.

L. E. SMITH.

When one begins to turn in bed it is time to turn out.—*Wellington.*

SAM JONES AND LIQUOR.

Rev. Sam Jones, Methodist minister of a generation ago, was a widely known temperance lecturer and a strong opponent of the liquor business. According to the Civic Bulletin, published at Albany, New York, the following report of his lecture at Sigourney, Iowa, appeared in the local paper, and since it has a modern application we pass it on to our readers. He spoke as follows:

"This nice little Iowa town, with a farming region around it makes one of the garden spots of the world; but with all your blessing you can't get along without three saloons to debaunch your village and ruin your boys, 'because you need the money.'

"Here, Mr. Jones inquired of the suprised audience, 'How much is the license fee here?' Someone answered, '$300 each.' 'Nine hundred dollars altogether,'' said Mr. Jones. 'What is your population?' Answer, '2,000.' The speaker then made a little lightening calculation, and resumed: 'The liquor dealers walked up to you and said, ''If you will let us damn this town, we will give you 40c apiece.' 'Say, what would a 200 pound hog bring?' Answer, '$12.' 'So,' replied Mr. Jones, 'hogs $12 apiece and people 40c a head. Say, brother, don't you wish you were a hog? You and your whole family wouldn't bring enough in this town to buy a suckling pig! This is a little lower down than I have ever found them. For the pitiful sum of 40c a apiece you turn over your boys to be debaunched, the hearts of mothers to be crushed, and the town ruined—all for 40c. This is cheap; and I suppose that is all you are worth, eh?

"I want to say that there is not a man of you who signed that petition to bring saloons to your town but desires that every boy in your home shall fill a drunkard's grave, and your daughters live in the embrace of drunken husbands. What did you sign it for? If you did not want your boys to drink, or your daughters to marry a drunkard, what did you do it for? Stand up and talk back. You surely did not sign, hoping that your boy would not drink, but that your neighbor's would!

"Why don't you say, 'To tell the honest truth, I did it for 40c.' If the Devil don't get you for that, it is just because he don't want you, and every man that signed that liquor petition, the Devil will get the last man of you—but thank God, he won't get much. If you fellows don't feel like a hog, you don't feel natural. That's all."—*Baptist Courier.*

"Without halting, without rest,
Lifting better up to best."

WOMAN'S WORK IN A COUNTRY CHURCH.

By Mrs. James D. Wyker.

"Just what is woman's work in the country church?" I asked a little lady with snow-white hair who has been a life-long member of one.

"Why paying the preacher and keeping up the church building repairs," she answered. Then she hesitated and added, "And, of course, missionary giving. Women have always done that. Not many, but a few of us always send in our apportionment to the Board."

"And for what is the missionary money used?" I inquired again.

"Preaching the Gospel," came back emphatically. "Saving souls."

I went next to an enthusiastic young minister's wife who, with her husband, has dedicated her life to the work of the rural church.

"What is woman's work in the country church?" I asked.

"Helping her church rethink its reason for existing," came the unhesitating reply, "urging it to place life ahead of creeds; showing that its field is *The Community* and that every unreached person is a responsibility of the church. All of this—with the belief that sharing the message of Jesus Christ around the world is a task for the entire church."

In her enthusiasm she had generalized, but as I talked with her later I received specific answers in very definite terms.

As I talk with rural church women today, I find many eagerly and earnestly agreeing with this young minister's wife.

The function of the rural church woman has changed today because the program of her church is changing. And is it surprising that her church program is changing to meet new needs? The heart of her work continues the same—the sharing of the teachings and message of a young, rural evangelist, Jesus Christ; but her method of work is changing as she finds the experience of her children to be different from her own a generation ago.

The religion of Jesus was very simple. Growing up in a country home, his school the country-side, the beauty of the out-of-doors keeping him close to the heavenly Father, He grew to understand and sympathize keenly with the people and their problems. Religion to Him was not adding names to church rolls and having contests to increase attendance. He was not a Presbyterian or a Baptist or a Methodist seeking to sprinkle or immerse, but a Christian out to reveal God, change life and save individuals. He insisted on a decent society in which religious people might be more religious; He desired that the hungry might be fed. Hhe had no fear and did not hesitate to condemn sin wherever he found it, even the corruption of the political system of this day. People believed Him not only because of words He spoke but because they saw a radiant personality on fire with a divine message—a man who *lived* what He preached.

The country church today has the unique opportunity of carrying on this same simple kind of religion, unhampered by big church-building debts, set forms and ceremonies, large maintenance expense. Because of the unique position of the country church, rural women have unusual opportunities.

In the first place, the farm home continues to be something of a unit even in a complex, modern world. There are chores to be done and responsibilities that need to be placed on young shoulders. The family shares many experiences, even its social life, and the minister of the rural church ministers to the entire family. Woman's work in the country church is first of all to recognize this and try to preserve family unity, for it is a real asset to church life.

The rural woman in many communities today is faced with the fact that her children attend a fine, well-equipped Consolidated School during the week and, on Sunday, must leave their friends and go (*if* they go) to a small, competitive, denominational church. She realizes that though the doctrines of her church are important and she will probably continue to believe them, the emphasis of religion today should be, as in the ministry of Jesus, on life. She realizes that if the rural church is to continue its ministry, Christians must learn to work together and in cooperation with other character building agencies. Small, competitive churches, unable to support a resident minister, will find it difficult to challenge other cooperating groups in the community and to do much about the large, unreached number of people within its boundaries.—*Missionary Review of the World.*

Make no little plans, they have no magic to stir men's blood and probably themselves will not be realized. Make big plans; aim high in hope and work, remembering that a noble, logical diagram once recorded will never die, but long after we are gone will be a living thing, asserting itself with ever-growing insistency. Remember that our sons and grandsons are going to do things that would stagger us. Let your watchword be order and your beacon beauty.

—*Daniel H. Burnham.*

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

OUR MISSIONARIES IN CHINA AND JAPAN.

Death From the Sky.

The bomb from a war plane that ended the life of Dr. Frank J. Rawlinson in Shanghai on August 14th, robbed the Chinese of one of their most understanding American friends and the Christian movement in China of an able interpreter and counselor. According to press reports, Dr. Rawlinson was driving on Avenue Edward VII with Mrs. Rawlinson and 14 year old Jean, when the first bomb fell on a stunned city. He stepped out, was struck by a fragment of bomb and killed instantly. Mrs. Rawlinson, suffering from shock, drove his body to the mortuary before collapsing. Mrs. Rawlinson and Jean sailed on the S. S. Hoover for Manila on August 20th. Jean is coming direct to America, John (16) will come as soon as he can leave China where he was at a Y Camp, and Mrs. Rawlinson will wait in Manila until she can return to Shanghai and finish business details.

Dr. Rawlinson's Career.

Dr. Rawlinson, though born in England, was an American by choice, becoming a citizen of the U. S. A. in 1902. He was educated at Bucknell University, Rochester Seminary and Columbia University. He was editor of the *Chinese Recorder,* a monthly magazine of the Christian Movement in China and also edited the China Christian Year Book. He lectured in the schools of Shanghai, Peiping, Nanking and other cities. Dr. Rawlinson was one of the best informed Americans in China on timely issues there. Particularly was he interested in social and industrial problems in and about Shanghai. Many of you have seen the appreciation in The Christian Sun.

It is impossible to give an accurate report on our missionaries in North China now, or of the general situation there, because it changes from moment to moment. The press carries running accounts of military events and to date many of our workers have been mentioned in dispatches, among them Rev. Harry S. Martin and Rev. James A. Hunter, Tunghsien; Miss Abbie G. Chapin (who survived the Boxer Rebellion in 1900), Miss Jessie E. Payne, Rev. and Mrs. Elmer W. Galt and Faith, all of Paotingfu; Dr. Alma L. Cooke, Miss Lucia E. Lyons, and Helen Dizney, R. N., of Tehchow. These, and their co-workers un-named, have been rendering inestimable service to refugees, both Chinese and Japanese, to sick and wounded soldiers and civilians, to terrified families. It might be said that while the press in general is as accurate as one could expect under the pressure of war conditions, undue alarm should not be felt at dispatches about missionaries until they have been carefully checked by the Board with the Secretary of State, Cordell Hull, who has been most cooperative in this connection.

What Can You Do?

One of the most important things that Congregational and Christian friends can do is *pray.* Dr. Fairfield in a bulletin to missionaries on furlough from China and near relatives of workers still on the field, asks that petitions be included for the "morale of the whole missionary body, for clear guidance in difficult decisions and for strength from God to meet each day's needs, as well as prayers for their safety and that of our brothers and sisters of the Chinese churches and for the speedy termination of hostilities." To which should be added prayers for Japanese Christians and the many thoughtful Japanese, who, we are led to believe from reports, are not eager for war and deprecate this bitter conflict.

Works Both Ways.

A group of some 16 young men from the Commercial College at Nagoya, Japan, organized a Bible Class in English which meets weekly at the home of Rev. Floyd L. Roberts. They did this on their own initiative. A second group sponsored by the Roberts is made up of American born Japanese who find many difficult problems of adjustment. Still another class of young men and women is taught by Mr. Roberts on the subject of the history of the Christian Church; again the topic was selected by themselves. "It is as stimulating for me as it is for them," says Mr. Roberts.

Out of three official delegates from China to the Coronation, two were American Board "products." Dr. H. H. Kung and Admiral Chen, who, despite the fact that China's navy is hardly more tangible than that of Switzerland, is still an Admiral. To show how China has been pushing ahead, Rev. Robert W. McClure sends an "ad" from a Shanghai newspaper showing a man holding a telephone receiver to his ear and saying: "I'll telephone our Hankow office." Not long ago, he points out, you might have said "Hankow" to many a Foochow Chinese and he would have answered: "Let me see, I believe I have heard that name but I don't know where it is. In China, I presume."

The Leaven?

As in many other countries today, there is in Japan a strong, intelligently directed undercover movement to subjugate Christianity to Shintoism and Japanese nationalism, while at the same time making trouble for Christian schools that do not fully satisfy the ideas of this group. In contrast is a statement published by the National Christian Council bulletin in Japan to the effect that 31 members of the newly elected Diet (it has 466 members) are either aggressive Christians or have a Christian background and Christian connections. With only 250,000 Protestant Christians in a population of 70,000,000 in Japan this would seem to be a significant and truly remarkable showing.

Two Big Meetings.

Two big Congregational and Christian Conferences this fall are of special note from the missionary angle: on October 23-25, in Concord, New Hampshire, comes the Sixth New England Regional Meeting and the 128th Annual Meeting of the American Board with the theme, The Christian Church in Our Day," and on October 19-21 at Fort Wayne, Indiana, comes the Mid-West Regional Meeting with the Annual Meeting of the Board of Home Missions under the theme, "A Better Christian and a Better Church for a Better America and a Better World."

—*Overseas News.*

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 2, 1937.

Sunday Schools.

Newport News, Va.	$ 13.00
Cary, N. C.	1.00
High Point, N. C.	2.47
Dry Run, Seven Fountains, Va.	7.06
New Lebanon, Summerfield, N. C.	7.10
Pleasant Ridge, Ramseur, N. C.	6.00
Graham, N. C.	2.93
Lebanon, Semora, N. C.	.96
Happy Home, Ruffin, N. C.	3.13
Wakefield, Va.	2.22
Franklin, Va.	20.73
Dendron, Va.	4.30
Holy Neck, Holland, Va.	7.21
First, Greensboro, N. C.	9.92
Ether, N. C.	1.94
Whistler's Chapel, Mt. Jackson, Va.	.72
Bethlehem, Suffolk, Va.	2.00
Berea, Altamahaw, N. C.	10.00
Timber Ridge, Gore, Va.	1.45
Ramseur, N. C.	3.87

Mt. Bethel, Stokesdale, N. C. ...	4.00
	$ 112.02
Total for the week	$ 112.02
Previously acknowledged	343.22
Total since September 1, 1937	$ 455.24

Our deep gratitude goes out to every church, Sunday school or individual who makes a contribution to share with others the love and life of our Lord.

Sincerely,
J. O. Atkinson,
Mission Secretary.

ANNUAL REPORT OF EASTERN VIRGINIA WOMAN'S HOME AND FOREIGN MISSIONARY CONFERENCE.

Women's Societies.

	No. Mbrs.	Offering
* 1. Antioch	16	$ 25.00
** 2. Berea, Nansemond .	25	115.00
3. Berea, Norfolk	27	50.00
** 4. Bethlehem	54	165.00
* 4. Bethlehem	35	95.00
5. Burton's Grove	15	24.00
** 6. Christian Temple ..	..	41.50
** 7. Cypress Chapel	25	54.00
* 8. Dendron	11	15.00
** 9. Eure	37	16.00
10. First, Norfolk	..	.....
*11. First, Portsmouth .	14	25.00
*12. Franklin	25	75.00
*13. Holland	12	25.00
*14. Holy Neck	18	40.00
*15. Ivor	..	5.00
**16.00 Liberty Spring ..	26	61.00
*17. Mt. Carmel	15	30.00
**18. New Lebanon	19	26.80
19. Newport News	..	12.00
*20. Oakland	48	35.00
**21. Rosemont	22	35.28
**22. Suffolk	48	250.00
23. Suffolk, Chrst. End.	..	10.59
*24. South Norfolk	15	45.00
*25. Spring Hill	17	20.00
**26. Waverly	..	11.23
*27. Wakefield	..	5.00
*28. Windsor	14	35.00
Totals	416	$1,007.40

Junior Societies.

* 1. Berea, Nansemond .	..	$ 25.00
* 2. Bethlehem	25	25.00
** 3. Christian Temple ..	..	58.29
5. Burton's Grove	..	.....
* 6. Christian Temple ..	85	400.00
* 7. Cypress Chapel	11	100.00
* 8. Damascus	32	75.00
* 9. Dendron	12	60.00
**10. Elm Avenue	13	40.00
*11. Eure	..	25.00
*12. First, Norfolk	16	75.00
13. First, Portsmouth .	23	79.00
*14. First, Richmond ...	9	50.00
*15. Franklin	40	200.00
*16. Holland	34	160.00
**17. Holy Neck	34	160.00
*18. Hopewell	10	15.00
*19. Isle of Wight	15	55.00
*20. Liberty Spring ...	47	200.00
*21. Mt. Carmel	18	70.00
*22. Newport News	38	75.00
*23. Oakland	23	50.00
*24. Ocean View	..	25.00
**25. Rosemont	46	200.00
**26. Suffolk	137	540.00
**27. South Norfolk	33	80.00
*28. Wakefield	15	65.00
*29. Waverly	14	50.00
*30. Windsor	19	80.00
Totals	846	$3,284.60

Young People's Societies.

1. Antioch (New) ...	..	.....
* 2. Barretts	..	$ 10.00
3. Berea, Nansemond (New)	..	5.00
* 4. Cypress Chapel	7	20.00
* 5. Dendron	11	10.00
6. First, Norfolk	..	.....
* 7. First, Portsmouth .	..	20.00
* 8. Franklin	25	30.00
* 9. Holland	33	35.00
*10. Holy Neck	33	35.00
*11. Liberty Spring	19	25.00
*12. Mt. Carmel	15	15.00
*13. Oakland	21	5.00
*14. Ocean View	..	2.45
**15. Rosemont	20	17.64
*16. Suffolk	60	55.00
*17. South Norfolk	..	15.30
*18. Waverly	..	5.00
*19. Wakefield	..	5.00
*20. Windsor	14	15.00
Totals	283	$ 418.38

Cradle Roll.

1. Bethlehem	$ 5.00
2. Christian Temple	8.00
3. Cypress Chapel	5.00
4. Damascus	6.84
5. Eure	1.25
6. First, Norfolk	3.70
7. First, Portsmouth	1.00
8. Franklin	4.00
9. Holland	5.17
10. Holy Neck	5.00
11. Liberty Spring	8.00
12. Mt. Carmel	14.61
13. Oakland	8.15
14. Rosemont	19.35
15. Suffolk	8.00
16. South Norfolk	3.00
17. Windsor	2.50
Totals	$ 106.57

*—Apportionment paid in full.
**—Paid over Apportionment.

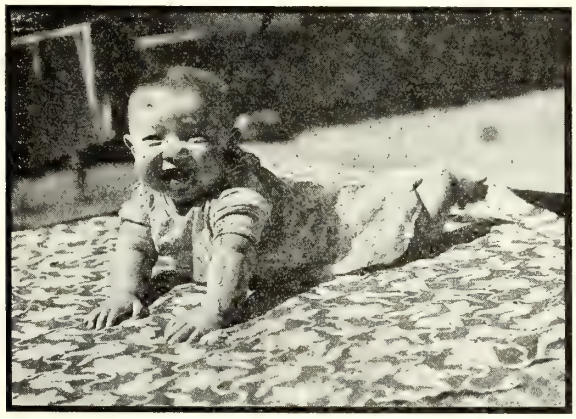
Offering District Meetings.

Norfolk District	$ 17.38
Nansemond, Gates, Franklin	18.50
Waverly	6.13
Totals	$ 42.01

Summary.

Women	$3,284.60
Young People	1,007.40
Juniors	418.38
Cradle Roll	106.57
Offering District Meetings	42.01
Conference Offering 1936	29.18
Youth Pilgrim Fellowship Offering	13.55
Total	$4,901.69
Balance brought forward from last year	271.76
	$5,173.45

Mrs. J. M. Rabey,
Treasurer.



REMEMBER THE CHILDREN OF CHINA WHEN YOU PRAY.

BETHLEHEM NOTES.

Bethlehem Juniors.

The Willing Workers of Bethlehem Christian Church sends in the report of a successful year under the able leadership of Miss Ruby Piland, superintendent.

The home and foreign mission study books were studied, a membership campaign was conducted and an interesting public program was rendered.

A large box of Sunday school supplies, Christian Suns and pamphlets was sent to Lincoln's Academy at King's Mountain, North Carolina, as a home project.

This society raised the required amount for the Silver Anniversary fund and went to the meeting with a 100% society. All requirements have been met so far and they are now working on an African program.

Several days were used to raise money for the year, such as selling pencils, Larkin orders, holding a lawn party and by the "Foot of Pennies" plan.

Bethlehem Woman's Society.

The Bethlehem woman's society has thirty-four members and the society is divided into circles. Each circle has had both books taught to them and has raised their apportionment in full. Very interesting programs have been presented each month by Mrs. J. W. Folk, Spiritual Life Superintendent. The World's Day of Prayer for missions was observed in February, and on the second Sunday night in September Mrs. Hendricks

(Continued on page 14.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave., Winter Park, Fla.

HOLY NECK YOUNG PEOPLE.

The Young People's Missionary Society of Holy Neck Christian Church has had a very successful year's work under the leadership of Mrs. Mills March, superintendent. The society has met regularly each month on the third Sunday night at the church. The programs have been well prepared with a different member in charge each time. The attendance has been good and $14.00 was raised for the Silver Anniversary Fund.

The society united with the Holland and Bethlehem Societies in having their foreign mission study which met at the Holland Christian Church on a Sunday afternoon in June. The book was most interestingly taught by Miss Lois Rabey of Holland, and a good crowd was in attendance. Each person brought his or her supper and all was spread together on tables on the church lawn. Tea was served by the local society and a social good time was enjoyed. After the supper hour a most instructive illustrative lecture on the "Missionary Work in Africa" was given. The pictures were shown by Rev. Carl R. Key, accompanied by a lecture by Mrs. Key.

Miss Vergie Whitfield very ably taught the home mission book "The American Negro" at the home of one of the members, September 2nd.

Several public meetings have been participated in during the year besides cooperating in the work of the Sunday school and Church.

This group has been represented at all the district meetings and conferences during the year, at the Elon Leadership Training School in June, and the Youth Fellowship meetings held at Bethlehem in July. Miss Annie Britton is the secretary of this splendid group of young people.

"DO NOT PUT OFF UNTIL TOMORROW WHAT YOU CAN DO TODAY."

Do not wait until the last minute to make plans for a program for a special occasion. Now is the time for all good "program planners" to begin thinking about suitable plans for Armistice and Thanksgiving — and even to plan for Christmas. If you wait until the week before the meeting you will find many fine programs that could have been used, if you had time to prepare for them—but it is too late!

Often you can secure interesting and valuable plays, play readings, pagaents, and stories to use for special days—but you must have time to send for them and to find people to help you in carrying them out. One reason our meetings are apt to be monotonous is that we always wait until the last minute to prepare for them and consequently follow the line of least resistance and have the same type of program that we always have had.

Surprise your group by presenting something different—a new form of worship for them perhaps—on Armistice and Thanksgiving. The Board of Christian Education at 514 S. Main St., Norfolk, Virginia, will be glad to furnish you with suggestions and materials, as will the editor of this page. Let us help you.

FOR OUR FILES.

It is important that the officers of an organization know who the members of that organization are, so that they can make plans accordingly. In the case of the Southeast Pilgrim Fellowship, it is necessary for its officers to know who the leaders are in each one of the states so that they can send them material and exchange ideas with them. In turn, the Fellowship officers must know who to write to in the local churches, in order to make the Pilgrim Fellowship program of use in the local group.

When your state or fellowship group elects officers, the secretary should send a list of those new officers —including their addresses—to the secretary of the Southeast Pilgrim Fellowship. If this were done, the organization would be able to be of service to a much larger number. The names of all the Superintendents of Missions would be given to the Southeast officer in that department, and they would each receive material from him during the year. This material would be passed on by them to the local groups—providing they had the name of someone in each group to whom they could send it. Unfortunately, this valuable work can not be done, and much valuable material is simply wasted each year, because someone does not send the leaders' names to the proper person.

If you are the secretary of a fellowship group, please send the names of your officers to me. It is such a simple mechanical thing that it seems relatively unimportant, but much of the efficiency and efficacy of our organization may depend upon it.

EMILY M. CARLETON,

ARE WE CONTROLLED BY PROPAGANDISTS?

CHRISTIAN ENDEAVOR TOPIC FOR OCTOBER 17, 1937.

SCRIPTURE: Matt. 7:15; 24:24; II Pet. 2:1, 2.

Daily Readings—

Monday—Publicity for the Kingdom—Matt. 3:1-6.

Tuesday — Organizing Propaganda—Matt. 10:1-8.

Wednesday—Publicity for the Church—Acts 2:1-13.

Thursday—False Propagandists—Jude 1-4; 11-16.

Friday—Disseminating the Truth—I Thess. 1:1-10.

Saturday — Masterly Publicity — Acts 17:22-34.

Propaganda is used to gain the support of people to a cause, an article, or a course of action. The desired course of favor or attitude of those who are in sympathy is intensified by propagandists. They seek to change the attitudes of those who are hostile, and make it attractive for the indifferent.

The radio, newspapers, posters, lobbies, and demonstrations of various kinds are a means through which propaganda is spread. Notice some of our public signs and advertisements and one can easily discover that truth is many times misrepresented. Words paint great pictures to the imagination of the individual. How about the phrase "not a cough in a car load?" So we give this common sense consideration? How about whiskey adds—"Ripened and mellowed with age," "Smoothe." etc. These are dangerous to our thoughtless youth of today.

It is a very sly way to present interesting news in such a way as to favor a certain point of view. Many newspapers with political alliances take pride in the fact that they mold public opinions by the way they present the news.

Consider such questions as the following:

1. What interests and causes are being propagated today by means of propaganda?
2. To what extent is congress influenced by "pressure groups?"
3. Is the use of propaganda a proper means of influencing public opinion? Is it honest and fair?
4. How may we use propaganda to further the cause of Christ?

Suggested Hymns—

"More Like the Master."

"I Love to Tell the Story."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

THE CHRISTIAN IN GOD'S KEEPING.

Lesson II—October 10, 1937.

Golden Text: *Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*—Jude 21.

Lesson: Psalm 121 and Jude.

The Christians in the Early Church—perhaps in the second generation after Christ's death—were living in a dangerous age. The spirit of worldliness and license and self-indulgence was rampant. Furthermore, the situation was made worse by a group of people, suave and subtle who were false teachers and who have crept in and were seeking to spread their doctrines and theories. Jude, a brother of James, who wrote the epistle of James, and hence a brother of Jesus himself, takes it upon himself to write a letter to his fellow Christians to set them right on these matters. In a brief letter he severely condemns those who are doing the mischief, denouncing them in stinging words, and then exhorts the Christians to avail themselves of the privilege which is theirs of being kept by God the Father himself through Christ.

Jude's letter thus has a timely and timeless message. Our modern world is materialistically minded, it is a self-indulgent, and unspiritual world, and Christians need to be reminded that if they are to live worthy Christian lives they must depend on a power not wholly of themselves which will make them conquerors, and which will enable them to grow in grace and in Christ-likeness.

"Called" and Kept."

"To them that are called"—to those who have heard the call of Christ and who have come out of the world in one sense even while living in the world. Christ calls us to be saints, he calls us to be sons of God in a spiritual sense, he calls us to discipleship.

"And kept for Jesus Christ." The word here translated "kept" occurs five times in this single chapter, and means to hold firmly. Jesus once said that no one was able to pluck his sheep out of the Father's hand. The word kept signifies watchful care and is suggestive of present possession. Jude means to teach the truth that God really can keep us, that if we fully commit ourselves to him we shall not walk in sin and we shall overcome the devil. By his use of circumstances, and by his indwelling Spirit, we are kept free from the things that are our enemies.

"Contend Earnestly."

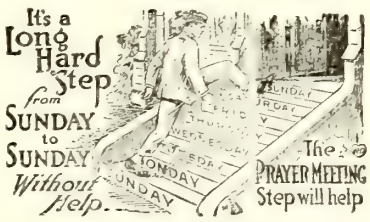
Although the responsibility for keeping us is God's, it is a difficult thing for us to give ourselves so completely to God that He can do His will through us. We want our own way, we seek our own pleasure, we walk in our own paths. Furthermore, there are so many subtle forces to delude us and lead us astray.

"The Faith Which Was Once for All Delivered Unto the Saints."

Not in a static sense to be sure. But Jude would indicate that the basic things by which men live were delivered once and for all unto the saints. It will find new meanings and new applications, but it represents a continuing fellowship through the ages and a life-giving stream.

"Those Who Make Separations."

Jude denounces in strong terms those who are "ungodly men," those who turn the grace of God into las-



civiousness, those who deny our Lord and Master, those who are mockers, those who are sensual and walk after their own ungodly lusts. He declares that they do not have the Spirit of God, that they live for the senses and after the senses, and that they "make separations." Alas! for the church groups which have been torn asunder by those who profess to be the followers of Christ, but who deny him.

"Building Up Yourselves."

"But ye be building up your yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. We must do something in the process of being saved Our hearts must keep sensitive by prayer, we must abide in God's love through obedience, we must trust in the grace of the Lord Jesus Christ.

"Having Mercy."

"We are to have mercy upon those who have stumbled, who are of doubtful mind, even on those who have fallen into sin. We are to have mercy upon them even as we rest our own case on the mercy of Christ. We are to love the sinner but to hate sin—hating even the garment spotted by the flesh."

"A Glorious Benediction."

"Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only wise God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and evermore, Amen. There is perhaps no more exalted language, and certainly no more glorious benediction in the entire Bible. Jude commits his fellow Christians unto God who is able to keep them from stumbling and to finish the process of becoming sons of God without blemish through the grace of Jesus Christ, the revealer of salvation which is from God, and this for this world and for that which is to come. Unto him Jude ascribes glory and majesty and dominion and power for ever and for ever.

This letter of Jude ought to strengthen and encourage us in these days when there are so many enemies of the soul. And it ought to challenge us to a closer walk with God so that we may know at first hand experience his saving and keeping power.

DON'T FORGET.

The Board of Christian Education needs the aid of the churches in order that it may aid the churches with their religious educational task. Do not forget to send the money to Conference for Christian Education. It is not a big item, but it surely is needed. The Board cannot work without this income from Conferences. Please, for the sake of the children, young people, and adults who need religious training, don't forget to send this money to Conference designated for Christian Education.

OUR FAITH IN GOD.

This is a title of a book by Rev. W. R. Matthews concerning which "The Living Church" says, "Dr. Matthews' book, like all that the Dean of St. Paul writes, is lucid in its exposition and delightful to read . . .It may be commended without reserve as among the best simple statements of fundamental Christian belief."

Bishop William T. Manning sent to the clergy of his diocese copies of this book. The price is $1.25 and the book is published by The MacMillan Company.

KNOWING THE BIBLE.

By Raymond C. Knox.

"As alive and intriguing as the news of today!" says one reviewer of the newly revised edition of this book which studies the books of the Bible in chronological order, showing the conditions under which the author lived and the issues about which he wrote. This MacMillan book sells for $2.50 per copy.

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

Heavenly Allies.

"Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me."—Hosea 7:13.

(*Revised version*) *"It is my destruction, O Israel, that thou art against me, against they help."*

What insanity it would have been in the World War if the allies had disagreed among themselves and had turned their guns on one another. The foe would have soon won the war.

And yet we often see this sort of thing happening midst the forces of Christianity. All good and honest people are for us, all the good past backs us up. God is for us and the the hosts of heaven are ready to fight for us against Satan, and yet we stand off and by our own conduct or by the lack of action, allow the enemy to come in and bind us hand and foot. That will be our destruction.

Prayer—Dear Heavenly Father, our hope is in Thee. Our trust in Thee. May we never forsake Thee but may we, and all Thy forces stand loyally for Thee. *Amen.*

TUESDAY.

The Best Friend.

"Neither will I offer burnt offerings unto the Lord my God, of that which cost me nothing."—II Sam. 24:24.

We are reminded in this text of the Jewish law which required that the sacrifices offered unto God must be without blemish. The first fruits were always offered.

Should we do less than the ancient Jews? Should we give to the Lord seconds, that which is spoiled or marred or of no value to us? We are to give him our best for He has given us His best.

We read comments the other day on this subject. It said in part: Cheapness in love and service is bad for us as well as an affront to God. Dare we even call it service at all? God knew human nature and for our own sakes said, "bring the first of the flock, the herd and the fruitage of the ground." Religion that cost us nothing, into which we have put nothing of time, labor or substance, is worth nothing. It was not thus that God loved us. "God so loved the world that He gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life."

That heartbreak at the very center of our faith can never be eased with anything less than the whole hearted giving of ourselves, be the cost what it may.

Prayer—O Lord, help us into Thy spirit of sacrifice and help us to carry into our lives, somewhat of the spirit of God. *Amen.*

WEDNESDAY.

Life's Chief Error.

"Covet earnestly the best gifts."—I Cor. 12:31.

One of the world's chief errors is that of being ambitious in worldly ways and lacking ambition in heavely ways. We are so preponderantly human that we like the crowns of earth rather than the crowns of heaven. Men are ambitious for power, for fame, for wealth, for luxury, for the knowledge of the world. Not so many are ambitious for soul power, for the fame of goodness, for the wealth of the pure in heart and poor in spirit, and for the lasting knowledge of eternal things.

These are the more excellent things. God has promised to give them to us if we covet them earnestly. We are not only to covet them but we are to toil for them. They are riches that come only by extreme exertion.

Prayer—Our Father, give unto us the riches and the glories of eternal life and while we labor in this world midst the things of this world, help us to live above them. For Jesus' sake. *Amen.*

THURSDAY.

Out of Trials.

"These are they that come out of the great tribulation."—Rev. 7:14.

John knew well the meaning of "great tribulation," and so did those for whom he wrote out his wonderful Revelation. We easy-going Christians hardly know what trial means.

Is it really a fortunate omission from our lives? Not if we have not something to take its place and give us spiritual stamina. The martyrs were taught great lessons by their great tribulations, the greatest of all lessons, how to serve God with all their powers and how to lean upon Christ with all their trust.

We can learn these things in the schools of Christ without scourgings and imprisonments and crucifixions; we can, if we will. There are hard enough things to do for Christ, if we will only do them. We can find difficulties enough in the work of the kingdom to give us spiritual stamina without persecutions. We can if we will; but will we?

Prayer—Lord Jesus, may we go about Thy tasks. Lord Jesus, may we follow in Thy toiling ways. *Amen.*

—*Amos R. Wells.*

FRIDAY.

Beauty is But Skin Deep.

"A man's wisdom maketh his face to shine."—Eccl. 8:1.

Although we are told that cosmetics have been used throughout all generations, probably never in the world's history has so much attention been paid to facial beauty as today. Never were there so many lotions, powders, creams, etc. for improving the skin or injuring it. It is one of the biggest business's in the world and incomparable sums of money are paid for this beauty of the face.

But how deep is this beauty? The preacher of Ecclesiastes in our text tells us of the true beauty that is as deep as the soul and shines with a charming luster through any face, however homely, unless it be true that cosmetics have made it impossible by darkening the light of the countenance.

It costs nothing whatever to produce a loveliness of face infinitely superior to all that the "Beauticians" can do. Ones wisdom, born of the spirit of God in his soul, makes his face to face with heavenly loveliness.

Prayer—Heavenly Father, creator of beauty, we pray for the loveliness of the spirit in our souls. Grant unto us, wisdom from above and add unto it heaven's goodness from day by day. *Amen.*

SATURDAY.

Judas Kisses.

"And straightway he came to Jesus, and said, hail, Rabbi; and kissed Him."—Matt. 26:49.

The most despicable act in all history is the kiss with which Judas betrayed his Saviour, thus pointing Him out to be crucified. It has stood ever since as the symbol of hypocrisy and treachery.

If we shudder at the foul deed, let us see to it that we do not ourselves transform some act of hate, or use some pretence of goodness and kindness to mask a purpose of villainy.

Thus the advocates of liquor proclaim that what they are seeking is "true temperance." Thus foul infidels assert that they are earnest students of the truth. Thus the writers and artists who portray licentiousness do it in the name of "realism." Thus anarchists parade under the banner of "liberty" and "freedom."

Prayer—Help us to be honest, All-seeing Father, with Thee, with men, and with ourselves. Keep us from

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D D., *Pastor.*

FOLLOWERS OF CHRIST.

By REV. JOHN G. TRUITT, D. D.

'If any man serve me, let him follow me; and where I am there shall also my servants be: if any man serve me, him will my Father honor.''—John 12:26.

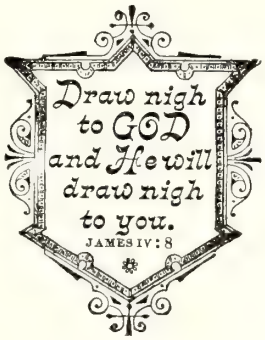
It was an intense moment. Jerusalem was filling up with its race from all over the world. He had entered the city in triumph, a triumph only symbolical of the day when he would be King and Lord of lords. The news had traveled like wildfire of his having raised Lazarus from the dead, and there were literally thousands who desired to see the man who had raised the dead.

At that spectacle the Pharisees said, ''Behold, the world has gone after him.'' How Jesus stemmed the tide of all this exultation! He held to his high standards, and did not bow to their passing fancy. He knew their fickleness. But there was an additional note that sounded the depths of his soul, namely, the coming of the Greeks through that crowd to say to one of his followers: ''Sir, we would see Jesus.'' Now that was a demonstration of the fact that the world really did wish to know him. That was a call from across all boundaries. It set the world-wide mission of Jesus definitely before him. It caused him to think immediately of his crucifixion and to say, ''And I, if I be lifted up from the earth, will draw all men unto me.''

It was in that tense moment that Jesus set forth the world-wide norm for being *a follewer of Jesus.* There were a few already followers of Jesus, but they were few and not yet would they come in on any wholesale basis; for the few who were already his followers were saying, ''We have left all to follow thee.'' Others had been invited to do this very thing, but had turned it down, for instance, the rich young ruler. Not many not yet would be willing to leave all to follow him.

Servers of Christ, and *followers of Christ.* We see here in our text a subtle difference, and a difference which becomes very wide, indeed. There is a hollow, shallow serving which amounts to little than selfish place-seeking. That sort of notion of getting into the swim, or taking up with the movement if and when it is popular. Jesus had never been fooled by that sort of pretense of serving. He had told his hearers already that, ''Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you: depart from me, ye that work iniquity.''

Many are willing to do lip service. But what Jesus was hungering for was *followers* in the noble sense set forth in our text. Not servers only, but followers also. Not what they were in outward acts, but what they were in inward self mattered most to Jesus. How do we make a distinction between servers and followers? It is the text: *''And where I am, there shall also my servant be.''* Where I stand the man serving me in the noblest, deepest sense will stand. Where I am there he is. You can find out where my servants are by finding out where I stand. ''If any man serve



me let him follow me; and where I am there shall also my servant be.'' The emphasis is on the word *follow*—if any man will serve me let him follow me—the ability to serve properly, and with any degree of appreciation, depends on his relationship expressed in the word follow.

It is an expressed yearning in the soul of the Saviour of men for their hearts first, then their hands.

It is submitting our wills unto his will, even as he submitted his will unto the Father. ''I came not to do mine own will, but the Father's, who sent me,'' says Jesus. Paul has in turn rightly expressed it: ''It is no longer I that live, but Christ that liveth in me.'' How happy would be our 'followship' if we could say: Where Jesus stands I stand in all the rounds of human endeavor and daily living! It would fill our churches, empty our divorce courts, bless our homes, clear our seas of submarines, and our skies of deadly explosives. If those who *serve* Christ on the low plane denounced in his ''Lord, Lord'' speech should all join those who serve him on the high plane expressed in our text a new day would dawn in our midst. To that task you and I are setting ourselves. To that task you and I must work, by close association with him daily. We must seek daily, not merely on Sunday, but daily to learn his will and to practice his presence in our lives. We must not only *be with him* on Sunday, but being his servants we must *be with him* every day of the week. If our religion does not go any further than our weekly worship of him then we turn beauty into ashes; and we are not follwers of him.

May we multiply the men and women, and young people who give their heart to Jesus constantly, who delight to honor him at work as well as worship, and to walk with him in the valley as well as on the mountain heights. Then our churches will have congregations that are inspiring, gifts that are honoring to our Lord, and sufficient to carry the Gospel to the ends of the earth, and the dedication of life whereby this Gospel may be carried.

''If any man serve me (on that high basis) him will my Father honor.'' To be honored of God, what an honor that must be! It is well enough to be respected, admired, and loved by one's fellowmen—who is there so little of soul that he does not desire the respect of his fellowmen?—but to be honored of God, that is great indeed. ''Him will my Father honor,'' he will have the ear of God, and God will help him and deliver him. The honor of men is all too fleeting, in a day it can falter; but the honor is eternal and in an eternity it cannot fail!

Let us sum it up this way: *''Following Jesus,* getting the mind of Christ and having his spirit and will in ourselves; *serving Jesus,* by serving our fellowmen in the way in which he would have them served by us; *reward for service,* having the honor and approbation of the heavenly Father.'' In that way Jesus will be honored, man will be honored, and God will be honored. Such was the desire of the Christ as he stood facing the cross, namely that he might bring man home to the heart of God, in loving acceptance of his rightful place in the family of God. Whoever gives God his heart makes himself a follower of Jesus, and server of his fellowmen, and becomes a recipient of the honor which only God can give.

Grief is so far from retrieving a loss that it makes it greater; but the way to lesson it is by a comparison with others' losses.—*William Wycherly.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Children are interesting. I sometimes think that litle children are the most interesting. We have a most interesting group at the Christian Orphanage. They are as fine a group as you will find anywhere.

In the Johnston Hall, where I have my office we have four small girls, two of the little girls are twins. One day they came from school and three of them came into my office with a smile on their faces and happy as they could be. They said they wanted to tell me that they got a hundred on their work that day. They are first graders and the teacher had given them figures to write and the grade of one hundred looked good to them. I gave them an apple for being so smart. They went out to play. Soon the fourth little girl came in and with a sweet smile on her face she said to me: "Mr. Johnston, I made a hundred, too, on my work today." Of course, she got an apple, too.

Thanksgiving will soon be here and the children will be expecting a chicken dinner. They always do.

The Conferences will soon hold their annual sessions. We are anxious to see how many churches will raise their conference apportionments in full. We are mailing a lettler this week to all the Sunday schools giving their conference apportionments for the Christian Orphanage, and the amount paid and the balance due. We thought this information might be of some help.

We are very short on winter dresses for the girls, large and small. Winter is always here, if you have good dresses you don't need coats, suits for boys, won't you be so kind as to Parcel Post them to us. We can use them and we will appreciate them. Just be a good neighbor to us in this work and share with us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 7, 1937.

Amount brought forward $10,566.22

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
New Lebanon	$ 7.10	
Howard's Chapel	1.00	
Greensboro, First	16.52	
		24.62
Eastern N. C. Conference:		
Liberty, Vance	$ 6.80	
Pleasant Hill	2.01	
Henderson	6.57	
		15.38
Western N. C. Conference:		
Graces Chapel	$ 5.70	
Graham	.95	
Big Oak	2.50	
		9.15
Eastern Va. Conference:		
Old Zion	$ 3.50	
Dendron	5.40	
Holy Neck	5.18	
Bethlehem	4.58	
Union, Surry	6.00	
		24.66
Val. Va. Central Conference:		
Linville	$ 5.86	
Dry Run, May, June, July, and August	5.99	
Whistler's Chapel	.85	
		12.70
Ala. Conference:		
Pisgah	$ .87	
New Hope	1.43	
		2.30

Special Offerings.

Mrs. Lesher, support of child	$ 20.00	
Mrs. Phillips, support of children	50.00	
Mr. May, support of children	7.00	
Interest	104.86	
		161.86
Total for week		$ 250.67
Grand total		$ 10,816.89

BETHLEHEM NOTES.

(Continued from page 9.)

Jones of Holland gave a very impressive missionary program.

A great interest was manifested in the Jubilee Anniversary, and the sum of $83.25 was raised. During the year $155.00 has been raised on apportionment and $10.00 for a memorial for Mrs. W. B. Byrd.

There has been good attendance at each of the monthly meetings and a great interest manifested by the members. Mrs. W. C. Joyner, the president, feels that a great good has been accomplished through the continued cooperation, prayer, and faith of all the members.

BETHLEHEM'S YOUNG PEOPLE'S SOCIETY.

Miss Audrey Byrd, secretary of the Bethlehem Young People's society sends us the following information. Mrs. O. D. King is the efficient superintendent and a most successful year has been enjoyed.

Regular meetings have been held throughout the year with an attendance of over fifty per cent and the apportionment has been raised.

An Easter pageant "Morning Light" was presented before a large audience and was very helpful and inspiring. This society met with the Holland and Holy Neck societies in the study of "Consider Africa," and "The Story of the American Negro" was taught in their regular meetings.

Thrift in life will repay you in after-life with a usury of profit beyond your most sanguine dreams; and waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckoning.

—*William E. Gladstone.*

WE ARE NOT A CANDIDATE FOR THAT JOB.

There is a story going the rounds about a small congregation hunting for a new minister. The board members were perplexed and they sought the aid of one of the chief executives of the Church, who happened to be in their city on official business. The executive met the board and they told him what they had in mind. One man suggested they needed a great orator and pastor; another said the man they wanted would have to be a genius for organization; another put in that they needed someone with an eye to finances; another intimated that they would require a good politician to keep various factions in mind; another wanted someone with athletic ability to coach the young. The church executive listened attentively and then said:

"Well, gentlemen, what you seem to want is a cross between Henry Ward Beecher, Roger Babson, Premier Baldwin, and Andrew Carnegie. I am afraid you can't get him for a hundred dollars a month."—*Religious Telescope.*

NOW IN THE DAYS OF YOUTH.

Now in the days of youth,
When life flows fresh and free,
Thou Lord of all our hearts and lives,
We give ourselves to Thee;
Our fervent gift receive,
And fit us to fulfill,
Through all our days, in all our ways,
Our Heavenly Father's will.

Teach us where'er we live,
To act as in Thy sight,
And do what Thou wouldst have us do
With radiant delight;
Not choosing what is great,
Nor spurning what is small,
But taking from Thy hands our tasks
To glorify them all.

Teach us to love the true,
The beautiful and pure,
And let us not for one short hour
An evil thought endure.
But give us grace to stand
Decided, brave and strong,
The lovers of all holy things,
The foes of all things wrong.

Spirit of Christ, do Thou
Our first bright days inspire,
That we may live the life of love
And loftiest desire;
And be by Thee prepared
For larger years to come;
And for the life ineffable,
Within the Father's home.

—*Walter J. Mathams.*

"Our thoughts are what we should be; our deeds are what we are."

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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In Memoriam

HOLLAND.

Dewey Shafter Holland, Suffolk, Virginia, came to his death by accident September 17, 1937, aged 37 years. He was the son of the late Elisha E. and Mary Gardner Holland. The funeral services were conducted at Holy Neck Church, where he held membership, by the writer, assisted by Revs. Carl R. Key and W. H. Corbitt. The burial was in the family cemetery. He is survived by four sisters: Mrs. E. L. Beachman, Mrs. J. P. Hedgebeth, Mrs. Henry Duke, and Mrs. F. H. Hedgebeth and one half-brother, James Causey Holland, Drum Hill, North Carolina. May the God of all peace comfort and keep his loved ones.

N. G. NEWMAN.

RAMSEY.

Whereas, God, in His infinite mercy, has seen fit to take from this life, our beloved friend, Mrs. James A. Ramsey, on June 16, 1937, and

Whereas, she was one of the oldest and most devoted members of the Rosemont Woman's Missionary Society, and we shall sadly miss her kindly smile, her quiet and unassuming manner, and her great and steady devotion to her church, Sunday school, and Missionary Society, being always ready to give of her time and means,

Therefore, be it resolved.

That we submit to God's will, trusting in His great wisdom, and loving kindness and mercy, and

That the memory of her life shall ever be an inspiration and encouragement to us all, and

That we extend to her bereaved family our loving sympathy in their sorrow, and

That a copy of these resolutions be sent to her family, a copy sent to "The Christian Sun" for publication, and a copy placed in the minutes of the Rosemont Woman's Missionary Society.

Mrs. H. C. HEDLEY,
Mrs. H. R. MORRISON,
Mrs. J. B. BARKSDALE,
Committee.

AYSCUE.

On August 21st, God in His all wise providence called from our midst Miss Lula Ayscue, our kind neighbor, beloved friend, loyal member of our church, and faithful worker in both the Ladies Aid and Missionary Societies.

Surely we shall miss her gentle spirit, but the influence of her humble, unselfish life will live on and on, for she combined the Christian virtues in no small degree.

Therefore, be it resolved:

First, that we humbly bow in submission to God's will, knowing that He doeth all things well and that his loving arms are ever beneath us.

Second, that we extend our heart felt sympathy to her family in their bereavement, and point them to our loving Father who was her constant source of comfort.

Third, that we in our Christian career strive to emulate the high ideals she lived before us.

Fourth, that a copy of these resolutions be sent to her family, one to "The Christian Sun" for publication, and one recorded in our minutes.

Signed,
Mrs. E. T. VICKERS,
Mrs. J. B. ELLINGTON.

STEPHENSON.

Mrs. Mary Jane Stephenson was born in Chambers County, Alabama, August 1, 1852. She was the daughter of Rev. and Mrs. W. M. J. Elder, who established the first Christian Church in Alabama, the church that she joined at the age of eleven years and was a faithful member to her death. She died in her eighty-sixth year and was the oldest member of New Hope Christian Church.

She was married to C. H. Stephenson on the 29th day of February in 1872. To this union were born nine children, three boys and six girls. The grown sons preceded her in death. The surviving children are: Mrs. Lola Floyd, Abanda, Alabama; Miss Bettie Stephenson, Atlanta, Georgia; Mrs. Ada Mann, Roanoke, Alabama; Mr. Jubilee Stephenson, Mt. Vernon, Georgia; Mrs. Rosa Lankford, Elon College, North Carolina; Miss Zana Stephenson, Atlanta, Georgia; Mrs. Rillie Dunaphant, Atlanta, Georgia. She leaves, also, one brother and one sister, Dr. J. W. Manning and Mrs. A. M. Johnson both of Norfolk Virginia.

She and her husband lived a consistent Christian life and brought their children up in the nurture and admonition of the Lord. They were strong "Pillars" in the Christian Church.

In the beginning of the ministry of this writer it was my privilege to board in their home and go to school. She was a great friend, wife, and mother and for nearly sixty years she, with the good husband who preceded her in death six years ago, kept intact a strong Christian home in which it was a joy to live or to visit.

She came peacefully to the end of her earthly journey August 11, 1937, in Atlanta, Georgia, where she had made her home since the death of her husband April 4, 1931.

Her body was brought back to New Hope Cemetery and gently laid to rest beside her husband. Funeral services were by this writer assisted by Rev. A. R. Van Cleave, pastor of the church. God rest her soul in Peace.

My prayers go out for the bereaved.

G. D. HUNT.

MY DESIRE.

It is too much to ask to win
Each step, each passing strife;
But one should always firmly be
True to the best in life.

What is my aim each fleeting day,
My hope what'er betide?
Have I the will and strength to choose
The things that shall abide?

Let me not crave too much success
In terms of worldly deeds,
But rather may I have the light
To meet life's noblest needs.

Give me the courage to be true,
The will to do and dare,
A heart brim full of Godly love,
And work to my full share.

—*E. L. Daughtrey,*
Franklin, Virginia.

FAMILY ALTAR.

(Continued from page 12.)

the hideous iniquity of Judas' kisses. In the Redeemers name. *Amen.*

Amos R. Wells.

SUNDAY.

THE POOR RICH.

"Whatsoever is under the whole heaven is mine."—Job 41:11.

How rich are you? How poor are you? Are you a Christian? Is any Christian so senseless as to feel poor? All the world belongs to him. Its gold, its silver, its precious stones, its beauty, its palaces, its ships, its storehouses its outnumbered world's that fill the vault of heaven.

All these things are ours for we are joint heirs with Christ in all riches of God. Why should we feel poverty striken though we may be very poor indeed? He who has these things can endure the poverty of earth in the brief space of time he sojourns here. He who has not these things, though he be as rich as Midas, is poor indeed for he can not enter into the happy consciousness of an abounding eternity with God.

Prayer—Our Father, Thou art all we want. We find in Thee, infinitely more than in all else on earth. We pray to Thee to give to our own souls, the wealth of our heart. *Amen.*

NOT FOR SALE

"You can buy any man alive," the cynic declared boldly and loudly. "Every one has his price."

Perhaps it was true of his circle of supposed friends; he had found that with them gold's lure was supreme. Nothing else counted when it was dangled before their eyes. So he imagined that the entire world was for sale—the price dependent upon the danger and difficulty involved.

It is tragedy indeed when anyone reaches such pessimistic conclusions, for half of the joy in life is in watching others struggle nobly to maintain their ideals and principles and that, too, often in direct poverty and under severest temptations to win ease by crooked practices or by desertion of the noblest.

Gen. Robert E. Lee, broken in health and finances by the Civil War, was offered ease, wealth, and British acclaim if he would quit his loved Southern states after the Civil War for a castle in England. But he swept the enchanting picture aside to devote his remaining years to the rebuilding of his war-torn nation.

William Carey could have died a wealthy government official of India—the opportunity was his—but his heart held him true to the seemingly thankless task of bringing the Gospel to Burma and India.

An oil company in search of a special man for a difficult task in the Orient, discovered their ideal—an American missionary. But their bid of thousands of dollars annually failed to secure his services. "No, gentlemen," he answered calmly, "I thank you for your offer, but my task lies elsewhere."

A famous scientist-inventor left the world infinitely brighter when he ended his career, but his wealth was hardly worth counting. He had given his entire life to work that would make others more comfortable and happy, paying no attention to patents and profits.

A middle-aged doctor had given his finest service to a district where fees were small and uncertain, trails were rough, and nights were bitterly cold. Then fame came suddenly to him—when five baby girls were born one May night—and he was enabled to keep the faint life-spark alive. Ease and wealth clamored for his life. But he stayed in the north where he was needed, the most famous country doctor in the world, and as happy as a bird in his choice.

Another, poor and with no prospect of riches, had an opportunity through certain information he had stumbled upon, to make a fortune in a few weeks. But it was in whiskey! And he had hated drink with an increasing hatred all his years. So he stayed poor, thrusting away the chance to acquire wealth.

And in every street and along every country road live the thousands of nameless heroes, the men and women who, Moses-like, refuse to sell out their ideals for the thing that promises ease, comfort, and wealth—but all secured by slaying principles or drugging conscience into submission. They prefer the hardships of the Hebrew slave camps, honest and God-fearing, to the pleasures of Egypt's palaces and pomp. And some count such fools—but strange to say, it is to these that sin-wrecks come for help in their final struggles—too late often.

But there are others who sell for gold. A Judas who values himself at a mere thirty pieces of silver! Others amass wealth through supplying narcotics for drug slaves, selling whiskey to kill body and soul, wrecking young lives by filthy and unhealthy publications, producing shot and shell to murder will all the efficiency of modern warfare, or turning honest men into criminals through their gambling hells.

Nothing is more false than the cynic's "Every man has his price." It isn't true. Most people cannot be bought, at any price. The visions, ideals and principles are too sacred to barter for gold and glamor, pomp or place.

A fool it was who said, in his heart, "There is no God!" It's his twin brother who declares, "You can buy any man alive."

A Judas sells! But a Moses quietly says, "I would rather suffer affliction with the people of God than have all Egypt's pleasures.

Real men are never for sale—only life's culls are on the auction block. He who will sell himself is apt to sell out his master if the opportunity comes.

—"The Canadian Baptist."

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, OCTOBER 14, 1937. NUMBER 41.

Our Fall Opening

By REV. M. J. SWEET, D. D.

The live church is conscious of its mission. It feels the pulse of the heart of God beating against its own interest in the world's work and life. Something it must do—it cannot live unto itself alone. "Without Him" it "can do nothing." It may be stronger than its weakest member but only so because the strong bear the infirmities of the weak. The weak by prayer and fasting must become stronger, or eventually join the ranks of the wrecks of life—one can't be carried always. The live church like the live man sees his duty and greets its task fervently. Thus at the opening of our working year the church's work looms big. No one can be spared; the task is too colossal for the few; shirkers may live in the army of the country, but in the army of the Christ they soon die and become the objects of pity in the eyes of God. The very life of the Christian depends on his or her interest and activity in the things that are Christ's. If one's interest wanes he must take care! The breakers are ahead! Nothing can separate one from the love of Christ; but one may lose his love for Christ. The thought is appalling, but only too true. Just a little neglect, a fancied grievance, a willful absence from the means of grace, a little fault-finding and self-excusing because of the shortcomings of others and, lo, one finds himself forgetting God and a fervent love is lost not to return—how long? But among us there shall be no such thing. Seek the ways of the Lord! Find your task today and make a partner of Christ and fight the good fight of faith. The cry must be heard all along the line: "Thy king cometh and is calling for thee." "Go work in my vineyard."

—In Union Church Bulletin (Chattanooga).

PERSONALS

News from the Churches

The training schools for Suffolk and Norfolk began last Monday and Tuesday respectively, and will continue through next week.

Chaplain W. W. Elder, now stationed at the Norfolk Nevy Yard, was a welcome visitor at First Christian Church, Norfolk, on last Sunday.

Chaplain H. E. Rountree, stationed at San Diego, California, was recently in a play entitled "The Life of Cabrillo," given by the Kiwanis Club over the local radio.

Suffolk Christian Church announces an evangelistic meeting beginning on October 26th, with Rev. W. E. Wisseman of Greensboro, North Carolina, as the preacher. On the first Sunday in October Mrs. Vernon E. Ramsey was received into the church, and 442 people attended the Sunday school. They reported having had six 100% classes.

Rev. W. Millard Stevens, pastor of the Union Ridge Christian Church assisted Rev. F. Ervin Hyde in a meeting at Shallow Well Christian Church during the week following September 26th. Rev. Mr. Stevens brought strong evangelistic and inspirational messages. There were twenty additions to the church, sixteen of which came on profession of faith.

On September 26th, the Loyal Bible Class of the Congregational-Christian Church of Sanford was the host to the other Men's Bible Classes of Sanford, North Carolina. Honorable Clyde R. Hoey, governor of North Carolina was the guest speaker for the occasion. He was presented by A. H. McIver, teacher of the Loyal Bible Class as "North Carolina's great governor and favorite Sunday school teacher." Others having part on the program were Rev. F. Ervin Hyde, minister of the church in Sanford and Dr. Adams, a retired Methodist minister. The auditorium was crowded to its capacity.

PORTSMOUTH LADIES' AID.

The Ladies Aid Society of the First Christian Church, Portsmouth, Virginia, has had a most successful year.

Under the leadership of our efficient president, Mrs. J. E. Powell, the untiring efforts of the society have been rewarded, far beyond our expectations. A total of $497.97 has been raised, an increase of $126.81 over the previous year.

The fellowship enjoyed throughout the year has been as gratifying as the financial results, all of which shows what can be done when a group of women, regardless of number, work together for one cause.

Mrs. R. F. Edwards,
Secretary.

NEWPORT.

A revival was held at the Newport Christian Church from September 6-17th. Rev. F. Ervin Hyde of Sanford, North Carolina did the preaching. He brought clear, impressive messages each night. As a visible result there were two conversions, but only God can know the real good that was done. Brother Hyde won his way into the hearts of the Newport people and they will always remember him with joy and be interested in his work. Our pastor, Rev. W. J. Andes, led the music, his sister, Clarene, and mother, Mrs. A. W. Andes, presided at the organ.

We thank God for the gospel messages and the confessions made, and pray that God will continue to convict men of sin and that they may come to Christ, the Saviour of the world.

Edna Stoneberger,
Church Reporter.

SUFFOLK CHRISTIAN CHURCH.

The Suffolk Christian Church closed its fiscal year at an annual conference Wednesday, October 7th, with records from all departments, and a showing of the increase both in membership and gifts. Mr. E. H. Rawls, church treasurer, made a report showing that through the current expense treasury there had been received during the year $10,806.05, and $4,425.00 through the building fund treasury, making a total of $15,231.05.

The missions of the church were as follows: Orphanage, $1,146.12; Home and Foreign Missions, $3,121.60; Elon College, $989.03; and to Superannuation, $152.51. Reports from the Sunday school, Ladies' Benevolent and Social Union, the Woman's Missionary Society, the W. W. Staley Missionary Society, and all departments and adult classes of the Sunday school will bring the total amount received into the church from all organizations to around $20,000.00, it was indicated.

A report was made by the pastor, which included the following items: Sermons and address during the year, 180; meetings attended, 503; personal conferences in the pastor's study, 208; books read during the year, besides the Bible, 50; wrote and published in the church paper, 28 sermons; married 33 couples; conducted 39 funerals; received 47 new members; and made 1,209 pastoral calls. The deacons reported the church in harmony and of progressive spirit.

John G. Truitt,
Pastor.

WORDS OF APPRECIATION.

Miss Jeannie L. Jillson, who recently visited churches and Women's Conferences in Virginia and North Carolina, writes on her departure, Richmond, Virginia, October 6th;

"Dear Dr. Atkinson:

I want to thank you very heartily for the arrangements you made for me these days in Virginia and North Carolina. Everyone has been so kind and so cordial and so interested in the Mission work. It has been a great pleasure to see the fine churches and know something of the work they are doing. It means so much, on coming to America, to find such an earnest Christian spirit. Sometimes we hear things about present day life in America that aren't very encouraging, but I shall certainly write back to those in Syria that God is leading life here just the same as ever and there is much to thank Him for.

"It has been a great pleasure to be in such delightful homes. I feel very grateful that I have been able to meet such earnest people.

"Thanking you, and all the others, very much for your great kindness,

Jeannie L. Jillson.

A CORRECTION PLEASE.

This week I read the Suffolk Letter, with interest, as I have done each week for many years.

I noted it was stated that the total offering of the Eastern Virginia Woman's Missionary Conference this year was $6,038.64—the largest amount raised by the Conference in one year during its history. Splendid—but this amount was exceeded by the regular offerings of 1926-27-29, and in 1928 it was exceeded by $1,676.76.

It was also stated by a number attending the Conference this year that the attendance of 385 was the largest on record. In 1929 there were 525 by actual count.

Mrs. L. W. Stagg.

Norfolk, Va., Oct. 6, 1937.

A GOLDEN ANNIVERSARY OF SUNDAY SCHOOL TEACHING.

On September 9, 1937 Mrs M. J. White of 237 West Thirty-First Street, Norfolk, Virgina, and a member of the The Christian Temple completed fifty years of consecutive teaching in the Sunday School. This unusual record deserves recognition, and as her pastor I am taking this means of honoring this good woman, and of paying a tribute of respect to her and her work. In addition to this article, Mrs. White will be given special recognition at the morning service of worship on Sunday, October 19th, when a large and beautiful mirror and a pulpit lamp, the gifts of Mr. and Mrs. White will be presented to the church and received by the pastor.

Mrs. White whose maiden name was Lauretta Thompson was born on a farm in Arlington Precint, Washington County, Nebraska, on September 9, 1870. Mrs. White is not sensitive about her age and she gave me this date. Incidentally it might be added that her enthusiasm and her activity give no indication of her age in years, and she has reason to be thankful for, and proud of, her age. When Mrs. White was twelve years of age, she was converted and joined the church. When she was thirteen, her father and mother and their three children migrated to northwestern Nebraska, where they took up government land and established a home. Two years later, however, the Thompsons moved to Chadron, a near-by town with a progressive, pioneer spirit. There were several churches in the town, and Mrs. White cast her lot with the Methodist Episcopal Church. In 1887 she took a class of Junior age girls, and thus began her long and honorable career as a Sunday school teacher.

In 1888 Mrs. White came to Norfolk, and attended a private boarding school for girls, the Leache - Wood Seminary, which was then located on the corner of Granby Street and Freemason Street where the Southland Hotel now stands. While in Norfolk Dan Cupid shot one of his arrows which found its mark, and on January 15th, 1890 she became the bride of Mr. Draton Wright Odell. Mr. Odell was a member of the old Granby Street Methodist Church and his bride transferred her membership to his church. Shortly thereafter, however, the congregation of the Granby Street Church built what is now Epworth Church and Mr. and Mrs. Odell became members of that church. Mrs. Odell took a class of Junior girls in this church and thus began a long period of teaching in Norfolk Sunday school, a period reaching even up till the present time.

Mr. Odell passed away in 1904. leaving his widow with three children, a son, and two daughters to take care of. On June 30, 1909 Mrs. Odell became the wife of Mr. M. J. W. White, a member of the old Memorial Christian Temple, now a member of the Christian Temple and well-known by hundreds of members of the Congregational-Christian Church. Mrs. White again changed her membership so that she and her husband might have a common church home, and as was her custom, she again took a class, this time in the Beginner's Department, but later changing to the Primary Department. When the Memorial Christian Temple was merged with the Third Christian Church, Mrs. White became a teacher in that Church, and when the stately Christian Temple was built, Mrs. White continued as a teacher in the Primary Department without a break. Thus it is that in September she completed fifty years as a Sunday school teacher in the Children's Division of the Church school.

In addition to her duties as a teacher, Mrs. White has been active in other phases of church work. She has been a regular attendant at the services of the church, a custom which alas too many Sunday school teachers have not adopted. She has been, and is, Superintendent of the Cradle Roll of the Sunday school and the Missionary Cradle Roll, which have a unified program. Mrs. White has identified herself in an intimate and vital way with all the phases of the work of the church, and by her consistent life and her constant service, as well as by her gifts of substance and self, she has made a large contribution to the church and to the kingdom of God.

Who can estimate or even imagine the influence of the life of this good woman? Think of the great host of boys and girls who have come under her influence as a teacher in the Sunday school and as a Christian in the community! If it is true that first impressions are usualy lasting impressions, think of the lasting contribution for good which she has made to the lives of these boys and girls, and through them to the Kingdom. They were, to be sure, young children, and they undoubtedly do not remember what she told them in actual words, but they could never get away from what she told them in letters written out in human life and love. A great multitude will rise up and call her blessed. As she looks back over the years may she rejoice that God has given her this great privilege, and may she have in her heart the rich blessing which Christ has for those who have been faithful to their trust. And may she look forward in the years to come that please the Father may be many, to a continued and rich fruitfulness in His service.

As was stated above, Mr. and Mrs. White have given Christian Temple a large mirror which will make it possible for the members of the choir and the minister to see each other to a better advantage, and an attractive and dignified pulpit lamp. The Church receives with sincere appreciation these tokens of the love of these faithful members, and these reminders of their abiding interest in the church.

H. S. Hardcastle,

Norfolk, Virginia,
October 7, 1937.

OUR PRAYER.

By Rev. Everett Lesher.

O Thou Eternal Spirit, where Thou dost move troubled waters are stilled, the storms subside, order comes out of chaos, light out of darkness, harmony out of discord. As Thou didst move upon the chaos of things at the begining of time, so do we pray that Thou wilt move upon our inner lives so often restive and troubled. Let there be wrought within us quiet miracles of grace that the surge of every temptation, the restlessness of uncertainty, the tumult of every sorrow may not have dominion over us. Give us peace, perfect peace. Bring peace upon the battlefield of conflicting desires. Silence the fervent cries of life-destroying fears of clashing motives and cross-purposes that there may come to us the beauty and power of a unified and well-organized life. O Thou Eternal Spirit, move upon our inner lives and bring harmony out of discord.

As we would pray for oudselves, so do we raise suppliant voices to Thee to move upon the chaos of human relationships. Bring peace and harmony into the troubled homes of the world. Put to shame the spirit of selfishness and acquisitiveness that is reeking havoc in the field of industry and commerce. Let Thy Spirit move upon strained international relations, upon the ugly spectacles of interracial ill will, upon the arrogancy of every oppression, every injustice, that order may come out of disorder, light out of darkness. O Thou Eternal Spirit, move upon the chaos of human relationships and Thine shall be the Kingdom, the Power, and the Glory, forever and ever. Amen.

Plans have been about completed for a State-wide Youth Fellowship Meeting at Sanford, North Carolina, on the week-end of October 30-31st. The meeting is being sponsored by the three Fellowships in that area. Its purpose is for fellowship and inspiration. The Committee is arranging for a strong program. North Carolina young people will have a chance to talk over their problems together and to make plans for the future.

EDITORIAL STAFF

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George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THE PRESIDENT SPEAKS.

At Chicago last week the President of the United States surprised the world by speaking out boldly concerning international affairs. In his characteristic directness he told of conditions in certain unnamed countries where treaties and agreements are being broken and inhuman warfare carried on. It was easy for Germany, Italy, and Japan to see that he was talking about them. Naturally they did not like what the President said, and Germany reminded the President that Woodrow Wilson spoke to the mass of humanity over the heads of national leaders, and that he was unable to carry through the things he undertook. England, France, China, and the other League of Nations found great encouragement in the words of our President.

With equal clarity the President said that we need not expect to be spared if the world becomes involved in war. His reasoning was clear and accurate. If stronger nations are allowed to gobble up weaker ones whenever and wherever they like, if peaceful peoples are to be destroyed by bombs, bullets and gas whenever war-lovers like, then the seas which surround America will be no protection for the women and children here any more than the mountains of Ethiopia and the walls of China have been for those countries in recent years.

It is the opinion of this paper that public opinion will sustain the President as he undertakes to work out plans based on the principles of the Chicago address. Our country wants peace. It is absolutely opposed to war. It wants peace badly enough to work and sacrifice for peace. If the nations decide to "quarantine" those peoples who make war, the people of America will gladly make the necessary sacrifices in order to help. A "hands-off" non-cooperative policy does not seem to be enough to curb the hands of the destroyer. And the destroyer must be curbed, or else civilization will be lost. More power to the President as he works for peace.

OUR CHINESE MISSIONS.

The invasion of China by the Japanese has badly upset the mission work of all denominations in China. Our own Dr. Rawlinson, one of the best friends China had, was killed in the early days of the conflict. Our government has asked that Americans leave the danger zones as rapidly as possible. Most of the wives and children of missionaries have left, but many of the missionaries wish to stay.

This makes a very difficult situation. No missionary wishes to involve his government in the least bit of trouble. He is neutral. His job is not to sustain any government, but rather to minister to humanity. Most missionaries and mission boards do not ask the home government for protection. They are at work for the King of kings and the Lord of lords and look to Him for guidance and help. This does not totally relieve the home government of responsibility, for the missionaries are still citizens of their own country and the country must protect its citizenship.

On the other hand, it seems cowardly for missionaries to leave when difficulties arise. They have preached and practiced sacrifice; they have told the natives how to overcome difficulties. Then if they seek for safety at the first sign of trouble, the preaching doesn't seem to tally with practice. When war comes destitution and death come with it. Mission property is often destroyed; the homes and lives of the natives brought down to dust. It is then that the missionary is needed to bring comfort, health and help to those who have recently learned a bit concerning Christianity and the Christ way of life. It is not surprising, therefore, that missionaries stand by while the armies battle back and forth even though their friends in the homeland might bid them seek for shelter elsewhere.

It is difficult for us to know just what is happening in China. We do not know that some of our people had to leave which increases the expenses of our Mission Board. We know that many have had to give more time for relief work, that the regular schedules are blown to pieces by the bombs that burst in the air and "the destruction that wasteth at noonday." We do not know that most of our missionaries are sticking close to their places taking the risk and proving to be faithful servants of the Lord Jesus who shunned not the way of the cross. Their loyalty and sacrifice should certainly bring us to a humble realization that we, too, can share in a larger way in making the world Christian.

SUCCESSFUL CHURCHES.

As the conferences meet and reports are read, there doubtless will be a desire to see which are the successful churches and which have failed. Two things will probably enter into the estimate: First, how much money have they raised? Second, how many churches have been added to the rolls? At first glance this may seem to be a fairly accurate test. The amount of contributions does indicate something of the loyalty of the membership. But a few of our churches have a quota that is anyway commensurate with the ability of the members to give. A budget may be paid in full and mean but little to the group because the budget was much too small. In like manner new names may be added to the roll while many who have joined before are lost to the church without an effort to keep them active.

A successful church is one that is growing a new generation of church members who will have a larger vision, a greater desire to serve and a holy passion for making the world Christ-like. It is not the number who attend Sunday school that matters most, but rather what is happening to those who do attend. It is not the long list of names on the roll that changes a community; it is the Christ-like effort on the part of those who are faithful to make (Continued on page 15.)

The Future Outlook of the Young Minister

By REV. J. EVERETTE NEESE.

I am sure that you will agree with me when I say that every known profession in existence in our modern world has as its outlook a bright and prosperous future for the man or woman who has prepared themselves well.

Medicine, Law, Surgery, and the many other professions of our day have never offered to the young entrant a greater opportunity or a brighter future than it now offers. The ministry is by no means different from the other professions with respect to its opportunities. I hesitate, however, in referring to the ministry as a profession, because it is not exactly a profession but a grand and noble **calling.** It is true, however, that the ministry falls within the realm of those who pursue some definite line of work; therefore, to some degree, it actually is a profession. Wherever I am and whenever I refer to the ministry as a profession, I do it with all the reverance I possess.

The opportunities which the ministry now offers are greater than those which confronted any generation of ministers prior to this one. The outlook for the young minister is bright because his field of **service** is broader than that of his predecessors.

First, there is the opportunity for service within the realm of Society.

It seems that the Social order has, to a marked degree, lost its sense of consciousness and responsibility. It seems to be a day when anything goes. Since society, seemingly, has become corrupt, it appears that the rank and file of ministers are saying "We'll keep hands off," so they wrap their cloak of self-righteousness about themselves and play "hands off." The young minister sees the folly of this act. He sees that new social order will never be created until he and the thousands of other young men who profess Christ and who **follow Him** first plant within society the high moral tone and the profound Christian standards of the Church of Christ. Society is still needing leaders and we young ministers hope and pray that we shall be able to inculculate into the social mind the true standards of a follower of Christ, as we feel that this is the only means of Salvation for our present social order.

The yonng minister is endeavoring to incorporate into his life a portion of the concern for social betterment that so gripped the life of Russel H. Conwell that it caused him to give himself for the uplift of society. Conwell toured the country, lecturing to thousands, endeavoring to establish in the heart of the social order the high moral standards of life, and to give the degraded of society a new outlook on life. Through his lectures, Conwell was able to do this and even more. His lectures were such pieces of art and eloquence that they resulted in social changes for, not only the good of the state, but the nation as a whole. A leading lecturer had this to say about his lectures: "So many villages have become cities in consequence of your lectures; so many individuals and societies started to do something for their town; so many manufacturing enterprises were begun by your hearers; so many rivers harnessed and banks started; so many schools and colleges opened; so many churches founded and others built; so many young men and women started into study; so many discouraged men began again; so many found wealth in their own 'back yards;' so many books written; so many charitable institutions begun; so many orators sent to the platform; so many of our best teachers sent into schools; so many reforms made triumphant; indeed so much good was done by those lectures that I stand amazed at the accumulation."

Dr. Conwell saw a place for service in society and by the help of God he served and **served well.** The young minister of today, also, sees the need of Christian service in the social order and he, too, by the help of God plans to establish therein **Christian Principles.** The social order needs religion as much and as often as you and I need oxygen.

George A. Buttrick quotes Dr. A. B. Belden as saying, "If religion ends with the individual, it ends.' To a very marked degree this is true. If the religion of Christ with its high ethical standards ends with me, it ends. I feel it my responsibility as a young minister of the Gospel, to give to the Social order a part of that in which I have found peace of heart and satisfaction of Soul. The only cure for the constant irritated sore of the social order is Christ and His principles, and as a young minister, I deem it my responsibility and my service to give society that which it really needs.

"Greater love hath no man than this, that a man lay down his life for a friend," and that friend, whether he be yours or mine, is, undoubtedly, a member of the social order. Thus, the outlook for the young minister within the realm of service to **Society** is bright.

In addition to service in the Social order, the young minister of today, also, sees the need for service within the realm of politics.

The fact that Politics, to a large extent, is corrupt, is no longer disputed by the rank and file of men. Graft, bribery, selfishness, and the many other sins of our political order, are conditions which you have seen repeated again and again, yet you have taken no definite stand to eradicate.

The young minister possesses eyes of optimism. His youthful vision is so great that he sees a new political world for tomorrow's civilization. He believes that the creation of this new political world is going to come about when the young Christians of today, shoulder their responsibility and cast their influence for the man who holds the highest moral and religious principles.

Christianity must fairly and squarely face this political problem. It is as much a part of its task as that of service through medical aid. The young minister sees this responsibility in a light far different from that in which his predecessor saw it. The need for Christian participation in politics is, undoubtedly, more apparent today than it was three, two, or even one decade ago.

Society, as a whole, has become more closely knit. Thus, the problem confronting one group becomes the universal problem in which all are concerned.

We can no longer tolerate the taboo which some religious leaders have placed on (Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

The attention of the Pastors and Church Secretaries of the Eastern Virginia Conference is called to the Conference Apportionments for this year. For the first time the Orphanage is included in the Conference Apportionments. By referring to the Apportionment Table printed in the last issue of *The Christian Annual*, the Orphanage Apportionment for the various churches of the Eastern Virginia Conference may be found.

The Report blanks will be sent out to Pastors and Church Secretaries within a few days. In filling out the item for the Orphanage Apportionment the churches are each entitled to credit themselves with contributions from the Sunday school, Sunday school classes, Thanksgiving Offering, and all other offerings for the Orphanage sent in during the Conference year—1936 - 1937. Any amounts sent to the Conference for the Orphanage should be properly designated in the same manner as the other items of the Conference Apportionments. This item has identically the same method of accounting in the report and in the amount sent to the Conference as the other apportionments.

Emphasis should be made of the importance of raising all the Apportionments if possible. It is imperative that the Conference Fund and the Convention Fund should be raised in full. These two funds are not more important than the other enterprises but they are essential to the payment of the actual operating expenses of the Conferences and the Convention. The Apportionments suggested for these two Funds are barely large enough to meet the necessary expenses if they are paid in full. If they are not paid in full there is no other method at hand to meet these expenses. These expenses are a fixed contract and should have first consideration. As long as the Conferences have to pay for *The Christian Annual* and the Convention is responsible for a large part of the expense of printing THE CHRISTIAN SUN, it is imperative to raise the full quota for Conference and Convention Fund. Other Convention enterprises object to this emphasis, but objection does not satisfy the matter nor pay honest obligations made by the Convention and the Conferences.

All churches should pay the Conference Apportionments in full. And all Pastors and delegates should attend the Annual Conference during the entire session of that body. For several years a number of Pastors have reached the Conference late on the first day, or have left before the Conference adjourns on the last day. Nothing, except sickness or death, should interfere with a Pastor's attendance. And it should be the sacred duty of laymen to be faithful in attending their Conference, if they are honored by election as delegates. The kingdom of God should be first in a Christian's life. Many people say: "I am too busy. I cannot go." That excuse will not be acceptable when the death angel knocks at your room. It is usually a confession that personal matters are more important to you than the business of the Kingdom of God. Put God first and you can find time to attend to the business of your church.

It is not too late to make an honest effort to meet your Conference Apportionments. And current expenses should be paid in full also. The Pastor will be happier at Conference if his salary is paid up to date. And the church will be proud of this achievement. Churches should meet their current expenses promptly every month. There is no excuse for getting six months behind every year. It is so much easier and more satisfactory to all concerned to pay every month. If the Pastor's work is not worth the salary promised he should be retired, or he should withdraw from the field. Usually that is not the reason why so many churches are lax in keeping up their current expenses. It is simply a matter of carelessness and neglect. People attend church more faithfully when they pay promptly. Churches are always happier when they properly attend to the financial business of the kingdom.

I. W. JOHNSON.

THE ELON COLLEGE CLUB.

Last fall, it was the privilege of Elon College to welcome to her campus as visiting preacher for the regular Sunday morning service, Rev. Robert Lee House, pastor of the First Congregational - Christian Church, Portsmouth, Virginia. The day was ideal, the sermon was great, and the spirit of the service was most helpful. Mr. House was so impressed with the spirit of the campus, and the atmosphere of the church service in particular, that he said that every church in the Convention ought to learn something about Elon College first-hand, that representatives of every church should sometime during the year visit Elon College, and share in the Sunday morning service. He suggested that local churches organize groups, who would visit the College over the weekend, by appointment, and otherwise acquaint themselves with their own church school.

This was a most practical and helpful suggestion. It is the hope of the Administration that such a plan may soon be put into effect, and that we may have the opportunity of welcoming representatives from our local churches for our Sunday service.

Mr. House also stated that in his opinion it was the duty of every local church to put itself squarely back of the College, or help in every way possible. The College needs financial support, but it also needs the support of its constituency, church, and alumni, in extending the influence and usefulness of the College, particularly within the church. As a result of Mr. House's impression, he undertook to do something definitely for the College, in his own church. He organized what he called the Elon College Club. The Club in the Portsmouth church, which is the first of its kind, was organied in January. Among other things, it proposed to carry the claims of Elon College to the high school graduates of its membership, and others who were not members of the local church, and this they did most effectively. The Club was organized in the home of Brother C. W. Parker, with fifteen charter members. Miss Dorothy Edwards was elected president, Miss Doris Newbold, vice-president, and Mr. Charles Parker, secretary-treasurer. When the time came for enrollment at Elon College for 1937-38, the Portsmouth club got busy. As a result, there are fourteen young people from Portsmouth enrolled in Elon College this year. The president of the Club, Miss Edwards, and the secretary of the Club, Mr. Parker, are members of our Freshman Class. There is no question but that the Elon Club in the Portsmouth church has had its effect and has borne fruit for the College, which means that in the future this effort on the part of the Club will bear dividends for the local church. The Club is a very simple organization and has very definite responsibilities.

I would like to express my great appreciation to my good friends, Brother House, the pastor, and to the membership of the Portsmouth church for manifesting concretely this interest in their College. There are something like two hundred churches in the Convention, suposed to be supporting Elon College. If these two

hundred churches would each organize an Elon College Club, the church would immediately know more about the College, and be in a position to do definitely more for it. The organization would not only be beneficial to the College, but would be beneficial to the church itself. It would give to its young people something to do that would really appeal to them. They are interested in the church, to be sure, but they are also interested in anything that has for its purpose their own enlightenment, culture, and advancement. Elon College is our school. It was built for the young people of our church. It exists today for the young people of our church. If the adult members of the church would manifest an interest and give the young people some encouragement, the interest of the College would immediately be greatly enhanced.

We are exceedingly anxious that everyone interested in the College may have first-hand knowledge of her present program and what is actually being done on the campus. We are putting emphasis upon mental and physical training, but we are also emphasizing the necessity of religion in the advancement and development of the individual. We are indebted to the Portsmouth Church for organizing the first Elon College Club, and we are happy to have two of the officials of the Club as members of our Freshman Class. It is the hope of the College that others of our church may follow the example of the Portsmouth Church and report the organization of a club within their membership.

L. E. Smith.

THE FUTURE OUTLOOK OF THE YOUNG MINISTER.

(Continuel from page 5.)

politics. The day has come when religious leaders must participate in politics and endeavor to bring about reform.

The young minister does not favor bringing of the Church into politics, that is, the bringing of the high moral tone of the Church, the Christian principles which it advocates, and the observance of the Golden Rule, within the realm of Politics.

The so-called religious sects of Christ's day, the Scribes, the Pharisees, the Sadducees, and the Herodians—received small courtesies and sympathy at His hands. He denounced them with an invective unmatched in any other recorded utterance of man. He had a high moral standard and never lowered it for any one. If he saw evil in a particular act, He denounced it and went about purifying the "order" in which he had found the evil. The young minister of today realizes the inestimable value of a life of sincerity and conformity to purpose and he, too, in the face of present evils is doing all he can to eliminate them and establish in their place worthwhile principles.

The young minister realizes that God made man and endowed him with certain inalienable characteristics and powers. Every one of these, even the least of these powers, is divine. Therefore, he is conscious of his task in life and purposes in his heart to serve and *serve well.* The young minister of today is very much in sympathy with Charles E. Jefferson's philosophy when Jefferson says:

"I have looked the whole planet over and I see no man, save Jesus only, who is able to take away the sin of the world. I have observed the great religions of the day and I know that it's Christ or Nobody. He has no competition in the field. No one else has the slightest chance of winning the homage of the entire human race. More and more He is to me what He was to Saul of Tarus—'the image of the invisible God.' More and more He is to me what He was to John and those He loved—'God made manifest in the flesh.' More and more He is to me what He Himself claimed to be, the eternal Son of the living God. To know him is indeed life eternal. To work with Him in

(Continued on page 15.)

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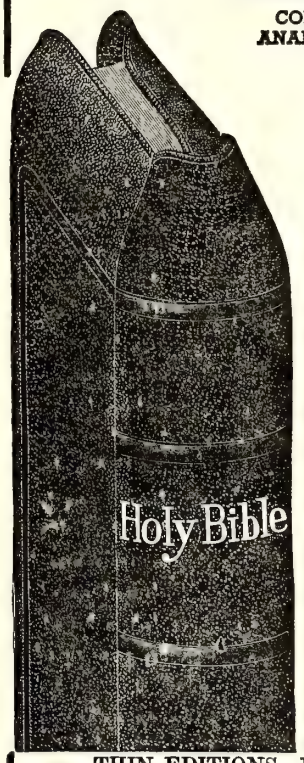

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, [t]*even* all her living.

A. D. 33.
[i] 1 John 3. 17.
[a] Matt. 24. 1.
[b] Luke 19. 44.
[c] Luke 21. 7.
[p] Deut. 28. 15.

18 And pray ye that your flight be not in the winter.
19 [p] For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

THE TRAGEDY IN CHINA.

Apparently the Japanese have determined to gain control of China or of the northern provinces. Impartial observers who have followed the events that led up to the present conflict can see no justification for Japan's invasion of China. The excuse offered is the Japanese desire for economic development, their determination to suppress anti-Japanese feeling, and a desire to combat the communistic influence of Russia. They have taken a strange method for accomplishing these purposes. The first end might have been gained by friendly agreement and cooperation, the second aim is thwarted and made more impossible by each new invasion of China's territory and by utter disregard of China's sovereign rights. The third aim—to destroy communistic influence in China—can scarcely be achieved by methods that stir up the spirit of communism and seem to give reason for its promotion.

Japan feels conscious of her military strength and evidently thinks herself to defy the public opinion of the world. Her military party is ambitious to carry out its program, without much regard for justice. It is reported on good authority that ninety per cent of the Japanese are opposed to the invasion of China, but the people are kept in ignorance of the real situation by very strict censorship of the war news. Japanese Christians, and others with more enlightened and pacific ideals, are greatly disturbed over the aggressive policies of the military party that now rules Japan. These policies destroy the beneficial effects of the friendly advances made by such Japanese Christian leaders as Dr. Toyohiko Kagawa and Miss Michi Kawai. Apparently Japanese military leaders feared that China was growing in strength and was becoming united under the able Christian leadership of Generalissimo Chiang Kai-shek and so determined to strike while there was more likelihood of being able to achieve their purpose.

The modern war machine of Japan is much more perfect and complete than that of China. Airplanes make it possible to carry destruction far inland, and there seems little effort on the part of the Japanese to limit destruction to the enemy fortifications and military forces. Already many thousands of non-combatants have been killed and wounded and peaceful villages have been destroyed by ruthless Japanese airplane attacks. Foreigners and foreign enterprises have also suffered. In the north Japanese forces have occupied Peiping and Tientsin and are pushing their campaign north to the Great Wall and south to the Yellow River. Without any declaration of war, Shanghai has been attacked with warships, airplanes and cannon. Even the International Settlement has suffered and many educational and missionary institutions have been bombed. The Chinese troops have offered brave and determined resistance in spite of their inferior equipment. They have now retired to their second line of defense on the west of Shanghai.

What will be the outcome of this invasion of China, no one can foresee. China is too great a nation and too large a territory to be conquered in a short time. The Japanese attacks have united Chinese as never before, even communists offering their service to the Nanking Government. China is fighting for her life and for the principles set forth by Dr. Sun Yat Sen, the father of the Chinese Republic.

The warfare is naturally affecting the missionary work in China. Reports come that the people in war areas are filled with fear and that there are signs of religious revival in many places. Christians meet to worship, in spite of danger, and pray earnestly for the guidance and strengthening of their needs.—*From Missionary Review of The World.*

MISSIONARY OFFERINGS.

Class No. 4, Shallow Ford S. S., Elon College, N. C.	1.00
Mt. Herman, Garner, N. C.	4.00
Winchester, Va.	5.75
Piney Plains, Raleigh, N. C.	1.00
Cary, N. C.	1.00

WEEK ENDING OCTOBER 9, 1937.

Sunday School.

First, Richmond, Va.	$ 5.24
Park's Cross Roads, Ramseur, N. C.	6.00
Fuller's Chapel, Henderson, N. C.	5.00
Turner's Chapel, Sanford, N. C.	1.27
Christian Light, Fuquay Springs, N. C.	.65
Youngsville, N. C.	2.00
Liberty, N. C.	4.51
Apple's Chapel, Gibsonville, N. C.	5.83
Linville, Va.	6.13
Suffolk, Va.	25.00
	$ 74.43

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.	$ 3.50

Specials.

E. J. Cheatham, Franklinton, N. C.	$ 16.50

Cent-A-Meal Boxes.

Miss Ann Montgomery Stafford, Burlington, N. C.	$ 6.17
Miss Betsy Mary Stafford, Burlington, N. C.	4.22
	$ 10.39
Total for week	$ 104.82
Previously acknowledged	455.24
Total since Sept. 1, 1937	$ 560.06

WOMAN'S MISSIONARY SOCIETY OF NORTH CAROLINA CONFERENCE.

The twenty-fifth annual session of the Woman's Missionary Society of North Carolina Conference, held its meeting last Tuesday, October 5th with the United Congregational-Christian Church, Raleigh, with nearly two hundred present for the splendid occasion, with the president, Mrs. O. H. Paris, Greensboro, presiding. The meeting opened at 10 o'clock A. M. and the program carried out the theme, "Advancing With Christ."

District reports were made by Miss Sadye Fonville, Alamance district, Burlington; Mesdames B. J. Earp, Halifax, A. B. McFarland; Guilford, Oscar Porter; Chatham, Lee and Moore; R. E. Caviness, Randolph; R. M. Rothgeb; Durham, Miss Margaret Alston; Vance, Warren and Wake. Departmental reports were made by Mesdames W. R. Sellars, Burlington; S. C. Harrell; Durham, and the treasurer's report was made by Mrs. C. H. Stephenson, Raleigh.

Mrs. John G. Truitt, president of the Southern Convention, Suffolk, Virginia, made an address and also told of the impressive and beautiful service held at Suffolk, in the memory of the Silver Anniversary. Dr. J. O. Atkinson's address, "The Forward Look" was read by Mrs. Nash Parker.

An impressive service of remembrance was conducted by Mrs. C. H. Rowland, Greensboro, at which time candles were lighted in memory of departed members and also for those that had during the past year had life memberships. Following this Mrs. H. A. Siddell, sang a solo, "Going Home."

At 12:30 adjourned for lunch.

Opened with hymn, which was followed with departmental reports. The young people; Mrs. W. E. Wisseman; Greensboro, Cradle Roll; Mrs. M. W. Hook; Elon College, memorial and life membership, Mss Margaret Alston, council for social action, report was sent by Mrs. Seth M. Vining; Tryon, North Carolina. Rev. W. E. Wisseman, Greensboro, introduced the speaker of the afternoon. Miss Jeannie L. Jillson, missionary from Syria.

A beautiful anthem, "Open Our Eyes" was rendered by the United Church choir.

The following made reports: Mrs. C. C. Fonville, Burlington, nominating; Mrs. J. H. Lightbourne, Burlington recommendations and resolutions; Mrs. J. E. Neese, place; Mrs. C. H. Stephenson, Raleigh, finance.

The following officers were elected: Mrs. J. H. Lightbourne, president, Burlington; Miss Margaret Alston, first vice-president, Henderson; Mrs. Seth M. Vining; second vice-president, Tryon, North Carolina; Mrs. H. D. Lambeth, secretary, Elon College; Mrs. C. H. Stephenson, who has served for treasurer for three years, offered her resignation and this office was not filled.

The next meeting of the Conference will be held at Park's Cross Roads Christian Church, Randolph county.

Adjourned with prayer by Rev. G. C. Crutchfield.

Mrs. H. D. Lambeth.
Secretary.

ANNUAL REPORT OF NORTH CAROLINA WOMEN'S HOME AND FOREIGN MISSIONARY CONFERENCE.

OCTOBER, 1936 - 1937.

Women's Societies.

Bailey Grove (New)	$ 5.00
*Big Oaks Christian	15.00
Biscoe	23.10
Burlington	830.07
*Carolina	10.00
Chapel Hill	12.00
Church of Wide Fellowship	74.51
**Circular Congregational	30.96
Danville	77.30
**Durham Cong-Christian	232.50
*Elon Cong-Christian	250.00
**Erskine Memorial	120.00
Ether Christian (New)	17.20
**First Congregational, Asheville	70.00
Flint Hill	4.67
Fuller's Chapel	25.00
Graham	1.00
**Greensboro First Christian	322.92
**Hank's Chapel	25.00
*Haw River	25.00
Hebron Christion Christian	7.00
*Henderson	75.00
**Hine's Chapel	26.40
Ingram, Va.	32.50
*Liberty Vance	110.00
**Lynchburg, Va.	40.00
*Monticello	27.50
**Mt. Zion	15.50
**New Lebanon	21.60
Palm Street, Greensboro	34.14
**Park's Cross Roads	23.35
*Piney Plains	30.00
Pleasant Hill	28.38
*Pleasant Ridge (Guilford)	30.00
Pleasant Ridge (Randolph)	6.20
Providence Memorial	10.00
**Raleigh	155.00
*Ramseur	40.00
Randleman	5.00
Reidsville	130.00
**Salem Chapel	18.50
*Sanford	75.00
Shallow Well	75.00
Turner's Chapel	26.25
**Union Ridge	50.01
**Union Church, (Virgilina)	65.00
**Wake Chapel	58.45
*Winston-Salem	15.00
*Youngsville	15.00
	$3,417.02

Young People's Societies.

**Bethlehem	$ 16.00	
Burlington	24.35	
**Durham Cong-Christian	66.18	
*Elon College Christian	25.00	
*Greensboro First Christian	50.00	
Hebron Christian	3.25	
Hine's Chapel	1.85	
Liberty Vance	2.05	
Lynchburg, Val.	1.55	
*Ramseur	10.00	
*Reidsville	10.00	
*Wake Chapel	10.00	
		$ 220.23

Willing Workers.

*Burlington	$ 25.00	
**Durham Cong-Christian	40.02	
Elon College Christian	7.98	
*Greensboro First Christian	25.00	
		$ 98.00

Willing Workers (Juniors).

**Durham Cong-Christian		$ 25.05

Cradle Roll.

Big Oak Christian	$ 4.00	
Burlington	18.28	
**Durham Cong-Christian	32.30	
*Elon College Christian	15.00	
*Greensboro First Christian	10.00	
**Park's Cross Roads	5.25	
Ramseur	5.00	
Turner's Chapel	.60	
		$ 90.43

District Rally Offerings.

Alamance District	$ 5.15	
Chatham-Lee-Moore	2.50	
Durham-Wake	4.42	
Guilford	3.42	
Halifax	8.27	
Randolph	4.08	
Vance-Warren	2.50	
		$ 30.34

Miscellaneous.

From: Mrs. W. R. Sellars, Past Treasurer, Refund Dividend Bank Account	7.37	
Conference 1936 Offering	31.23	
Special Offering—Mission Study Day at Elon College	15.34	
Parks Cross Roads (Silver Anniversary)	25.00	
Piney Plains (Silver Anniversary)	4.50	
Raleigh (Silver Anniversary)	50.00	
Ramseur (Silver Anniversary)	16.00	
		$ 149.44

Summary.

Women's Socities	$3,417.02
Young People's Societies	220.23
Willing Workers	98.00
Willing Workers (Juniors)	25.05
Cradle Roll	90.43
District Rally Offerings	30.34
Miscellaneous	149.44
	$4,030.51

Note—
* Apportionment paid in full.
** Societies exceeding apportionment.

Mrs. Chas. H. Stephenson,
Treasurer.

Raleigh, North Carolina.

NEWS FROM MRS. JAY.

The conference year is closed, conference is over, and the year, September 30, 1936 - September 30, 1937, is history. Was it the best year in every way that we could make it? Did we put forth our best effort to broaden our work and to spread the missionary cause through education, giving, and praying? Several new resolutions have come in through the news items and we hope these resolves along with others in every society will materialize into great fruits for our conference and convention work. In many ways this has been a banner year, but there is always room for improvement and growth and the society that stands still will surely slip backward. Let's all push forward and in this trying, unsettled time try to make Christ felt more and more throughout our churches. There is a great work to be accomplished.

Holy Neck.

Under the leadership of Miss Allie Lee Norfleet, superintendent, and Miss Selma Jones, assistant, the Juniors of Holy Neck Christian Church have completed a good year's work. More responsibility was put on the children in presenting their programs and presiding over the meetings.

They raised their apportionment in full, every member contributed to the Silver Jubilee Fund, and names were recorded in the anniversary book.

Interesting programs based on the year's study books were rendered and a public program was given at the church.

Wakefield.

The Woman's Society of the Wakefield Christian Church has enjoyed a most encouraging year under the leadership of Mrs. P. J. Holmes, president. The attendance has been good, the interest keen, and all the points on the Standard of Excellence have been met.

This Society observed the World Day of Prayer in February and each month very interesting programs have been presented.

Several members attended the Silver Jubilee at the Suffolk Christian Church on May 13th and a special observance of the Anniversary was held at the church some weeks before.

The mission study books have been used and eight members attended the Book Review given at Suffolk.

Three new members were enrolled.

Mrs. R. L. Murphy is the secretary of this group of women who are striving to make mission work stronger.

Mrs. W. M. Jay,
Editor of Woman's Work.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

HELPS FOR MISSIONARY LEADERS.

For the past few months Mission Superintendents of the various Conference Pilgrim and Youth Fellowships have, in cooperation with the officers of the Missionary Conferences, given much time, thought, and work in an effort to promote missionary education and giving among all young people's groups, regardless of whatever organization they may have. This group of leaders believes, with Dr. Herbert W. Gates, that "any person who is dominated by the divine spirit inevitably becomes a witness of the gospel in his own home, in his neighborhood, in the community where he lives, and to the ends of the earth wherever human contacts are possible. The lack of such witnessing raises a fair question as to the depth and vitality of one's Christian experience." Wherever there is a young people's group, a program of missionary education and giving should be carried forward, whether it be in the Sunday school class, Christian Endeavor Society, Missionary Society, or some club.

Too often groups of young people fail in their missionary task because of the lack of a leader, and especially a trained leader. Every group had an opportunity the past summer to have one or more of its members take a course in missionary methods and materials under Reverend Raymond Dudley, missionary to India, in his various summer conferences held. Our Mission Superintendents did what they could to advertise this course and encourage attendance. The young people everywhere responded, and Mr. Dudley had a fine class in each conference. The young people came from those classes inspired, enthusiastic, and eager to get back to their local groups to put into effect their new ideas.

Missionary leaders in Eastern Virginia again have an opportunity to learn new ideas of methods and materials in the Leadership Training Schools which will be held in Norfolk and Suffolk October 11-22 and in Waverly October 24-29. Fellowship Mission Superintendents requested the Deans of the schools to include a course in Missions. They not only complied with the request, but secured Dr. John L. Lobingier, Secretary of the Department of World Fellowship, Boston, Massachusetts, to teach this course in all three schools. "Missionary Education In the Church," by Herbert W. Gates is the textbook which will be used. It is hoped that the young people within reach of these schools will respond to this great opportunity to learn more about their missionary task from such a man as Dr. Lobingier.

To aid leaders in arranging interesting, attractive, instructive, and inspirational programs this year, a packet of World Service and various free materials was furnished the key-worker of every church in the various Fellowship meetings held the past summer. What is being done with this material? Wherever there is a Missionary society, it should be used by this society. Where there is no Missionary society but a Christian Endeavor society or club, it should be used by the missionary committee of this society or club. Where there is no organized society or club, it should be used by the Sunday school class.

The programs and study for the fall months should be on the topic, "The Church In Rural America." All free material available on this subject has been furnished. Additional material may be secured as follows:

"The Missionary Herald at Home and Abroad," our denominational monthly, $1.25 a year, 14 Beacon St., Boston. The September, 1937, number has to do chiefly with the theme, "The Church in Rural America."

"The Pilgrim Highroad," young people's monthly magazine, $1.25 a year, 14 Beacon St., Boston. Three of the Christian Life topic discussions and several articles in the October, 1937, number are on the theme: "The Church in Rural America."

"Highland Heritage," the current young people's home mission study book by Edwin E. White, pastor of our church at Pleasant Hill. In paper covers, 60c. Missions Council, 287 Fourth Ave., New York; 14 Beacon St., Boston.

"In the Highlands of the South" (53 colored slides). An account of what our churches are doing in the region which is being served by the TVA through home mission churches, Pleasant Hill Academy and the John C. Campbell Folk School at Brasstown, North Carolina. These slides are loaned without charge, but the user pays transportation both ways. Missions Council, 287 Fourth Avenue, New York.

An arrangement has been made by which Miss Ruth Seabury, Secretary of the Education Department of the American Board, Boston, Massachusetts, will introduce the study books for the young people of North Carolina, Eastern Virginia, and the Valley of Virginia sometime in January or February. The definite time and place of these meetings will be announced later.

(Continued on page 11.)

MURDER AT THE STEERING WHEEL.

CHRISTIAN ENDEAVOR TOPIC FOR OCTOBER 24, 1937.

Daily Readings—

Monday — Death By Accident — Luke 13: 4, 5.

Tuesday—Avoid Murder—I Peter 4: 15

Wednesday—The Mark of Cain—On the Car—Genesis 4: 3-15.

Thursday — Death On Horseback—II Samuel 18: 9.

Friday—Slaughter of the Innocents—Matt. 2: 16-18.

Saturday—Charging Chariots — Nahum 2: 4.

There are some who would object to discussing this topic in a religious meeting. But such meetings are places where moral questions should be given consideration. If we should think, we would all agree that this topic is of vital moral importance.

More than thirty thousand people are killed in our country by automobiles. More than a million others are injured, while nearly one hundred thousand are left with some permanent injury as a result of automobile accidents. This is the horror of our modern highway. A few of these accidents may be unavoidable, but the large majority of fatal accidents are due to carelessness, taking unnecessary risks, drinking, and other avoidable causes. Those who are responsible for unnecessary accidents in which death occurs are guilty of murder.

A boy was once boasting that he drove a car full of young people as fast as ninety miles an hour. This boy was a public menace to those in the car and those on the road. What should young people do when riding in a car when the driver goes that fast? What is the religious way of driving, with reference to speed, passing cars, and other phases of driving?

Christians should emphasize these major points:

1. Self-control.
2. Consideration for others.
3. Respect for human life.

Help make America a safer place to worship, work, and play. Each society should support "safe driving" campaigns. Encourage the idea that "it's smart to be safe."

Suggested Hymns—

"O God, Our Help in Ages Past."

"Amid Life's Busy Hurrying Throng."

Prayer Hymn—

"Have Thine Own Way, Lord."

S. E. M.

Sunday School

By Rev. H. S. Hardcastle

CHRISTIAN SPEECH AND CONDUCT.

Lesson III—October 17, 1937.

Golden Text: *Let no corrupt speech proceed out of your mouth.*—Ephesians 4:29.

Lesson: James, Chapter 3.

The author of this epistle was a brother of Jesus, but there is but very little about Christ in the epistle. It is a very practical expostion, however, of what the life in Christ will express in daily contacts and conduct. It is a kind of Proverbs of the New Testament.

The Responsibility of Teaching.

James warns against being too ambitious about being a teacher from motives. Teaching others involves a tremendous responsibility. Jesus said "Whosoever will do and teach these things"—teaching involves practicing what we preach. Those who teach are supposed to know more than those whom they teach. Those who know more are supposed to do better. Let every teacher take heed unto himself how he walks.

The Untamed Tongue.

In one of the most striking and most practical ways James writes about the tongue. He goes even so far as to say if a man does not offend or "stumble" in word, he is a perfect man, and able to control all the other impulses and passions of the body. He draws an analogy between the tongue and the bit of a bridle by which we tame and guide a wild horse, or the rudder of a ship by which a huge ship is guided and controlled, even during a storm. In each case the controlling factor is comparatively small, but tremendously important and absolutely essential.

So like-wise is the tongue. It is a little member—the tongue is insignificantly small as compared with some of the other members of the body. But according to James it is far and away the most influental. There is wrapped up in it infinite possibilities for evil and for good. It may be likened to a small fire, even a spark, which may start a wholesale conflagration. One thinks, perhaps of Mrs. O'Leary's cow kicking over a lantern and starting the destructive Chicago fire, or a carless camper dropping a cigarette stump and setting a whole forest on fire. Sometimes a word, just one word becomes a devastating and destructive influence. The tongue can boast of great things. Some of the world's most historic events have been due directly to the work of the tongue. James says the tongue is a fire, and that it can defile the whole body. Indeed, there are times when the tongue is set on fire by hell itself. The devil has no more effective weapon that he can wield than a tongue devoted to his service.

In fact James says that, although men have tamed every kind of beast and birds, even the wildest of them, mankind has not been able to tame the tongue. "The tongue can no man tame"—only divine grace can give a man control over his tongue. "It is a restless evil, it is full of deadly poison." These are strong words, but James' experience and observation, and the history of the tongue bear them out. Lives have been blighted, homes broken, reputations ruined, character despoiled, fortunes lost, hearts broken, nations antagonized, souls lost because of the tongue. No wonder the Psalmist said "Set a watch, O Jehovah before my mouth; keep the door of my lips."

But, of course, there is another side of the picture. The tongue can be a blessing as well as a curse. As Dr. Buttrick says, "Words are personality articulate. Words born in the soul's silence are among earth's mightiest tools—a brush to paint a picture, a chisel to carve motives, a battering ram to break down walls of oppression, a compass to guide the traveler, and a light to pierce the soul's gloom." By words men have been moved to endure hardship, undertake the difficult, to give themselves in service to others. Words can bring cheer and comfort and courage to others. Words can woo and win men to Christ. Words are among earth's mightiest forces for good. Paul sums up the matter when he enjoins his readers to "let no corrupt communication proceed out of your mouths, but such as is good for edifying." And Jesus urged his hearers to keep their hearts with all diligence for out of it were the issues of life. A fountain can give sweet, pure water only as the fountain itself is cleansed. Only as Christ cleanses the inner life can we be sure that the words of our mouths will be acceptable in His sight, and helpful to others.

A LOCAL CHURCH PROGRAM OF EVANGELISM.

FOR THE MONTH OF OCTOBER.

First Christian Church, Portsmouth, Virginia, Rev. Robert Lee House, pastor, announces the following interesting program of evangelism:

October 3.

A. M. Evangelism and the Communion Service.

P. M. What is It to be a Christian?

October 10.

A. M. If That is Religion, I Want It.

P. M. Why Should I Be a Christian?

October 17.

A. M. Visiting Minister Will Speak.

P. M. How Shall I Become a Christian?

October 24.

A. M. Repentance is Essential.

P. M. How Shall I Know Whether I am a Christian or Not?

October 31.

A. M. Salvation—To the Uttermost.

P. M. When Should I Join the Church?

Pastor's Training Class.

October 3, Christ; October 10, Sin; October 17, the Bible; October 24, the Church; October 31, the Sacrements.

Worship Talks in the Sunday School.

October 3, Rally Day.

October 10, Evangelism and Visiting, J. T. Daughtrey.

October 17, Evangelism and Friendship, W. A. Spivey.

October 24, Evangelism and Religious Education, W. H. Lee.

October 31, Comprehensive Evangelism, R. L. House.

Prayer Meeting Services.

October 5, Instructions for Personal Workers.

October 12, The Message of Jesus.

October 19, The Method of Jesus.

October 26, The Preparation of Our Hearts.

HELPS FOR LEADERS.

(Continued from page 10.)

The Pilgrim Fellowship has aceptted no definite missionary project this year, nor has any effort been made to get all young people's groups to accept apportionments. All groups, however, have been requested to contribute to Missions and to do this through any channel they deem wise. The giving of money is, and ought to be, an expression of interest. If a proper program of missionary education is carried on by every young people's group, the knowledge of certain activities and new interests aroused will naturally find expression in gifts of money for these causes. The time and effort spent in arranging interesting, attractive, instructive and inspirational programs and holding study classes this year will determine how much the young people of the Southeast will contribute to Missions.

The Master has said, "Go, ye," and the helps are available. What shall we do about it?

Irene Cotten,
Supt. of Missions,
South'st Plgrm Fellowship.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

PERMANENT FAITHFULNESS.

"Thy faithfulness wilt thou establish in the very heavens."—Ps. 89 : 2.

Men are not long in discovering how frail is human faithfulness. We make the best investments we can, and they become worthless. We build fine houses, and they crumble into dust. We buy costly friendships which we had thought immutable but they prove treacherous.

But there is a faithfulness upon which we can rely. It is not founded on the earth, but has its foundations in the changeless heavens. It is not established by man, but by God, who is the same yesterday, today, and forever.

In these shifting times it is good to look away from the varying values and revolutionary contortions of human institutions to these firm establishments of Jehovah. Fixing our gaze upon them, we are saved from endless anxieties and uncertainties.

Prayer—Who is our Rock but Thee, O God? We flee to the stronghold of our faith, and are at rest. *Amen.* —*Amos R. Wells.*

TUESDAY.

RAPTURE AND FAITHFULNESS.

"Ye are my friends, if ye do whatsoever I command you."—Jno. 15 :14.

Christian living has its raptures and ecstasies but rapture and ecstasy will not take us through. " Life is duty."

There is rapture and ecstasy with two lovers. But visit them at their home after their marriage and you will find them busy with the chores that the home and business demand, with only a small leisure for guests. Their rapture now is that of making home-life a success. The devotion of their hearts for one another is now expressed in duty well done, and they prove their affections for one another in doing their best.

Christian living has its hours of rapture but it is the faithful doing of Christ's commands that makes us happy in the end.

Prayer—Our Father, Thou knowest that we love Thee. Help us this day to show that love by our works. *Amen.*

WEDNESDAY.

FAITHFULNESS TO THE END.

"He that endureth to the end, the same shall be saved."—Mk. 13 : 13.

The scripture from which this text is taken is a description of hardships and trials that a Christian will experience. It is followed by the promise of victory and salvation.

Many begin earnestly the Christian life, but they fall by the wayside because they did not endure.

Salvation is a matter of endings as well as beginnings and to be steadfast and finish the course and keep the faith to the end is not so easy. We must cultivate endurance. We must plant patience. We must persevere. We must not be diverted from our course. "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

Prayer—Our Father, we can not live right without Thee. Bless our souls with Thy guidance, Thy strength, Thy courage, and Thy endurance. We ask it for Jesus' sake. *Amen.*

THURSDAY.

THE PERFECT GENTLEMAN.

"(He) dwelt among us, full of grace and truth."—St. John 1 : 14.

We sometimes hear it said of one, "He is good at heart but he has weaknesses." We have heard it said, "He is strong in doctrine but weak in manners." These sayings refer to those who have high ideals and mean well but who are more or less disagreeable, ill-tempered, and uncharitable. In their weaknesses the good that they would do is nulified.

Jesus was regarded always as gracious, considerate, winsome, and a perfect gentleman. Under all circumstances and conditions, he was "full of grace and truth."

Christians show the graciousness of Christ. They are always kindly, gentle and considerate. This is the normal expression of the indwelling Spirit.

Prayer—Dear Lord, forgive us for our bad manners and lack of graciousness and the loveliness of our Saviour. *Amen.*

FRIDAY.

ONE WHOM CHILDREN LOVED.

"Suffer little children . . . to come unto me . . . for such is the kingdom of heaven."—Matt. 19 : 14.

There is an engraving of the British artist Sullivan which portrays Jesus on the shore of Galilee, surrounded by little children. A couple are in His lap, one is tugging at His hand, another has clasped Him about the knee; all are taking familiar liberties with Him.

Blessed is he whom little children love and trust. We are glad for all the comfort that little children bring to the stressful life. We are glad that their love, their implicit trust and confidences, their innocency and sweetness represent a character we all must have in the kingdom of God.

Prayer—Our Father, we would come to Thee in simplicity, sincereity and utter trust, and be unto Thee as far as possible, as little children. *Amen.*

SATURDAY.

HOW TO BE ALWAYS RIGHT.

"The way of the righteous is made plain."—Prov. 15 : 19.

It has been said, "It is never wrong to be right." That is a good motto. Does it need any further explanation?

Life has many perplexities, many ways and by-ways, temptations and destructions, trials and tribulations. There are times when one scarcely knows what is right. However, old paths are clearly marked, true friends are many and all good and honest people are for us. "The way is so clear," says the Lord, "that a wayfaring man, though a fool, need not err." If we can remember this text, "The way of the righteous is made plain," and live that way, divine revelation will guide us in the right. "It is never wrong to be right."

Prayer—Our Father, Thy Word is a "lamp unto our feet and a light unto our pathway." Though distant scenes may be hidden from us, lead us in the right way. *Amen.*

SUNDAY.

GOD'S SURE DESTINIES.

"What I do thou knowest not now, but thou shalt know hereafter."—Jno. 3 : 7.

We read from Amos R. Well's writings, just before his death, his own point of view of the destinies of this world being in the hands of God. Despite afflictions, hard times, distresses beyond understanding, and despite the fact that no economist or statesman, philosopher, or anybody else, is able to point the way out; he said, "God is doing something with this world." It was plain to him that some power beyond mortal understanding, was shaping the destinies of things. That power, of course, was God.

Whatever it is that God is doing with humanity, we are certain that He is pleased with His children who can say, even as Christ said on the cross, "not my will but Thine be done."

Prayer—Our Father, Thou doest all things well. Let us be Thine and Thy submissive children always. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D D., *Pastor.*

THE UNRECOGNIZED GALILEAN.

By REV. JOHN G. TRUITT, D. D.

"Who art thou? . . . 'I am Jesus.' "—Acts 9:5.

A little more than ten years ago there came down out of the blue sky above Paris, France, a youth who said, "I am Charles Lindberg." They were looking for Charles Lindberg, for he had been on his way for thirty-three hours, and had been coming over three thousand miles. He was alone, but for his indomitable courage and his tough little plane. He was only twenty-five years of age, and his mother's prayers were aloft with him, as were the prayers of millions of others. So it was a very great moment when he stepped from his Spirit of St. Louis and said "I am Charles Lindberg."

My friends, it was a far greater moment for the wide world when Jesus coming out of the blue above Damascus, said many centuries ago, to one of the finest young men of his day in response to his stammered and frightened question, "I am Jesus." The heart of civilization would have to hear that name from the lips of that self-same young man. They had no radio, nor telephone, nor wireless, nor even the excellent modern mailing systems of today. Hot from the heart, and by the hand, must go the message which bore that most beautiful name. If one got scratches, and scars, and scoffings one must take it for one's share and press on with the precious message, "I am Jesus." "Who art thou? . . . 'I am Jesus.' "

But from that incident, so epoch-making, I want to call to your attention the fact that Jesus is so often unrecognized. He is so often the unexpected. Many have awakened in some crisis to find that Jesus is our attending and comforting Friend.

In the crisis of character. There came out of Sychar a poor sinner to Jacobs well for water. No longer had she the beautiful character of childhood, nor the winsome charm of young womanhood. All had gone the way of transgression. She was now only a poor slave woman, doing the menial work now done in our cities by lead pipes and pumps. She was a carrier of water. Kicked out of society into the arduous tasks given to her kind. Her character had suffered crisis after crisis. But now she hears speaking to her someone who was clean and holy. It was so unexpected. And in the course of the conversation he says, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst ask of him, and he would have given thee living water." If thou knewest who it is! He would give thee water! What truths! How we fail, and fail, and fail, because we do not know *who it is* when it is Jesus! Have you had a character crisis? Take it to Jesus. And, oh, my friends, please know that Jesus is able to help you win in every personal crisis in your lives. He stands by all too often the unrecognized Galilean. "Who art thou? . . .'I am Jesus.' "

The crisis of storms, of stress. Our world is in the midst of one now. Perhaps we do not realize it, perhaps we do, and are bewildered within. A fellow minister wrote me the other day asking me what can we do in a time like this for world peace? Or maybe your are in some storm or stress not so international as that, much more personal, and local. In that storm may stand the Christ unrecognized! The disciples were put to sea. All night they had battled for their lives in one of the most terrific storms that they had ever witnessed. How they wished for their master! Presently through the storm they saw what they thought was a ghost, and froze with fear. But "Jesus spake to them saying, 'Be of good cheer, it is I ('I am Jesus'); be not afraid.' " Ah! my friends if we could only always recognize him. Do you find yourself in some storm center? Hear the voice of Jesus say, "Be of good cheer . . . Be not afraid." So often men will think Jesus is a ghost and flee from him, and turn to the world, or pleasure, or greed, or gain, looking for the courageous word: Be of good cheer!

The crisis of sorrow. Some people break in grief. They are overwhelmed with sorrow. They have lost some beloved friend. They cannot see at the same time that somewhere in that sorrow is a great comfort, or blessing. If the Christ is there he is unrecognized. Dawn was streaking the eastern horizon. Grief and fear was breaking the heart of Mary Magdalene. At least she had hope to see the body of Jesus to anoint him with spices, and oils, and tears. But now they had brutally, as she thought, borne even his body away. Coming up to the gardener, as she thought, she asked him to please tell her where he had taken his body if he had removed him. She was looking straight at Jesus! If she had said "Who art thou?" He could have answered "I am Jesus!" The unrecognized Galilean! Are you holding some great sorrow to your bosom. Hear the gentle spoken word of the Galilean in the garden: "Mary." Let him call your name. Know that he knows personally all about it, and he knows you yourself, even by name! Take your troubles to him. He is near.

The crisis of self. One of the greatest problems in the world is self. How that trouble is often blown tight. And tough, too, so that it takes a great deal to puncture it. I recall a little lesson in child's reader called "Sticking Pins in Johnny." He thought he was the best ball player, but they had one better; he thought he was the best racer, again they had one who could go by him; he thought he was the best wrestler, and again he was found on the bottom; he thought he was the best speller, and they put him down the line there. They were sticking pins in Johnny! It is a healthy thing for a self overblown to be punctured. Plenty of us could testify to that. One of the best men of his day, striving to be better and better all the time, thought self could do it, and then cries out, "O wretched man that I am, Who shall deliver me from this death." He wanted a better world, and he thought *self* could go out and clean it up. With death warrants in his pockets he proceded to Damascus. On the road, unexpectedly a light struck him to the ground, and a person stood above him: "Who art thou?" he cried, and a calm, yet strong voice, answered, "I am Jesus!" What a blessing he fell into the hands of Jesus—Jesus who loved him so, who understood him so well, who could give him all his heart hungered for, and help him make a better world! How great if we can find our *selfhood* captured by the Christ, can lay our best *selves* in his hands. Never after that day was Paul ashamed of himself, as such, for he had committed himself to Christ. "Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I." But then he goes on to tell of the things he had suffered for Christ. And when he spoke thus of himself he threw in the words "I speak foolishly," for he had determined to know nothing but Christ and him crucified. The world well knows the result of Paul's finally recognizing the Christ on the road to Damascus.

In every crisis of life let us be able to see the Christ, and let him no more be for us the unrecognized Galilean!

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:—

We are very happy that we have reached and passed the eleven hundred dollar mark in our financial report this week—with $207.42 to spare. That leaves a balance of $8,792.58 to raise between now and January 1st to reach our goal for the year. If all the churches will meet their Conference Apportionments for this Conference year for the Orphanage it will help us a lot toward reaching it.

The cool, chilly weather is here, shoes (and they are high this season), coats, winter dresses, zipper jackets, hats for the girls, and a lot of other things to buy. If you could take the position of Superintendent from now untill Christmas you would learn to spend restless hours trying to make the income balance with the expense account. In other words "balance the budget." Don't forget to send us all the coats, dresses, and boy's suits that you have on hand that are in good condition that you can't use. We will be glad to get them.

We have five children in college this year. Four of them are taking the business course to be secretaries. One girls is getting her foundation to take a course in nursing at Duke University next year. All of them are doing fine work. One in the business course has been making one hundred on her tests. All of these children have been financed but one. We started her on faith, hoping some big hearted person would mail me a check for $75.00 to pay the whole semester and repeat it in January for the spring semester. Just think, for $150.00 you place a fine young girl, an Orphan, in a position to be a secretary to some business man where she can get a good salary and be lifted out of dependence into independence. Then when she goes to work she expects to pay you back in full. In other words it would be a loan. Then you would get so much joy out of just lending her the money to help now while she needs you and it will mean so much to her. Who, in the Congregational-Christian Church has that great, big heart?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 14, 1937.

Amount brought forward $10,816.89

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Apples Chapel, Aug., Sept., & Oct.	$ 7.90	
Burlington, J. Spencer Love, pledge	120.00	
Bethel	1.00	
Reidsville	7.64	
Mt. Bethel	8.26	
Happy Home	2.65	
Concord, May thru Sept.	4.81	
Burlington, Oct.	53.20	
Durham	17.39	
		222.85

Eastern N. C. Conference:

Christian Chapel	$ 2.63	
Oak Level	1.00	
Cary	1.00	
Damascus	3.00	
Bethel (Wake)	2.27	
Auburn, 3rd quarter	3.00	
Fuller's Chapel	5.00	
		17.90

Western N. C. Conference:

Park's Corss Roads	$ 6.00	
Smithwood	1.13	
Pleasant Cross	2.00	
Needham's Grove	1.08	
Flint Hill (M)	.27	
Pleasant Hill	5.86	
Liberty	5.96	
Seagrove	1.60	
		23.90

Eastern Va. Conference:

Mt. Carmel	$ 15.33	
Rosemont	15.50	
Liberty Spring	7.00	
Suffolk	25.00	
		62.83

Val. Va. Central Conference:

Mayland	$ 1.00	
Timber Ridge	1.46	
Winchester	5.12	
		7.58

Ala. Conference:

Pisgah		.97

Geo. & Ala. Conference:

Vanceville		1.00

Special Offerings.

Men's Bible Class, Rosemont Christian Church, support of Robert Currin	$ 12.50	
W. P. Perry, for Billy	10.00	
Mr. Stout, support of child	18.00	
Mr. May, support of children	3.00	
Mrs. Dalton, support of child	10.00	
		53.50
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Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph'ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.

a Acts 19. 1.
b ch. 1. 16.
c Ps. 1. 6.

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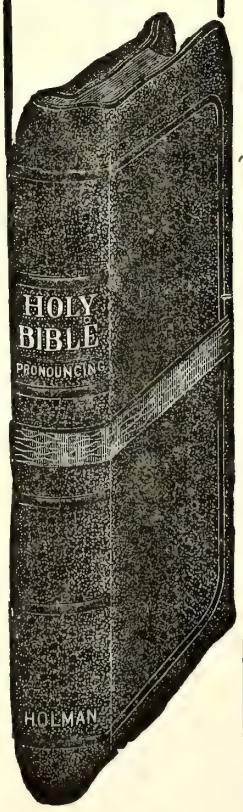

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SUCCESSFUL CHURCHES.

(Continued from page 4.)

Christianity felt that counts. Certainly, no church succeeds which does not plan wisely and then execute its plans so that current bills are paid and conference apportionment met in full, but we need to learn that service in the community and service throughout the earth is needed to develop the personality and soul quality of individual church members. We need to emphasize more than heretofore the growth of Christian character on the part of the growing generation. This character should be such as to bind them eternally to the Church and to Church work.

When you are checking up in your church conference on the work of the past year, why not give a little thought, not only to the money raised and to the members received, but also to the activities of the members and the quality of character being developed by your church. This latter may not be as obvious as the former, but it is far more important.

F. C. L.

FUTURE OUTLOOK OF THE YOUNG MINISTER.

(Continued from page 7.)

establishing on this earth the Kingdom of righteousness and peace and joy, this is what makes my life more and more worth living."

The third phase of life in which the young minister of today is to serve is within the bounds of religion.

The voice of God has called to him to serve, and in his service, to be Christ-like. In my mind everything that a Christian does should be divine, that texture should be with every experience of life. Bible reading is no more divine than plowing. Singing anthems is no more spiritual than washing dishes. Preaching is no more religious than clarifying the opinions of men in respect to the spiritual issues of a world war. Prayer no more normal for a Christian than play, though we do one with solemn voice and on bended knee and the other with rollicking peals of laughter and clad appropriately for the sport. Whether I read my Bible or plow corn, whether I sing songs or wash dishes, whether I preach or give interpretations to the issues of a war, whether I kneel in prayer or run in play, whether I eat or drink, if I am the Christian I ought to be, I will see my Master's face and hear the gracious whisper of his voice to my trusting soul in it all. My whole life is God's, or none of it is His. My every experience must relate itself vitally and wholesomely to Him or it is for me as a Christian an unworthy experience. Reverence, the Spirit of Devotion, and Worship must sanctify and purify my every act and fit me for service in the Church of God.

As God in the picture, "Green Pastures" stood by the window of Heaven and continually heard the prayer of Ezra and Nehemiah to come and assist them in the physical and spiritual redemption of men, so, too, there comes to the ears of the spiritual leaders of our present day a prayer and a cry for help to alleviate the physical and spiritual suffering of men today. This cry, and this prayer for help is the thing that is encouraging to the young minister, because it opens to him a wider field of Christian service.

The educational advantages of today have given to the young minister a keener insight as to his task in life than he ordinarily would have received. These educational advantages have enlightened the young minister concerning the scripture and have helped him to become self-confident. The practice and instruction which he receives in college helps to prepare him for the parish in which he will soon work.

Another action in the church as a whole that has made the outlook for the young minister encouraging is the high conference entrance requirements which our conferences have seen fit to adopt. This rule makes the work of those in the conference more secure. One difficulty arising out of such a procedure, however, is that instead of conforming rigidly to the conference rules, the committee oftimes acts at its own discretion, thus, seemingly, showing partiality and in addition lessening the security of those in the conference. The outlook for the young minister is going to look just as bright as there is conformity to our conference rules.

When the day comes that more power is concentrated in the hands of the conference body and less power given to the local church, it will be a day in which the outlook for the young minister will be brighter than ever.

My prayer is:

"God, give us more young ministers who are brave enough to proclaim the principles of Christ; persuasive enough to lead men to dedicate themselves to these principles; and keen-visioned enough to see that religion embraces the whole, and not just a part of life."

The young minister's philosophy and ambition is to be found in this poem:

Onward! the march is onward!
  Hark to the Captain's voice!
Onward the Church is marching!
  Loudly the saints rejoice!
Never a look cast backward!
  Never a traitor fear!
Always a smile for the weary mile,
  And a song when the day is drear.

Onward against oppression!
  Onward against the strong!
Never a truce with Satan!
  Never a truce with wrong!
Never a halt for pleasure!
  Never a halt for gain!
Advance to the fight in the cause of right
  For the Head of the Church must reign

Onward, the march is onward!
  Onward against the foe!
Till with our feet we trample
  Evil and error low!
Over the field of conflict
  Beating are angel wings,
As for the right and the truth we fight
  In the ranks of the King of Kings.

Onward, the march is onward!
  On through the blinding sand!
On to the Holy City!
  On to our Captain's Land!
Leaving behind forever
  Error's wide sandy waste,
Over the gleam of the border stream
  To the City of God we haste!

—CHAPLAIN T. TIPLADY.

Making Good Use of Your Church Paper

A Church paper is much like a Church building, good only to the extent it is properly used. As there is no virtue in building well-appointed, modern structures, for the use of public worship and religious instruction unless these are to be used, so it is with a Church paper. Your Church paper may have its departmental sections well edited; may have a finely conducted page giving a review of the news of the whole denomination in interesting paragraphs; may carry each week splendidly written editorials; it may present from time to time the very best writers in those subjects which relate to the progress of the Church and to the growth of the spiritual life of its members; but if the paper goes nowhere, if it has just a small circulation, does not reach the people who most need it, then what is printed therein, all the labor and expense of such a venture is really lost.

While the first problem confronting those who would run a Church paper is to have it properly edited, etc., the second problem is possibly more difficult to solve—that of finding subscribers. Of course, the paper must create, in most cases, a desire for itself. There are but few in a denomination who would take it becaues it is their official organ. So it becomes the duty of some one to carry this messenger of Kingdom service to those who know little or nothing about it. It is in doing this service that the agent of the paper shines in her community—it is here also that many pastors exhibit their salesmanship ability. They can place the paper in the homes of their members while making usual daily visits without extra expense and with but little extra effort. Knowing that the paper must be "sold" to a large majority of their members they prepare their line of talk, being readers of the paper and knowing its worth to the Church in its services to those who read it, they can present it like a real salesman would present a new labor-saving device in the home.

The fact must be admitted that the average person is not a reader, has but few books, knows little about the Church to which he belongs, less about historical Christianity, and as a rule has but slight interest in what is happening outside his community. So here is the problem which faces the person who would put a Church paper in such a home. Then shall he just leave this family alone because it knows so little about the work of the Kingdom that it does nothing for it? Or shall he attempt to enlist them? The thing which will require less effort but bring most regrets to a faithful soul is to leave such people to themselves—make no effort to inform them of their opportunity and duty as members of the Church. But the enlistment of such people is rarely easy. However, a faithful, earnest Christian worker, should find great joy in trying to do this rather difficult thing. And if he decides to do it he will try to place his Church paper in that home, for he knows that reading it will help the reader to be better informed about his Church and will create or stimulate an interest in what is being done. Your Church paper is issued weekly as the helpmate of the pastor and the Christian worker in the Church. It should go into every home of the membership, should be read by all the members, and might well be a topic of conversation of pastor and people as they make contact.

Our goal for suscriptions this year is one subscription from every ten members of our Church in this Conference. We have yet far to go to reach it, but it is not impossible; in fact, it would be quite easy to reach did all our leaders take this matter very seriously. The proof of the last sentence is found in what a few pastors have done on pastoral charges which before knew nothing about the Church paper. And what these have done, we exhort all to do. Come, friends of the Church paper, rally to the slogan, "Our quota of suscribers in full before November the fourth."—"Methodist-Protestant Herald."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN
REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity
VOLUME LXXXIX. RICHMOND, VA., THURSDAY, OCTOBER 21, 1937. NUMBER 42.

Mrs B F Frank 12-1-37

Twelve Points of Service for a Local Church

By DR. ROY C. HELFENSTEIN,

Minister, People's Church, Dover, Deleware.

"Twelve Points of Service for every member of People's Church!" That is to be our slogan, our aim, and our responsibility. Auto service stations require Twelve Points of Service from every attendant. A church should confidently expect as much from each of its members. Following are the "Twelve Points of Service" expected of every member of People's Church:

1. To offer a sincere prayer each day for People's Church.
2. To live each day in such a way as to bring honor to People's Church.
3. To contribute each week to the financial support of People's Church and to the Conference Benevolences according to your ability.

Let each one give as the Lord hath prospered him.

4. To invite "new-comers" and other unchurched friends and acquaintances of the community to attend People's Church. (Others will be glad when you say unto them: "Let us go into the House of the Lord.")
5. To try tactfully and prayerfully to win at least one disciple for Christ each year.

Heaven's gate is closed to him who comes alone,
Save thou another soul and it will save thine own.

6. To talk People's Church, to boost People's Church, and to advertise People's Church at every opportunity. (Knockers have no place in any church.)
7. To "speak a good word for Jesus," and to render as many acts of service in his name each day as opportunity affords. (Why call ye me Lord, Lord? and do not the things which I command you.")
8. To read some portion of the Bible each day for practical help in religious living. ("Any person will be wiser and stronger by being familiar with the teachings of the Book of Books.")
9. To attend divine worship at People's Church each Sunday when in town if physically able.
10. To bow your head reverently in silent prayer upon entering the church and taking your seat—praying for yourself, your minister, your choir, and for the congregation—to join interestedly in the responsive reading and in the singing; and sincerely to seek help from each feature of the service.
11. To make a special effort to speak a word of welcome to as many visitors possible after each service. (This is a courtesy which you would naturally extend to visitors in your home, and it is even more to be expected from you in your Church Home.)
12. To give your church first place in your loyalty. A worthy church member will never allow his lodge, club or any other affiliation to keep him from doing his full duty to his church. (The Church is the greatest orgnization in the world because it is in the greatest business. "Seek ye first the Kingdom of God and His righteousness.")

PERSONALS
News from the Churches

Dr. and Mrs. J. O. Atkinson are both in Florida in search of health. Their many friends will wish them good success in this search and hope for their speedy recovery.

Rev. J. F. Morgan has just finished aiding Rev. O. D. Poythress in a successful two week's revival meeting at South Norfolk, Virginia. During the revival a son was born to Mr. and Mrs. Poythress.

Dr. John L. Lobinger, Secretary of World Friendship and Missionary Education, who is teaching in training schools in Norfolk, Suffolk, and Waverly, preached in Suffolk last Sunday morning and will preach at Holland next Sunday morning.

At the 210th Anniversary Celebration on September 26th to October 3rd of Old First Church (Evangelical and Reformed) of Philadelphia, Rev. Roy C. Helfenstein, D. D., pastor of People's Church, Dover, Delaware, gave the principle address at the "Fellowship Night" program on September 28th. The bulletin for that occasion says that Dr. Helfenstein is a lineal descendant of the Rev. Samuel Helfenstein pastor of First Church, 1799-1830.

FIRST CHRISTIAN CHURCH, NORFOLK, CELEBRATES NINETIETH ANNIVERSARY.

"Ninety years ago when First Christian Church was organized at Ferry Point (now Berkley) there were only ten Christian churches, with a few hundred members, in Eastern Virginia. Now there are more than 40 churches with more than 10,000 members in the same area," so said Col. J. E. West of Suffolk, Sunday afternoon in the ninetieth anniversary program held at First Christian Church, Norfolk, Virginia.

At this service greetings were given by Rev. J. M. McKnight of the local Presbyterian Church, Rev. H. S. Hardcastle, D. D., of the Christian Temple, Rev. Joe A. French, pastor of Ocean View and Berea Christian Churches, Rev. Robert Lee House, pastor of First Christian Church of Portsmouth, Rev. W. D. Williford, a member of Old Zion Christian Church, and Rev. J. F. Morgan, a former pastor, who is now pastor of Rosemont Christian Church. Greetings were received from Rev. J. E. McCauley of Richmond, Virginia, and Rev. Murdock W. Butler, of Conshohocken, Pennsylvania.

Mr. D. J. Bowden, member, deacon, and superintendent of the Sunday school for many years during the earlier history of the church, and now a member of Christian Temple, brought memories of the earlier days of the church, and Mr. W. E. MacClenny, of Suffolk, a historian, presented some interesting historical data. A group of children represented the twenty-six pastors who have served the church.

Music was furnished by the local choir assisted by Mrs. H. L. Dickens, and Mr. Paul Sieloff of the Presbyterian Church and Mr. D. J. Bowden. The church was beautifully decorated by the Ladies Aid Society and the Barrett Floral Company. Mrs. J. D. Howard, a member of the church, furnished a basket of flowers in memory of Rev. Stephen S. Barrett, her grand-father, who organized the church on October 6, 1847.

The principle address was given by Dr. John G. Truitt, pastor of Suffolk Christian Church, who served the Norfolk church for six years. Dr. Truitt centered his address around two statements; namely, "I like the Church," and "I like the churchmen." Dr. Truitt likened the church to an anchor that holds a ship steady in the midst of storm. To it men may come for strength and safety and are always received because of the gracious goodness of the Christ who is the Head of the Church.

This program brought to a close the celebration of the ninetieth anniversary. The church reports all current expenses and conference claims for the past year met in full and plans are under way for increasing the space for Sunday school class rooms. This matter will be discussed further at the conference of the church on Wednesday evening of this week.

A SCENE AT CHERROKEE HEIGHTS.
WAYCROSS, GEORGIA.

On a beautiful little hill, known as Cherrokee Heights in Waycross, Georgia, about a mile from the Temple of Justice among the pines and surrounded by many beautiful structures, erected and occupied by those who seek a place of quietness where they may find rest and comfort from the busy hours of the day, a nice little cottage stands finished and occupied by the pastor of Friendship Parish of Congregational-Christian Churches, a home for the Parish Messenger.

Only a few months ago this scene originated in the mind of one man, who surely has a spirit of progressiveness, a man who has a mind to work and put a progressive thought into visible existence. From this thought a voice was sounded and transferred from mouth to ear until Friendship Parish was aroused to its needs. From thence a spirit of readiness was manifested among its peoples to enlarge upon it and bring to pass its wonderful possibilities. Axes and saws in the hands of willing workers went forth to the forests and felled the trees, whose boughs have sung the song of the air for many decades, waiting to be transformed into a building, a shelter, a home for God's creative man, a home to be adorned with His presence at a sacrifice of his forests. Logs were donated and assembled at the roadside in the church communities and loaded by man power on a truck and transferred to the mill where they were sawed into lumber and later hauled to the place where the cottage now stands ready for the builder's use. After a sufficiency of logs had been donated by Union Hill and Williams Chapel communities there were still other big-hearted and good thinking men who wanted to contribute timber to the use of this building. Others in all four of the church communities who did not contribute timber gave money to buy nails, roofing, paint and other necessities which must be used in the making of a complete building.

The leading voice and one of the most important tools in the planning and building of this cottage was our beloved pastor, Rev. W. Carl Parker, who rendered untiring service from the beginning to the completion. He helped to cut the logs and freely gave his service as architect, and served as chief carpenter in the building. We have as yet failed to find words whereby we can express our appreciation for his services, but we know God will reward him in due season. In this Cottage Friendship Parish, composed of Union Hill, Williams Chapel, Friendship and Antioch Churches, has something for which they are proud and that all pastors will appreciate.

The building is equipped with all modern conveniences for the benefit of its occupants as well as visitors. Rev. Mr. Parker invites all who will to visit his new home and see what the Lord hath done with one material thought, and to consider what He can do for a hungry soul.

T. S. Corbett,
Pearson, Ga.

The strongest man becomes stronger when his heart is pure and his hands are clean.

HOLLAND CHRISTIAN CHURCH PROGRAM FOR 1937 - 1938.

REV. CARL R. KEY, *Pastor.*

OCTOBER:

THEME: *"Christian Education."*
SCRIPTURE: Book of Hosea.

1. Woman's Missionary Conference, Franklin Christian Church.
   Young People's Missionary Conference, Suffolk Christian Church.
3. Rally Day in the entire Sunday school.
   Recognition Service for Officers for 1937 - 1938.
   Every Member Canvass.
10. Church Family Day.
11. Leadership Training School, Suffolk Christian Church.
17. Stereopticon Lecture: "In the Highlands of the South."

NOVEMBER:

THEME: *"World Friendship."*
SCRIPTURE: Book of Isiah.

3, 4, 5. Annual Eastern Virginia Conference, Holland Church.
7. Armistice Sunday Program.
   Peace Play: "In the Vanguard," by Miss Mary Savedge.
21 .Thanksgiving Sunday Program, Offering for Orphanage.
   Motion pictures in the evening.
24. Union Thanksgiving Service, Holland Baptist Church.
26. Worker's Council Meeting.
28. First Sunday in Advent.

DECEMBER:

THEME: *"Advent of Christ."*
SCRIPTURE: Book of Luke.

5. Vesper Service at 5:00 P. M. Exchange Service.
12. Christmas Sunday Program,, Offering for Aged Ministers.
    Stereopticon Lecture: "The Life of Christ," 5:00 P. M.
20. Forefather's Day.
25. Christmas Day.
26. Communion Sunday, Reception of Members.
29. First Quarterly Conference.
31. Community Tea given by the Pastor and his wife.
    Watch Night Program by the Young People.

JANUARY:

THEME: *"Evangelism and Worship"*—(Elon College Period.)
SCRIPTURE: Book of Mark.

2. New Year Sunday Service. Vesper Service at 5:00 P. M.
7. Worker's Council Meeting.
9. Missions Sunday.
16. Preaching Mission Begins, Dr. James R. Clinton, Pastor-at-Large of the Southeast Convention, Preacher.
30. Child Labor Sunday—(Young People's Week begins).
    Stereopticon Lecture: "Modern Turkey—Land of the Future."

FEBRUARY:

THEME: *"Evangelism and Worship."*—(Elon College Period.)
SCRIPTURE: First half of Psalms.

6. Race Relations Sunday. Vesper Service at 5:00 P. M.
13. The Economic Plebiscite.
22. Washington's Birthday program.
25. Worker's Council Meeting.

MARCH:

THEME: *"Evangelism and Worship."*—(Mission Period.)
SCRIPTURE: Second half of Psalms.

2. Ash Wednesday, Lenten Season begins.
4. World Day of Prayer.
6. Exchange Service.
11, 18, 25. Pastor's Training Class for Church Membership.
27. Communion Sunday, Reception of Members.
30. Second Quarterly Conference.

APRIL:

THEME: *"Evangelism and Worship."*—(Mission Period).
SCRIPTURE: Book of John.

1. Pastor's Training Class for Church Membership.
3. Exchange Service.
8. Pastor's Training Class for Church Membership.
10. Palm Sunday, Reception of Members.
13, 14, 15. Holy Week Services in the evening.
17. Easter Sunday Program and Mission Offering.
    Special program in the evening: "A Mystery Play."

MAY:

THEME: *"Evangelism and Worship."*—(Mission Period.)
SCRIPTURE: Book of Acts.

1. Exchange Service with Dr. M. S. Pouslon.
6. Worker's Council Meeting.
8. Mother's Day Sunday.
29. Ascension Day.
30. Memorial Day.

JUNE:

Conference and Convention Period.
SCRIPTURE: Gospel of Matthew.

5. Whitsunday, Motion Pictures.
12. Children's Day.
15-19. General Council meets at Beloit College, Wisconsin.
26. Communion Sunday, Reception of Members.
27. Elon Leadership Training School begins.
29. Third Quarterly Conference.

JULY:

Conference and Convention Period.
SCRIPTURE: Epistle to Romans.

3. Independence Day Sunday.
11-22. Community Vacation Church School.

AUGUST:

Vacation for Pastor and Wife.
SCRIPTURE: I Corinthians.

SEPTEMBER:

THEME: *"Fellowship."*
SCRIPTURE: Ephesians.

2. Worker's Council Meeting.
11. Evangelistic Services begin, Dr. H. S. Hardcastle, Preacher.
18. Baptismal Service.
25. Promotion Day in Junior Department.
    Communion Sunday, Reception of Members.
28. Annual Fellowship Supper and Fourth Quarterly Conference.

OUR PRAYER.

By REV. EVERETT LESHER.

Eternal God, who hast given us eyes to see, be merciful unto us that so often we behold the Truth, the Way, and the Life and see it not. Thou art the meaning of our lives, yet we grope blindly after the transient and uncertain values of earth. Thou art our hope, but in stupid blindness we see it not. How great is the sin laid against us! Through our blindness we deny the world abundant life. Through it we suffer Thee to be imprisoned in our unjust social order, in the exploitation of childhood, in wastrel parenthood, in churches that tithe, mint and anise and cummin, but omit the weighty matters of life. Our eyes are dim. We do not see how foolishly we fritter away our days in trifling fashions, formal religion, and respectability. We are religious, but rotten because our eyes behold a great salvation, but do not see.

O Eternal God, Thou Captive struggling to be free, have mercy upon us. Cast the veils from our eyes. Fill them with vision to see the Truth, the Way, and the Life, that we may no longer add to the dark weight of the world's sin and to the burden of Thy suffering, but that we may be saved from fetterless freedom and made builders of a world where righteousness shall reign and love shall be triumphant. Give us eyes that see, in the name of Him who came to restore the sight of the blind and be the Light of the world. Amen.

CONFERENCE NOTICE.

We are looking forward with great pleasure to the convening of our State Conference, which meets with our church at Ambrose, Georgia, on November 2-3, 1937. Send all the delegates and visitors you like. Ambrose is not stingy with her hospitality. You who come a long distance are invited to come Monday, as it is too far to be here on the opening Tuesday. We only request that you notify the chairman of our Entertainment Committtee, Mrs. Oswald Vickers, Ambrose, Georgia, if possible. If not, come anyway.

W. C. CARPENTER,
Pastor.

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E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

PARTIAL VISION.

How well do you see? An advertisment by an optical company says that six out of ten persons need glasses. They quote from the Better Vision Institute these very interesting statistics:

Of persons 15 years of age or less ....23% need glasses
Of persons 30 years of age .....39% need glasses
Of persons 40 years of age .....48% need glasses
Of persons 50 years of age .....71% need glasses
Of persons 60 years of age .....82% need glasses
Of persons over 60 years of age .....95% need glasses

If these figures are correct, and we have no cause to doubt them, most people can not see well. For some reason their vision is not clear. Nature may be responsible for these defects, or the individual may have had much to do with it. Whatever the cause, it needs correcting.

There are many boys and girls in school who suffer from eye strain and are unable to do the proper work. They may become nervous and irritable, or else sluggish and negligent. In either case, they become a problem child and must face life not only with the physical handicap of poor vision but also with the mental handicap of failure in education. It is very important that children have proper vision so they can go forward in their studies. Parents and teachers can render a Christian service by carefully checking the vision of children.

Jesus came in contact with the blind. It was His will that the blind should see. If one application of clay to the eyes made a man see only partially ("men as trees walking"), then He made the second application of clay, and He was not content to quit until the vision was perfect.

Jesus was interested in what we call spiritual vision, also. He wanted men to think right and feel right. He wanted them to see men not as trees but as brothers. He is still interested in the kind of vision that people have. He still sits by the treasury and notes the difference in those who toss in a few coins and those who put in all their living. His commendation goes to those who have insight into reality sufficient to make them give all that they have.

He still labors with fishermen, tax collectors and rich young rulers trying to get them to see that fishing for men, gathering jewels for God and giving to the needy are more important than the things which we ordinarily do.

How well do you see? Is the child in your Sunday school class just a ragged, worthless urchin, or is it a possible Gypsy Smith or a Dwight L. Moody? Is your task as a worker in the church an irksome burden to be shifted with every change in the weather, or is it the golden opportunity which your church and your God have given you for your own personal development as well as for the benefit of mankind? Is the payment of conference apportionment simply the whim of some persons out yonder at a distance who would like to lay burdens on your church, or is it an opportunity for you and your friends to build churches and schools where they are needed, train young people, care for the orphans, send missionaries where the Gospel has not yet gone, and to bring happiness in the sunset of aged ministers and their wives? Is the routine of daily duties simply a struggle that must be endured, or is it a delightful pleasure because you are serving your fellowmen. Is money a thing to be accumulated and stored away for a rainy day, or is it an instrument to be used in personal development and for the benefit of humanity?

Is your vision blurred by the pleasures and impulses of the moment, or is it clear and dependable? Do you walk in mists and darkness, or is your life radiant with the sunlight of God's love? How well can you see?

WE NEED THINKERS FOR THE SOUTHERN CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES.

Now do not get insulted, my dear reader, for no one has intimated that you can not think for yourself. Most people do. Readers of "The Christian Sun" think or else they wouldn't read this paper, but the fact remains that we need a thinker for the Southern Convention.

The magazine, "Life" carries the story of Charles F. Kettering who, at the age of 28, was working for $50 a week and would have worked for less, but who at the age of 61, is now receiving $350,000 a year, more than the highest paid minister in the Southern Convention. Stating it another way, General Motors pays him approximately one and one half times as much as the churches of the whole Southern Convention reported having raised for all purposes last year. Mr. Kettering receives his pay for thinking. He has 150 patents to his name, including the electrict cash register, the self-starter for the automobile, delco ignition, etc. If we had someone in the Southern Convention who would think in terms of our Church problems like this man has thought about improving machinery, automobiles, and such like, a few years would revolutionize our Convention.

We have a president who is supposed to think out some of our problems, but he is a pastor, busy with a local church and receives no pay for dealing with Convention problems. A fine, Christian layman heads our Mission Board, but most of his thinking must deal with his own business affairs. The Board of Christian Education is largely directed by the pastor of a city church who is also editor of this paper. The superintendent of the Orphanage and president of Elon College must needs think in terms of their own institutions, as does the secretary for Missions. There is nobody to think through the problems of the Convention and to put into expression the ideas (Continued on page 15.)

It's the Drinker Who's A Sissy

By D. STEWART PATTERSON.

It takes more courage to be the only one in the crowd who does not drink than to tag along with the others.

So they called you a "sissy" when you refused to drink, did they?

Well, don't let it get you down. They always have, and I suppose always will call us sissies (for I do not drink either), unless they get wise to themselves.

The next time they call you a sissy, just remember this—it's the drinker who's a sissy. He just can't take it.

The drinker is a sissy because he is afraid of the crowd—can't take the alcoholic ridicule—can't take the pressure they put on him—the "wet blanket"—"lilly" stuff—the "come-on-be-a-sport" hokum—the "don't-you-want-to-rate" gaff.

Of course, there is the fellow who drinks to get away from some problem, or unpleasant situation such as lack of social acceptance, disappointment, or failure of some kind. But he, too, is a sissy—running away and taking the cheap way out.

Let's look at this proposition of ridicule first, and try to understand its psychology. Why does the drinker ridicule the non-drinker? Because, almost without exception, the drinker feels inferior to the non-drinker.

This point has been pretty well stated by Roy Dickerson: "Many a drinker feels inferior to the non-drinker. That means that he has respect for what he views as superior powers of self-control. But the inferiority feeling is uncomfortable. So the drinker frequently seeks to escape it by ridicule. That is an attempt to discredit the behavior (abstinance) which causes the inferiority feeling. The drinker's ridicule, therefore, is not what it seems to be. It reflects genuine respect for the very behavior it seems to belittle."

Get the idea? This ridicule they throw at us, and which seems to be an expression of lack of respect for us, is, in fact, the very opposite—unconscious respect and admiration. Queer things, we humans; and queer things we do.

So, don't you see, it's the drinker who is really the sissy—who is suffering from an inferiority complex, is unable to get up enough courage to meet your kind of courage, and who seeks to cover up by calling you a sissy.

Now look at it from another point of view. There is the fellow, who, apart from the crowd, just can't take it on the chin when things don't go right.

Dr. Alexander Lambert says: "To those who cannot, or have not been taught to adjust their emotional balance to their environment, alcohol is an easy method of balancing a mental deficit. It cuts off the sense of inferiority, it blunts a sense of failure, it possesses above all drugs that which London called 'White Magic' so that when under its influence, whatever we did or said, no matter how inaccurate the fact, it all seemed to be the most perfectly done, and the most brilliantly said."

Another answer that can't be dodged comes from Albion Roy King, a psychologist, who has been doing a lot of work in this field: "Intoxicating beverages furnish the easiest and cheapest means ever discovered for escape from the reality into the lighter and freer world of one's own fancies. It is a characteristic of mind to 'compensate' for the failures and disappointments, the misery and hardships, the tedium and monotony of human existance, by escape into a dream world of fancy where all desires may be imaginatively realized. One needs only a quiet hour for reverie or sleep, or the aid of a novel for such escape; but long ago it was discovered that certain drugs, which deaden the perceptual and motor functions, greatly faciliate the exit into that artificial world of feeling and fancy . . . The resort to alcohol is always an artificial and cowardly way to meet the dissatisfactions of existance. It never cures any evils, and always causes a plenty."

Just this last suggestion, before I go along my way. Have you had to face the question of what to do when you were visiting and cocktails were served? Have you been worried about what to do?

Take a tip from a distinguished British newspaper man, Mr. Philip Whitwell Wilson: "It is plainly a breach of good manners for any host or hostess to place a guest in a difficult position. Let us say he prefers not to add pepper to his soup or have a glass of champagne with his chicken. If plain speaking be permitted, there is in the United States a definite attempt by many hosts to make it socially impossible for a guest to refuse liquor. It is no longer a case of compulsory abstinance. The compulsion is the other way."

Personally, I do not like parsnips, ripe olives, or cottage cheese, so when my host or hostess insists that I have another helping I try to leave the impression that the first serving was one too many. This courtesy business is supposed to work both ways, and it is a pretty poor host who crudely embarrasses the guest. I know places to go where I am not embarrassed.

So—don't let this sissy business get you down. I, too, have been on the spot. But I am not posing as a hero, one who defies the crowd and looks with "pitying scorn upon the weaklings of the mob." (Please, let's not get a superiority complex by way of overcoming an inferiority complex). I meet the situation as it comes, and do not apologize for my refusal.

It seems to me, if you want to look at it this way, that it takes more courage to be the only one in a crowd who does not drink than to tag along with the crowd and do all the foolish things everyone else does. And, by the way, does the crowd ever give you any special credit for courage? Of course, you become a "good sport," a "great fella," and all that, but for how long? When the crowd really gets to going places, unless you are out in front acting crazier than the rest, who gives you any credit for being along?

Well, it has been good to chat with you. Think through this "sissy" business carefully. My own answer is that I see nothing intelligent in running around labeling myself as a psychological sissy. For that's what the average drinker is.—"Epworth Herald."

CONTRIBUTIONS

SUFFOLK LETTER.

The writer appreciates the correction made by Mrs. L. W. Stagg in last week's issue of THE SUN concerning the financial report of the Eastern Virginia Woman's Conference. What the writer intended to say was that the amount raised this year was more than for any year since the financial depression made a slump in the missionary receipts.

The statement is frequently made that the men of the church are lagging in missionary interest, and are not keeping pace with the women. Admitting that the men are not woking in any organized way comparable to the Women's Societies, one wonders if the men are as unconcerned as this statement would suggest. For example, it is quite probable that many men (if they are husbands) have a large part in raising the money reported by the women each year. A few women may earn their money independently, but these cases are rare and exceptional. Whatever part the men may have in earning the money should be credited to them. That is a larger part than one might estimate at first thought.

As to the matter of missionary education. Women usually talk about what they read. A great deal of missionary information seeps out to the men in the average family where the wife and mother have an interest in missions. And how can a man attend a Sunday school in these days without getting something of the missionary message suggested by the lesson? It is possible, of course, that some teachers may avoid the missionary message on the same grounds that they disregard a temperance lesson, because they fear it is unpopular, or they are not in sympathy with that topic. But such teachers are the exception, and their numbers are rapidly diminishing.

It is so easy to have a narrow view of missions in the church. Any forward looking church work is missionary. It may not be foreign missions, but if the kingdom of God is extended and strengthened, it is as truly missionary as making a donation of money to a missionary society. And there are multitudes of both men and women who are not deeply interested in the winning of souls and the educational development of the church as a growing institution. But there are many men who join heartily with the women in seeking to advance the cause of Christ in the world.

Do not be too hard on the men. A missionary society is a good and a great institution, but it is not the only means of carrying on missionary work or raising money for missions. Men are doing something about the preaching of missions, and they have a part in the educational work done by the Sunday school in these days of new vision and higher ideals. And they contribute money, through the regular benevolences of the church, which, in some measure, may be to their credit for missions.

When the whole field of opportunity is surveyed and the ability of the church is measured, there is much room for improvement on the part of men and women. The work has only begun. Those who seem deeply interested could do more. Think of the great numbers of women in the church who have no interest in the missionary movement. The indifferent may be counted by the thousands. Surely no one has any right to boast of our past achievements. The time has come when the whole church should be enlisted in the forward movement of the church of Jesus Christ. I. W. JOHNSON.

THE ELON COLLEGE FACULTY.

The primary purpose of an institution of learning is, of course, to instruct and improve the individual student. There are certain requisites to the success an education undertaking. Equipment is essential, it should be first class and adequate. The individual teacher is not only essential, but mandatory if the organization is to be a school. The character and effectiveness of the school depend entirely upon the individual faculty member.

Qualifications of a good teacher are, in part, personality, adaptability, cooperation, a psychological insight discovering the abilities and tendencies of the individual students to be taught, and, of course, thorough training in the particular field in which he is to teach. Given these qualifications and achievements, one would naturally assume that the individual is ready for the task of teaching. Mentally and pedagogically he is, but there are other qualifications that those who teach at Elon College must possess. The teacher must be of good character, and he must be Christian. Without these two qualifications he would necessarily be barred from the faculty of a Christian institution.

There are two other qualifications which loom large in the practices of certain influential institutions of higher learning in this country; namely, age and experience. There is a conviction on the part of some that no one can be a successful teacher without these two last-named qualifications. Age and experience may count, but they are not essential. They usually come very high; that is, an efficient teacher beyond his thirties with from five to ten years' experience is usually located and if he changes schools, the school that se-his services pays for these two qualifications. For the past five years it has been the policy of Elon College to select with the utmost care young men and young women with good characters, connected definitely with some evangelical church, and the products of the best schools in this country. The majority of our present faculty came to Elon College direct from the leading universities of this country such as Brown, Yale, Duke, University of North Carolina, New York University, Columbia University, etc. These younger men and women with talents, superior preparation, and a great ambition, have proven themselves worthy of the trust that the institution has placed in them, so that today we have a group of some twenty-five experts in the several fields embraced by a progressive college curriculum, associated together as an Elon College faculty and dedicated to the high endeavor of assisting young men and young women who come to our campus in the discovery of their individual abilities, talents, and possibilities, and further to assist them in their earnest efforts to increase these abilities, develop these talents, and multiply these possibilities.

In the curriculum at Elon College in addition to high standrds in scholastic achievements, there is definitely an atmosphere that impels honor and honesty in student and college relations. In such an atmosphere character experiences its most vitalizing stimulation and stable enlargement. Emphasis upon things spiritual and religious is evident in all activities.

It has not been the practice of Elon College and shall never be to seek out individual teachers who have taught in other institutions and bring them to Elon at any cost. On the other hand, it has been the practice of Elon College and shall ever be to discover individual teachers who are prepared adequately from every standpoint who wish to dedicate their lives to the

(Continued on page 14.)

ORDER OF INSTALLATION SERVICE FOR OFFICERS.

By Rev. Joe A. French.

Program.

Call to Worship—

"Man, O Man, can I reach you,
Can I speak and make you hear,
Can I open your eyes to see me,
Can my presence draw you near?
Is there a prophet among you,
One with a heart to know?
I will flash my secrets on him,
He shall watch my glory grow,
For I, the God, the Father,
The Quest, the Final Goal,
Still search for a prophet among you
To speak my word in his soul."

Prelude—"Jesus Calls Us."
Invocation.
Hymn—"I Love Thy Kingdom, Lord."
Scripture—I Cor., Chapter 12.
Offering and Doxology.
Hymn—"O Master, Let Me Walk With Thee."
Scripture—Rom., Chapter 12.
Prayer by Pastor.
Sermon—"Ten Commandments for Church Officers."
Reception of Members.
Roll Call of Officers answered by their coming to the altar.

Address to Officers:

Brethren, the Scripture tells us that some were called to be ministers, some evangelists, some teachers.—(Eph. 4:12.)

In the Book of Acts we are told that when the disciples were multiplying, the Church growing, and the duties of the Church had become diversified, the Church chose men of good report, full of the spirit and of wisdom, to assist the ministry of the Word; and that the deacons thus chosen by the Church were set before the apostles, who laid hands on them and prayed, thus uniting them apart in the presence of the Church to the duties of their honorable office.

In like manner also, as need arose, the Church selected others to be teachers "in order to fit his people for the work of service, for building the body of Christ, until we all attain unity in faith, and in the knowledge of the Son of God, and reach mature manhood, and that full measure of development found in Christ."—(Eph. 4:12-14).

Following the custom of the early Church, your church has chosen you for the several duties assigned to you for the teaching of the Word, the ministry of service, the ministry of music, the administration of the Lord's work, the teaching of those who love the Lord. To this holy calling you have been chosen Stewardship, and the perfecting of Christian Character by your Church for this New Year's work.

You are charged to remember that "Assistants in turn are to be serious men; they are not to be talebearers or addicted to drink or pilfering; they must maintain the divine truth of the faith with a pure conscience. They, too, must be put on probation; after that, if they are above reproach, they can serve as assistants. Their wives must be serious too; they must not be slanderers, but temperate and absolutely trustworthy. Assistants are only to be married once, and they must manage their children and households properly. For those who do good service as assistants win a good position for themselves as well as great freedom in the faith of Christ Jesus."—(Moffat I Tim. 3:8-13).

Question to Officers: Will you, to the best of your ability, faithfully try to do the work which your church has called you to do?

Answer: I will, the Lord being my helper;

Address to (Congregation standin):

You have chosen these before you to be your leaders in the work of building the Church and training for for Christian living. Your faith in their worthiness for this service is evidenced in their election to the various offices. Their faith in your sincerity of purpose will be determined by your loyal cooperation in the work of the church. A leader can do only as much as faithful followers will permit.

Question to the people:

Will you, the members of this church, uphold the hands of your officers as fellow-workers with them in the furtherance of the gospel? Will you honor them with your support, your sympathy, and your cooperation, that your communion and fellowship

(Continued on page 11.)

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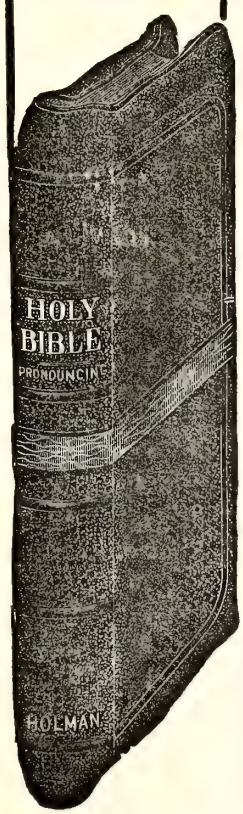

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Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph'ĕ-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1.
b ch. 1. 16.
c Ps. 1. 6.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

JONAH.

The Book of Jonah is the very heart and center of the Old Testament. In brief Jonah is to the Old, what Paul and his writings are to the New Testament. Strange then, isn't it that many readers pass up Jonah as a fictitious or impossible Book. Might as well pass up the Acts as impossible and call Paul fictitious.

If one is looking for action read Jonah. From the opening to the closing line there is movement, action, and adventure. And the center figure and adventures in the Book is not Jonah at all, but Jehovah God. In the forty-eight verses of this Book of four brief chapters one finds a perfect picture of God speaking, God acting, God moving unmistakably to a definite end. In the Book, Jonah is only mentioned eighteen times while Jehovah's name is given thirty-six times. You find Jonah not sulking God, but God sulking in fact desperately pursuing Jonah. God wants Jonah for a purpose and so zealously does God pursue him that whether he flees by land or on sea, or under the sea, God overtakes him and will not let him escape. And in the depths of the sea when Jonah prayerfully acknowledges that "Salvation is of Jehovah," then God sends him to the great pagan city of Ninevah just as later He sent Paul to preach the same Gospel to the Gentile world. And when Jonah saw how God was converting the pagans of Ninevah, Jonah was as mad and rebellious (almost) as were the Jews at Paul when he preached salvation to all people through the mercy of love of God.

In brief the Book of Jonah is a condensed history of the Jews, God's chosen people. God chose the Jews to give to all the world the message of salvation through the grace, mercy and love of God, and then when the fullness of time came and He revealed that fact unmistakably in His Son, the Jews, like Jonah, became obstinate, rebellious and sought to flee from God and escape the purpose and responsibility God had laid upon them.

A great fish swallowed Jonah; and great Babylon swallowed the Jews. But when they, like Jonah, out of the depths of their bondage cried unto God, He delivered them—and they built again the walls of Jerusalem. If one wants to see in panorama the dealings of God with His chosen people let one read and study Jonah.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 16, 1937.

Sunday Schools.

Mt. Olivet (R), Elkton, Va. ...	$ 3.00
New Hope, Harrisonburg, Va. .	3.64
Long's Chapel, Mebane, N. C. ..	2.36
Big Oak, Eagle Springs, N. C. ..	2.00
Newport, Shenandoah, Va.	1.80
Shallow Ford, Elon College, N. C.	.89
Mt. Pleasant, Vass, N. C.	.98
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Mayland, Broadway, Va.	1.00
South Norfolk, Va.	6.80
First, Norfolk, Va.	14.00
Total	$ 37.47

Individuals and Churches.

Dendron, Va.	$ 8.00
Sophia, N. C.	6.50
Hopedale, Burlington, N. C. ...	2.37
Ingram, Va.	.70
"A Friend"	21.00
Mt. Auburn, Manson, N. C.	3.25
Mt. Olivet (G) Christian Endeavor Society, Dyke, Va.	2.00
Total	$ 43.82
Total for week	$ 81.29
Previously acknowledged ..	560.06
Total since Sept. 1, 1937 ..	$ 641.35

J. O. ATKINSON,
Mission Sec'y.

QUARTERLY REPORT.

The following is the report of receipts and expenditures of funds of the Woman's Board of Missions, Southern Convention for Quarter ending September 30, 1937:

Receipts.

Val. Va. Central Conference:		
Women's Societies	$ 51.67	
Young People's Socities .	3.85	
		55.61
N. C. Conference:		
Women's Societies	1418.63	
Young People's Societies .	140.27	
Willing Workers' Societies	60.87	
Cradle Roll Societies	73.33	
		1,693.10
Eastern Va. Conference:		
Women's Societies	970.00	
Young People's Societies .	375.00	
Willing Workers' Societies	115.00	
Cradle Roll Societies	55.00	
		1,515.00
Total		$3,263.71

Expenditures.

Home Missions	1,582.00
Foreign Missions	1,582.00
Total	$3,164.00

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

ROSEMONT.

The Women's Missionary Society of Rosemont has completed a most progressive year.

Their eleven meetings were well attended and programs both interesting and helpful were rendered.

A membership campaign was held during the first quarter with a number of young married women joining. They were fortunate in having a Missionary from China speak to them at one of their meetings, and deeply regret learning of his recent tragic death.

The World's Day of Prayer was observed and every member participated.

The annual luncheon was held in the spring with 51 women present.

An impressive program for the Silver Jubilee was held and the members responded well.

This Society went over the top with the Conference Apportionment.

"Living for Jesus" is their motto for the coming year. Mrs. D. D. Johnston is president. We predict a successful and helpful year.

THE CHURCH IN RURAL AMERICA.

This is the month when many of the women's societies will take up their studies of the home missions theme for 1937-38. The books are not only intensely interesting and challenging, but are vitally related to our national life and the critical period in which we are living. As many of the speakers at the Missions Institutes this summer have pointed out, we can no longer expect to hide our own family skeletons from the world, and un-Christian conditions in our own country, and un-Christian behavior toward other countries, prove a stumbling block to the foreign missionary as well to those at home who are trying to spread the Gospel of Jesus.

Over half of the population of the United States is rural. Under what conditions do they live? What are their problems? What groups have special needs? How should they be met? Is the church meeting the needs of Rural America? What must we do to *Rebuild Rural America* that it may be a part of a great Christian nation of which we can be proud? What lessons can Rural America teach us today? The contribution of Rural America to urban life and the development of the nation has been great, as has been its contribution to the Christian Church, which has its roots in rural life.

CHARLOTTE M. BURNHAM.

Success or failure in business is caused more by mental attitude even than by mental capacities.—*Scott.*

VIRGINIA STATE PREACHING MISSION.

Science and philosophy, while useful enough, can never show the way to salvation, and are therefore always inferior to revealed Christian truth.

St. Augustine, when he penned this thought, must have had in mind the National Preaching Mission, which this fall and winter will conduct eighteen Missions in principle cities of the country, including a four-day session at Richmond, Virginia, November 4-7th.

Through the four-day session at Richmond, November 4-7th and the subsequent one, two and eight-day missions which are scheduled to continue through December 5th, will come a spiritual experience to prepare the people of the State for a Pentecost, a new high venture to assure the nation that the spirit of Jesus Christ still remains extant and that the Church will forge ahead with a new and militant program.

Just what is the Preaching Mission? In the old days the circuit rider used to hang his lantern at the school house, and from miles around the people gathered to sing the old hymns and say the same fervent prayers that have been the bulwark of Christianity for generations. But today new ideas are needed, new methods must be attempted to stop the onrushing currents of paganism and atheism which are threatening to sweep Christianity into oblivion; and to meet this need has sprung the Preaching Mission.

Its inception was brought about by the intuitiveness of Dr. Hugh T. Kerr, pastor of Shadyside Presbyterian Church, Pittsburg, that the time had come when it was necessary for a group of preachers to travel over America preaching the Gospel, as Paul once went to Corinth, Epheus, and the regions of Eyria, and Silicia. Dr. Kerr wrote a letter telling about his thought to the Home Mission Council and the Federal Council of Churches of Christ in America.

The two councils agreed with the Pittsburg minister and as a result the National Preaching Mission was organized with the Rev. William Hiram Foulkes of Newark, New Jersey, as its chairman. Its purpose, briefly, was to stress the reasonableness of the Christian faith in the Personal God, its aptness to the deepest needs and the fartherest aspirations of human life, and its redemptive, creative power in the organizing and shaping of a bewildered society towards the standards and ideals of the Kingdom of God.

Last autumn it consisted of a group of eighty of the foremost interpreters of the Christian Gospel. For three months, beginning September 13th, this band of Missioners travelled over the country visiting twenty-eight major centers of population in the United States, and through their efforts making the spirit of Christianity felt within a radius that extended from fifty to a hundred miles.

Such a Mission is planned for Virginia this year and for the vast territory contiguous to and embracing the area covered by fifteen new cities. Included in the itinerary, which began September 26th, at Salt Lake City, Utah, are Albany, New York (including Schnectady and Troy), Charleston, West Virginia, Cincinnati, Ohio, Nashville, Tennessee, Shrevport, Lousiana, Tulsa, Oklahoma, Wichita, Kansas, Quincy, Illinois (including Hannibal and Keokuk), Charleston, South Carolina, and Jacksonville, Florida.

Special teachers are chosen to deal with youth, women, preachers, industry, government officials and various professions. Indicative of the broad, inter-racial scope of the program, a Negro, Willis Jefferson King, noted theologian and president of Gammon Seminary, Atlanta, Georgia, is included among the list of speakers to visit Richmond this fall.

Those selected to speak here are among the most outstanding men in the international religious affairs of today.

Dr. George W. Truett, for forty years pastor of the First Baptist Church, Dallas, Texas, and president of the Baptist World Alliance, is perhaps the most prominently known of the high-calibered men and women who will visit Richmond. He will be in the city a week prior to the opening of the Mission as a speaker before the sessions of the Richmond Baptist Co-operative Campaign.

But equally sincere in their desire to spread the Message and show a bewildered society the reasonablness of the Christian Faith in furthering the highest aspirations of human life are other denominational ministers, laymen and lay women, whose work for the church and humanity has placed them among the leaders of the present social order.

Among those who visit Richmond are the following:

The Rt. Rev. James Edward Freeman, Bishop of Washington, D. C.

Bishop Ralph S. Cushman, of Denver, Colorado, General Chairman of the Conference on Evangelism of the Methodist Episcopal Church.

Rev. A. J. Muste, Pastor of Labor Temple Presbyterian Church, New York, and an outstanding authority on Labor problems.

Rev. George Arthur Buttrick, Pastor of Madison Avenue Presbyterian Church, New York, chairman of Department of Evangelism of the Federal Council of Churches of Christ in America.

Dr. Daniel A. Poling, Pastor of the Baptist Temple, Philadelphia, and editor of *The Christian Herald.*

Dr. Edgar DeWitt Jones, Pastor of Central-Woodward Christian Church, Detroit, Michigan, president of the Federal Council of Churches.

Honorable Francis B. Sayre, of Washington, D. C., Assistant Secretary of State.

Dr. John R. Mott, of New York, Chairman of the International Missionary Council and president of the World Alliance of Young Men's Christian Associations.

Mrs. Grace Sloan Overton, of Ann Arbor, Michigan, Chairman of the Marriage and Home Department of the National Council of Federated Church Women.

Mrs. Harper Sibley, of Rochester, New York, prominent leader of the Protestant Episcopal Church.

Miss Muriel Lester, of London, England, internationally known social worker and Christian pacifist.

Rev. Oscar F. Blackwelder, Pastor of Lutheran Church of the Reformation, Washington, D. C., Chairman of Committee of Association of Young People of the United Lutheran Church.

Dr. Adolph Keller, of Geneva, Switzerland, honorary lecturer for the Universal Christian Council and a member of the Swiss Church Federation.

Rev. Roy A. Burkhart, Pastor of First Community Church, Columbus, Ohio, leader of young people's work of the United Brethren Church.

Dr. Cleveland Kleihauer, of Hollywood, California, Pastor of Hollywood-Beverly Christian Church, Hollywood, California.

Dr. Francis Cho-Min Wei, president of Hua Chung College, Wuchang, China.

Dr. Willis Jefferson King, president of Gammon Theological College, Atlanta, Georgia.

WALLACE J. MINSHULL,
Director of Publicity, Va. State Preaching Mission.

A philosophy is the house of the mind, and no two philosophies can be alike, because no two minds are alike. But the emotion is the same, the emotion of expansive joy in a house not built with hands, in which the soul has made for herself a large and harmonious dwelling.

—*Havelock Ellis.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

PILGRIM FELLOWSHIP.

Dear Fellowship Workers:—

The plan we have been wishing for is to be realized at last. The three Pilgrim Fellowships of this state (North Carolina) are to have a joint rally at the Congregational-Christian Church in Sanford on Saturday and Sunday, October 30 and 31, 1937.

The conference is scheduled to begin at 2 o'clock, Saturday afternoon, October 30, and will last until about 3:30 o'clock Sunday afternoon.

The entertainment is to be furnished on the Harvard plan, thus making the expense of the conference not to exceed one dollar ($1) for an individual, besides the expense of transportation.

We are asking that all registrations be sent to Miss Elberta Murray, Greensboro College, Greensboro, North Carolina, by October 23rd, for the convenience of the women of the host church, who are preparing a banquet dinner for Saturday evening at 6 o'clock, and who are arranging for the homes for the night.

The Program Committee has worked out a very interesting program and one which we think you will enjoy. We are counting on you to be there and to bring as many young people from your church as you can. Let's see which church can have the largest representation. We're looking forward to seeing you October 30 and 31 at Sanford, North Carolina.

ELBERTA MURRAY,
Acting Secretary.

FLORIDA MAKES PLANS.

The officers of the Florida Pilgrim Fellowship met at Camp Wewa the week-end of October 1st, for the purpose of making plans for the year. The following officers were present: Henry Witte, president; Betty Chicoine, secretary; Peggy Saunders and Frances Barnett, district chairmen; Marinus Latour, college representative; Lucille Taylor, editor "Pilgrim Progress"; Emily Carleton and Earl Ward, council representatives; and Pattie Lee Coghill, and Rev. V. B. Chicoine, counselors. Mrs. Chicoine took the responsibility of furnishing the meals for the group, which was greatly appreciated.

It was decided to emphasize the Pilgrim Fellowship organization — its history, meaning, and relation to the local groups—during the coming year. At five different points in the state meetings will be held this fall for the young people of our churches, at which time the president will present the above-mentioned things. A definite effort will be made to organize the young people of our churches into a working group.

We hope to have the young people doing more for missions than they have done heretofore. The missionary emphasis will be on Pleasant Hill, both in programs and in raising money. All money will go through the Florida Pilgrim Fellowship treasurer, but it will count on the apportionment for the local church from which it was sent.

Our paper "Pilgrim Progress" will no longer be an "occasional bulletin" but it will be published quarterly, the first issue appearing on October 15th. If anyone would like to have a copy of it, the editor of this page will be glad to send you one.

In order to cooperate more fully with the Southeast Pilgrim Fellowship, each one of the District Chairmen was designated to be the head of a department—Frances Barnett, Devotional Life; Peggy Saunders, World Friendship; and Muriel Poole, Social Action. They are hoping to be able to carry out the plans of the Southeast Superintendents to the best of their ability.

All of the Florida officers were new this year. It was an inspiration to see how much interest they are taking in the work and how enthusiastic they were in their plans for the year. Let us hope that they will be successful in carrying out their plans in the local churches.

E. M. C.

LIQUOR—WHAT ARE WE DOING ABOUT IT?

CHRISTIAN ENDEAVOR TOPIC FOR OCTOBER 31, 1931.

SCRIPTURE: Eph. 5:18; Isa. 5:11; Prov. 23:31, 32.

Daily Readings—

Monday — Ancient Prohibitionists—Num. 6:1-3.

Tuesday—The Illusion of Drink—Prov. 20:1.

Wednesday—A Warning Word—Lk. 21:34-36.

Thursday—Woe to the Tempter—Hab. 2:15.

Friday—Lost Through Drink—I Kings 20:13-21.

Saturday—Stay Away From Drink—Rom. 13:13, 14.

One of our greatest problems is the liquor traffic. It breeds crime and vice and everything un-Christian. Drinking is injurious to both the physical body and the spiritual life. It is a menace to society. In many places the modern tavern is more corrupt than the old saloon. The freedom from restaurant which is exercised by women makes the tavern a dangerous institution.

When liquor became legal, many promises were made. "Bootlegging would stop, drunkenness would decrease, automobile accidents would decline, political corruption would be reduced, taxes would be lessened, and drinking among young people would be discouraged." These have been only "empty" promises, and none of them have been fulfilled.

Young people may be classed in one of these four attitude groups:

1. They do not see or realize the evils of alcohol. They do not recognize what serious menace the legalized sale of alcohol is.
2. Some people think it smart to use alcohol. They want to be in style, not willing to stand alone.
3. Others drink because they "get a kick out of it." They enjoy it either for its taste or for its effect.
4. Other young people are doing their best to get rid of it. They speak against its use and discourage it among their group.

To Think About—

Is there any such thing as "moderate drinking?" Why ought we to help solve the liquor problem? What may we do to promote the cause of temperance? Is anything being done in your community to discourage drinking? Is the public school giving a good program of alcohol education?

Suggested Hymns—

"Stand Up For Jesus."
"Yield Not to Temptation."
"Take My Life and Let It Be."

S. E. M.

O Christ they took Your living words
And made from them a creed;
They built theology upon
The words You meant to lead
Men through their darkness and their doubt
Into the perfect light;
They made hugh walss that shut you out,
And only shut in—night!

—*Myriam Page.*

Sunday School

By Rev. H. S. Hardcastle

CHRISTIAN RENEWAL.

Lesson IV—October 24, 1937.

Golden Text: *For the grace of God hath appeared, bringing salvation to all men.*—Titus 2:11.

Lesson: John 10:7-16; Titus 3:1-11.

This lesson has two scriptural backgrounds, the Gospel of John, and the Epistle to Titus. The message from John's Gospel concerns the more abundant life which Christ came to give. It expressly states that Jesus is the Good Shepherd who gives his life for the sheep, through whom they find life, and life more abundant, and through whom they may "go in and out and find pasture," a poetic way of stating that those in Christ have access to resources for daily living, and the secret of finer renewal. This abundant life is the gift of God through Christ, an expression of his love for his children. The possibility of this more abundant life is open to all men—no class nor color has a monopoly on it. There is to be only "one fold, and one Shepherd."

Paul's letter to Titus presents some of the fruits of this more abundant life in Christ. While he insists that we are not saved by works, but by the grace of the Lord Jesus Christ, he does insist that if we are saved by grace we will show it by our works which bear the imprint of Christ's spirit upon them. Paul simply puts in one way what Jesus puts in another, "By their fruits ye shall know them."

Respect for Authority.

"Put them in mind to be subject to principalities and powers . . ." Men have a right to change unjust laws and to remove unjust rulers, but they are to preserve respect for authority, to obey law, and to honor rulers. Disobedience and lawlessness are not becoming to a follower of Christ. Godliness promotes law observance and peace.

Ready for Good Works.

"To be ready for every good work" —not only helping to feed the hungry and clothe the naked and visit the sick, but to do works of mercy and to minister to the spiritual needs of men. As we have opportunity, we are to do good to all men, but especially to the household of faith.

Considerate of Others.

"To speak evil of no man, to be no brawlers, but gentle, showing meekness unto all men." If one cannot say anything good about another, let him keep silent. An idle or false word may ruin a man's reputation, or break his heart. Let a man beware of wearing a chip on his shoulder, of being quarrelsome, of being a brawler. Let him rather seek peace and pursue it.

The basis of this meekness, or consideration of others is the fact that we ourselves have been "sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." One should be very careful how he condemns another. It is so easy to see the mote in the other fellow's eye and fail to see the beam in one's own eye. It is so easy for a Christian to forget his own faults in condemning the faults of others. It is well enough for us once in a while to remember that we have done things just as bad as others, indeed that according to our light and privilege, wo do things just as bad, if not worse, now. Paul says that we are to "consider ourselves, lest we also be tempted." This is not to condone sin. We are to hate sin, but to love the sinner. In a classic expression which has come down to us through the years, this truth is illustrated. A great and good man used to say every time he saw a drunken man, "There but for the grace of God goes John Newton."

Saved by the Goodness and Grace of God.

"The kindness and love of God, our Saviour, toward man . . . not by works of righteousness but according to his mercy he saved us by the washing of regeneration, and the renewal of the Holy Spirit . . ." No man can buy salvation. No man can earn it. Salvation is simply a gift of the grace of God, an expression of his great love as revealed in Jesus Christ. It is not a matter of justice, it is a matter of mercy. It is not a process of law, but a possession of love. God saves us by changing us from within and from above by the renewing power of His Holy Spirit, and He renews us by the power of that same Spirit. He gives us that Holy Spirit "abundantly through Jesus Christ our Saviour. Thanks be unto God for His unspeakable gift."

Heirs of Eternal Life.

Being justified by his grace, that is being made righteous . . . and that is the only way a man can be made truly righteous, by the grace of Christ changing his heart, we become sons of God, and as sons, heirs of God, and joint heirs with Jesus Christ. We are in line for an inheritance of the Father's immeasurable wealth. But we do not have to wait until we die to enter into our inheritance. The riches of grace in Christ, and the resources of God become the heritage of the child of God. But not all of them—eye hath not seen neither hath entered into the mind or heart of man what good things God has reserved for us in the Father's house of many mansions. "The hope of eternal life" becomes an assured fact in Christ.

Maintaining Good Works.

"I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Although a man is not saved by his good works, he ought to show by his good works that he is saved. Jesus said we glorify God when we bear much fruit. Christians are not shade trees, they are fruit trees. Every one who nameth the name of Christ ought to be careful to maintain good works. Paul enjoins Titus the young preacher not to allow his people to forget this basic fact . . . I will that thou affirm constantly . . . that they might be careful to maintain good works. Perhaps the gravest charge against the average Christian is that his goodness is negative goodness. In so many cases he is known more by what he does not do, than by what he does.

Avoiding Foolish Questions.

It is so easy to get into an argument about religion. And usually so futile and foolish. Paul says they are "unprofitable and vain." Let every man know what he believes and why he believes it. But let him avoid contentions and foolish questions which do no good, but harm.

ORDER OF INSTALLATION SERVICES FOR OFFICERS.

(Continued from page7.)

may be rich in joy and strength and fruitful of good works.

Answer: This we engage to do by the help of the Lord.

Prayer of Consecration:

Our Heavenly Father, we have given our pledge before our friends and Thee to do our work as leaders and followers. Help us to be faithful to this pledge. We rely upon Thy strength and power and ask Thee to be with each one of us as we go out to carry on the work Thou hast given us. Help us to see only Jesus Christ our Saviour, and may His desire for our lives be our great compelling force. Amen.

Pronunciation: In accord with the regulations of the church and by the authority vested in me as a minister of Jesus Christ, I hereby solemly commission you as teacher and officers to serve in the high privilege of Christian education in ———— Church.

Dedication Hymn—"O Jesus, I Have promised."

Benediction.

Postlude—"Follow the Gleam."

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

The Basis of Loving.

"Thou shalt love the Lord thy God, with all thy heart and with all thy soul, and with all thy mind."

This is the first and greatest commandment. And the second is like unto it:

Thou shalt love thy neighbor as thyself."—Matt. 22:37-39.

This is the glorious commandment. What a just thing it is! There is no salvation without it.

For instance, a young couple gets married. The young bride may know by the first decision her husband makes whether he loves her with an enduring love or not. If his first decision is rendered upon a basis of himself, his love is not enduring, for love is not selfish. If it is rendered upon the basis of her welfare, then she is certain that his love is true and will carry through.

The basis of society's happy living is love.

Prayer—Our Father, as Christ Thy Son is the way of happy living give us faith, courage, and yearning souls for that love that comes through Him. *Amen.*

TUESDAY.

Silent Witnessing.

"Let your light so shine before men that they may see our good works and glorify your Father which is in heaven."—Matt. 5:16.

Recently, a story came to us. It is a story of a Korean merchant who bought out the business of a city grocery store in the Korean section of Los Angeles. A friend was calling upon this Korean merchant and the first thing that greeted him was a big attractive sign which said: "This store will close on Sundays. This store will not sell liquor."

While this friend was tarrying, people came in with jugs in their hands asking for wine. "Oh," said the merchant, "did you not see the sign?" "We do not sell liquor here." "What sort of joint is this," said they." "This is a grocery store," said the merchant, "we shall be glad to sell you what we have. We will not sell liquor here." These people left, it is said, disgusted. As they were growling their complaint to a nearby merchant, the latter said: "Oh yes, he is a Christian."

We are told that this was the first store in this section to eliminate liquor from its business and to close up on the Sabbath. However, the new standard has spread and others are doing the same.

It pays to witness for Jesus.

Prayer—(Pray as you feel).

WEDNESDAY.

I Know Where You Have Been.

"Now when they saw the boldness of Peter and John . . . they took knowledge of them that they had been with Jesus."—Acts 4:13.

Peter and John must have been luminous souls. Christian living is luminous. The salvation of the world will come through that kind of influence.

Bulgaria is noted for its perfume, known as Attar of the Roses. We are told that the blossoms in these valleys of beauty fill all the country with fragrance. The odor, which would quickly disappear if the flowers were not picked when ready, is captured and held for all the world to enjoy.

The garments of the workers are permeated with this perfume so that wherever they go, the air is sweetened and their friends say: "Oh, I know where you have been—in the valley of the roses."

Do others know where we have been

Prayer—Our Father, make us brave, intelligent and strong with the character of goodness and truth, that others may know that we live with Jesus. *Amen.*

THURSDAY.

God in Small Things.

What is man that Thou art mindful of him?"—Ps. 8:4.

Some "broadminded" people say that God is too busy and too big to be expected to bother about the little petty affairs of our everyday life.

Does this miss the mark of the greatness of God? The sun is the greatest thing in the universe and yet it is not so great but that it is entirely reflected in the smallest dew drop of the morning.

God is so great that He is encompassed, not only in every child of His but in every act of every child. The Infinite One who is concerned with the affairs of the universe and the paths of the outer spaces, is also concerned over the affairs of a single human heart.

Prayer—Our Father, we are thankful that Thou hast set eternity in our hearts, and hath enabled us to think our thoughts after Thee. Help us to live everyday in a manner befitting this reality. *Amen.*

FRIDAY.

Emotion in Religion.

"Our hearts burned within us."—Luke 24:31.

The spirit of the present age is that emotion in religion is taboo.

They say that religion should be reasonable and intellectual and that the expression of emotion is superficial and artificial. At the same time people are emotional in everything else—fraternity, clubs, society, community spirit. In all of them, they think it is necessary to parade and whoop up the cause, in order to make a succes of it. Is it consistant? Is it reasonable? Is it sanity to be emotional in the secular things and leave the fires of religion to perish?

Glowing hearts are better evidences of Christianity than a brilliant brain. It may be true that the world is weary of theological hair-splitting, but it is also true that burning love is a vital part of religion and burning love is emotional. Jesus craved love and fellowship. He inspires love. And we ought to always be able to say, with Peter, "Thou knowest that I love Thee."

Prayer—

"This is our earnest plea,
More love, O Christ, to Thee,
More love to Thee."

SATURDAY.

Never too Deep for God.

"When thou passeth through the waters, I will be with thee."—Isiah 43:2.

A father once took his boy afishing. The boy was nervous as the boat was pushed out from the shore. He said to his daddy, "Daddy, is the water over my head?" "Yes, son." "Is it over your head?" "Yes, son." "Is it over God's head?" "No, my boy."

Have you ever passed through deep waters? How are times with you now? Perhaps there never will be a time when the world will be without trials and tribulations, sufferings and sorrows, death and destruction—deep waters. However, be assured that the water is not too deep for God. His succor is sufficient and sure. Trust Him.

Prayer—Our Father, we cry to Thee for Thy help midst all the menacing things of life. Thou art our Saviour through Thy Son. Save us or we perish. *Amen.*

SUNDAY.

Love's Longing.

"In Thy Presence is fulness of joy."—Ps. 16:11.

What do we want most of those whom we love? Just to be near them.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE SPIRIT OF VICTORY.

By REV. JOHN G. TRUITT, *D. D.*

"This is the victory that overcometh the world, even our faith."—I John 5:4.

There are battles to be fought, and the hardest are not fought with explosives, and poison gas. The hard fought battles are of a subtler, quieter type "no marshalling troops, no bivouac song; not banners to gleam and wave," but they are the real battles after all. The slaughter battles which are still holding on, are of such little use any more.

Battles within. Battles over self are real battles. The other day a friend of mine, whose life is high and noble, told he was having a battle with himself. A neighbor gave me a bad deal, and shook my faith in him. I feel ill toward him, but I know that my ill-feeling toward him dampens my spiritual power and joy, so I must fight it out on the basis of love—love even for my enemies. I cannot bear to hold ill-will, and every time something within me asserts that ugly feeling I shall fight it down. That is victory.

The other day I asked a small group of folks why they did not come to church. They said they did not feel dressed enough, and they did not have the price in their hands. There is a big battle for them to fight, because they should whip down that ill-advised attitude. It is a very real battle to them. They really feel that they would be out of place, although you and I know they could not be out of place, and that there are many illustrations of very poor people attending the church regularly and enjoying their worship immensely. However, to them it is a big thing. And to overcome that feeling is for them a real battle. Much happiness, and joy in their lives depends on their overcoming that feeling. How much happier their lives, their homes, their children, if they could bring themselves to putting on the best they had, whatever it was, and coming to their house of worship, and praise, and prayer.

Let me be an advocate for them Let me suggest that you and I do all in our power to relieve the situation which is holding them back. Let you and me help make it so that economically they shall be able, by helping develop a better understanding and appreciation all around. So far as we can let you and me do all we can to remove the cause of their poverty; and at the same time let us so live at church and on the street, and everywhere that they shall know their places are vacant at their church, and that they are wanted there. Haven't the price! Let them come without money and without price, if need be; but let them come. God needs them, and they need God. You and I want them, and God wants them; and their homes and families need the uplift that worship of God will give them. "This is the victory that overcometh the world, even our faith." Have we the faith? Has the church the faith? The church has a duty to perform, a faith to exercise, a battle to fight, and a victory to win.

Again I wish to speak for a verdict in favor of the boys and girls of our Sunday school. God bless them, they are the children of our homes and of our hearts. They are far more precious than silver and gold, more beautiful are their beaming faces than rubies and diamonds. We have had to look this autumn for teachers to teach them in our Sunday school. It takes forty teachers for the forty classes, to say nothing of the others who act as officers, helpers, and substitute teachers. There are but few places where more lasting good can be done by a true Christian than in teaching boys and girls in Sunday school. Shall those boys and girls grow through these great plastic years of their lives without your leadership, and your helpful instruction. The battles that will win the full lives of these young people is a battle worth fighting, and it is a victory worth winning. Faith that looks across the years, and see them mature men and women, active in church and community as true Christian leaders, is the victory. But that faith for tomorrow without the works of instruction and guidance today is worthless: "Faith without works is dead."

Some people will not give themselves to the joy of faith. They are afraid that faith is too fine to be a reality in life. Faith is full of joy and happiness. They are afraid of happiness. They are afraid of faith. They know nothing but hum-drum 'having,' never hoping, never believing never trusting. If they cannot see it, they do not believe it; and that which they do not already hold in their hands they will not hope for in their hearts. It is a pitiable state to live, but it has a host of people within its borders. Judas did not believe it, and that ended Judas; but did not stop the plan of salvation. Peter did not lack faith, he was simply afraid, But when Jesus sold him forever on love for him that perfect love cast out all his fear and the Christian world is well acquainted with the results.

Honest doubt is respectable and must be treated with the finest consideration and patience. But the cold, calculating, disbelief is deadly. Do not harbor that sort of sickly pessimism in your soul. It does not bring you happiness, and it is contrary to the will of God. Have faith. "Without faith it is impossible to please God." And have you ever thought how it is also true that without faith it is impossible to please man? Disbelief pleases neither God, nor man. The world is looking for men of faith!

Now faith is the victory: "This is the victory that overcometh the world even our faith." Have faith in your church and its programs. Have faith in its members and its plans. Have faith in its Christ and His constraining love. Faith is the victory. Faith will overcome any lack of interest, or funds—that is faith coupled with love and works. The other night a group of men making up the board of finance of this church sat in solemn council. Several of the men seemed nervous about the source of funds with which to meet the building fund obligation of several thousand dollars. But there was one man whose composure and faith was so noticeable that it was commented on at the close of the meeting by some who remained in the church office. And it was the unanimous thought of that small group that one of the finest assets in our church was the implicit faith of a few of its men and women in the entire membership of the chrurch. That faith simply cements the large membership together as a unite, and things come to pass. Faith pleases God. Faith pleases men. "We live by faith." "Ye are saved by faith." Faith is the victory.

"That is the victory that overcometh the world, even our faith." And the word 'overcome' is the victory cry. Jesus says, "To him that overcometh I will grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." You will not fight a losing battle if you have faith, for faith is the victory.

Love your enemy, bless your haters,
Said the greatest of the great;
Christian love among the churches
Looked the twin of heathen hate.
—*Tennyson.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:—

The North Carolina State fair was on last week at Raleigh. The school children got free tickets on Friday. A number of our larger children wanted to go. We had made up our minds to go and let the children who had tickets go. But alas! On Friday morning there was a great frost and ice. The thermometer was standing at thirty degrees—two below freezing. The potato tops were frozen like cakes of ice.

That meant to dig potatoes and not go to the fair. Sure we were all disappointed but we did not cry. Friday and Saturday we dug potatoes and by Saturday afternoon at 5 o'clock we had stored in our potato house 624 bushels. We had two big loads on the two wagons that we ran under the shelter and told them to wait till Monday. We had had enough of potato digging for the day. We still have another patch to dig yet. We hope when we get them all in that we will have 800 bushels. Pretty good for a group of little boys at an orphanage.

We were disappointed not to go to the State fair, but we are happy to have a good crop of potatoes. It means a lot of food value this winter.

Thanksgiving will soon be here. We want every church to do its best this Thanksgiving. The offering will count in the 1938 quota for the orphanage in the Conference apportionments. It will be fine to show your appreciation for the many blessings that have come to you this year.

Bountiful chops, good prices and good health—three great blessings. Are you thankful? If so, share with the little children in your orphanage.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 21, 1937.

Amount brought forward		$11,207.42
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Shallow Ford	$ 8.42	
Bethlehem	2.39	
Lebanon	.65	
Ingram	9.30	
Long's Chapel	2.93	
Greensboro, Palm Street .	10.00	
Mt. Zion, Church & S. S. .	24.00	
		57.69
Western N. C. Conference:		
Mt. Pleasant	$ .40	
Glendon	11.51	
Biscoe	1.01	
Ether	2.20	
Pleasant Ridge	4.10	
Ramseur	4.30	
Hanks Chapel	3.32	
		26.85
Eastern N. C. Conference:		
Mt. Auburn	$ 3.25	
Henderson Missionary So.	5.00	
Plymouth	4.02	
Chapel Hill, Aug., Sept & Oct.	3.00	
		15.27
Eastern Va. Conference:		
South Norfolk	$ 6.80	
Windsor	13.35	
Berea, Nansemond	5.00	
First, Norfolk	14.00	
		39.15
Val. Va. Central Conference:		
Mt. Olivet (R), 3rd Qt.	$ 3.50	
New Hope	3.88	
		7.38
Ala. Conference:		
Bethany		1.00
Special Offerings.		
Mr. May, support of children		7.00
Total for week		$ 154.34
Grand total		$ 11,361.76

THE ELON COLLEGE FACULTY.

(Continued from page 6.)

profession of teaching, who are interested in the Christian side of education, and employ them as members of our faculty. Such a course does not disturb other institutions but does give the ambitious young man or woman an opportunity to render the high service that he or she feels impelled and compelled to do.

L. E. SMITH.

Members of the Methodist Episcopal Church, South, have just closed a great session of their Annual Conference in Norfolk, Virginia. They voted overwhelmingly for the merger of the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant churches.

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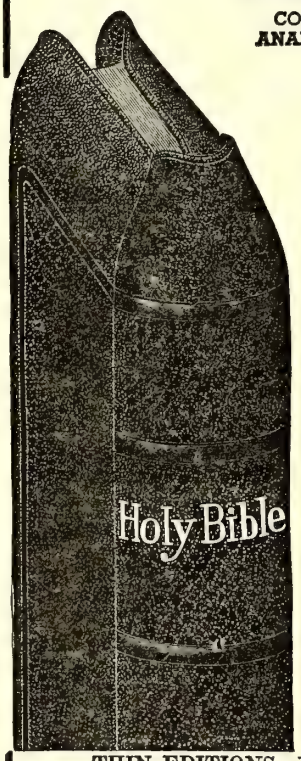

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, [t]*even* all her living.

A. D. 33.
[t] 1 John 3. 17.
[a] Matt. 24. 1.
[b] Luke 19. 44.
[c] Luke 21. 7.
[p] Deut. 28. 14.

18 And pray ye that your flight be not in the winter.
19 [p] For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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"THY NEIGHBOR AS THYSELF."

By Dr. Charles Stelzle, *Ex. Director, Good Neighbor League.*

It is a striking fact that in the prayer which Jesus taught His disciples, commonly know as the "Lord's Prayer," there isn't a single "I" or "my" in the petitions which He suggested. It is definitely a social prayer and no man can offer this prayer for himself alone. He must also include his neighbor.

And when the rich young ruler, and the lawyer who tried to embarrass Jesus, asked Him to give them the fundamental rule of life, Jesus replied: "Thou shalt love thy neighbor as thyself." Upon this precept, He added—together with the command to love God with heart and soul and mind—"hang all the law and the prophets." To these outstanding declarations may be added innumerable events and teachings in the life of Christ which illustrate the social principle this announced. These incidents and teachings are familiar to all students of the Bible.

We are very much concerned today about finding cures for unemployment, low wages, long hours, child labor, unsanitary conditions, crowded tenements, poverty, sickness, war, and a host of other ills that afflict society, and we hold the national and international conferences in order to find the remedy for these deplorable conditions.

Unquestionably, to remove these evils requires statesmanship of the highest order. We enlist the interest of specialists so that we may utilize their highly developed knowledge. And yet, we almost invariably avoid the major issue. We forget the fundamental method of love for our neighbors. We piously preach about it from our pulpits. We oblige ourselves as "Brothers" in fraternal organization. We sometimes promise to observe it when we unite with the Church—insofar as our relationship to our fellow members is concerned—in order to preserve "the peace and harmony of the Church."

But when men get together in an attempt to reach an agreement regarding industry, Social Reform, National Problems and International Affairs, they fight for the supremacy of their own class or for themselves as individuals. Should someone make an appeal for "neighborliness" he is regarded as sentimental, and often he is charged with being insincere. And almost always it is considered as a mere platitude.

The time has come in human affairs to get back to the simplicity of the supreme command of Jesus. Let us face the social and economic facts honestly and with an open mind. Let us search for those things which will help remedy the evils of our day and generation, but above all, and through it all, let us heed that upon which hangs all the law and the prophets: "Thou shalt love thy Neighbor as Thyself." There is no greater remedy for the healing of the woes of the world, and without it no other permanent remedy will be found.

MAKE ME A MAN.

God, make me a man—
Give me strength to stand for right,
When other folks have left the fight.
Give me the courage of the man
Who knows that if he wills he can.
Teach me to see in every face
The good, the kind, and not the base.
Make me sincere in word and deed,
Blot out from me all sham and greed.
Help me to guard my troubled soul
By constant, active, self-control.
Clean up my thoughts, my speech, my play,
And keep me pure from day to day.
O, make of me a man!

WE NEED THINKERS.

(Continued from page 4.)

which may be of service. We need somebody who can think through difficult problems and apply Christian principles to church work with the same effectiveness that "Boss" Kettering does in the automobile industry.

At present The Christian Sun is struggling against seemingly impossible odds, but nobody has time to do anything about it. The Board of Christian Education is eager to put on an effective program in our churches, but funds are not available and no one knows just what to do. The Mission Board struggles to collect money and aid struggling churches, but it feels itself only partially successful. Ministerial Relief is administered to only the most needful cases. Stewardship, church finance, evangelism and many other phases of church work are left without anyone to bid us what to do and to guide us in pahts that lead to success. We need somebody to think for us and to guide us in our work.

This person will cost money. It may cost big money to get the right person and sufficient helpers, but it is costing us far more to do without that person. It is costing us little churches and little church programs. It is costing us poorly paid ministers struggling with financial obligations they can never pay. It is costing us a generation of untrained leaders. It is costing us far more than we can afford in this day of rapid progress. We need somebody to think for us, to show us how we can not only pay for the thinking, but to do many other things which need to be accomplished in this Southern Convention of Congregational and Christian Churches.

F. C. L.

FAMILY ALTAR.

(Continued from page 12.)

We do not ask gifts or brilliant talk, but only association. It is the presence of the beloved that is love's richest reward.

So it is with the love of God. A consciousness of His nearness is supreme boon. To feel His presence, to be conscious of His fellowship, is the ultimate desire of every loving heart. Many and varied are the wants of every one of us; but our real need is for God Himself.

Prayer—Give us of Thyself, O God, for we ask no lesser gift. Flood our spirits with the realization of Thy presence, according to Thy promise. *Amen.*

Amos R. Wells.

I Am the Soul of Man

By J. J. PRUITT

I am the soul of man—
Hungry, hunted and disillusioned!
Crying from the twilight of desolation.
My voice swells like the tide of the sea,
Until the foundations of palaces tremble
And mountains crumble into dust.

I am the soul of man—
Harried by task-masters
Who are mad with lust for power;
I am driven
With the lash of persecution
In the hands of men who are mad
With biological fanaticisms,
Repeating the emotional instabilities
Of the tyrants of remote centuries.

I am the soul of man—
Seeking a Promised Land;
But following the wandering light
Of feeble tapers in the night.

I am the soul of man—
Hungry and hurt,
And urged by foolish leaders
To fill my belly with the husks
Fit only for swine.

I am the soul of man—
Thrust into the maws of machines of murder
And smoothed by demigogues
With the swift anesthetic of words.
My name is legion—
My destiny is oblivion;
My hope is destroyed.

I am the soul of man—
Despised and forsaken awhile;
But as the sun rises to its meridian
I shall rise because I am the soul of man—
In the plan of the Infinite
For Time
And for Eternity.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, OCTOBER 28, 1937. NUMBER 43.

Mountain-Top Men

Said the Emperor Marcus Aurelius: "Live as on a mountain."

There is something vibrant and inspiring about mountains.

How can one be mentally small who associates with the magnificent bigness of mountains?

Great men live on Mental Mountains.

Their spirits tower above the storms;

Their minds are above doubt, cynicism, and despair;

Their horizons are expanded; their mental frontiers are broad;

Their visions are lifted above the fog of petty things;

They look out over the obstacles into the Promised Land of Tomorrow;

They see the rainbows while little men battle with phantom shadows in the valley;

They see the sun in the east while the valley-dwellers burn their tiny lamps in darkness;

Their heads are in the clouds but their feet are bedded in the solid Rock of Fact and Reason;

They dare the sky; they take the risks;

Like the Alpine Guide, they would have as their epitaph these words: "He died climbing."

—*Wilfred Peterson.*

PERSONALS

News from the Churches

Be sure to attend your conference this fall.

Rev. G. C. Crutchfield aided Rev. W. J. Andes in a meeting at Leaksville (Luray, Virginia), last week.

"Enclosed you will find two dollars for Sun. May the Father's richest blessings rest on you and your work is the prayer of your old true friend." This is the kind of a letter the editor likes.

At a recent conference at Berea Christian Church, Norfolk, Mrs. Joe A. French, wife of the pastor, was elected as a deaconess, Mrs. E. E. Waterfield is also a deaconess of the same church.

During the week of September 19th Rev. J. Everett Neese assisted Rev. J. M. Allred in a meeting at Randleman Christian Church. There were fifteen professions and five additions to the church.

Mr. Alfred Dofflemyer, of Bethel Christian Church, Elkton, Virginia, says that his church is planning for financial and soul-winning campaigns. The Board of Christian Education was glad to furnish them some material and would like to help other churches also.

Mrs. Roy D. Coulter, wife of the pastor of several of our churches in the Valley of Virginia, is in the Rockingham Memorial Hospital, in Harrisonburg, Virginia. She has been quite ill but was somewhat improved at the last report. Prayers are requested for recovery.

All young people in North Carolina are invited to attend the Pilgrim Fellowship meeting at Sanford Christian Church on Saturday afternoon and Sunday of this week. This should be a fine opportunity for young people in the Old North State, and it is to be hoped that every church will be represented.

Rev. F. C. Lester, editor of The Christian Sun was elected to membership on the Prudential Committee for the American Board of Commissioners for Foreign Missions last Saturday at the annual meeting of the Board held in Concord, New Hampshire. He attended the meeting of the Prudential Committee in Boston Tuesday and Wednesday of this week.

MT. OLIVET (R) CHURCH.

Sunday, October 17th, marked the first anniversary of the coming of our beloved pastor and his wife, Rev and Mrs. Roy D. Coulter, to the Valley of Virginia and the Mt. Olivet (R) Church. The anniversary sermon was brought to us by the pastor, choosing as his text: "Teach Us to Number Our Days, That We May Apply Our Hearts Unto Wisdom"—Psa. 90:12. During the service he remarked that his life had been greatly enriched by the year's service in the Valley. Looking back over the year's work, we have made much progress with the untiring efforts of our pastor and cooperation of the people. We have a good Sunday School, superintended by Mr. B. C. Shifflett, which stays open the year around. We also have an active Young People's Society under the leadership of the writer. We had a very successful Daily Vacation Bible School this year, which was conducted by Miss Evelyn Ayscue, assisted by Miss Ruth Strickler and the writer. We had an average attendance of twenty-six. We also entertained our Annual Conference this year on August 4th and 5th, and the house was filled to capacity.

The young people took a special program to the Dry Run Church, of Seven Fountains, Virginia, another of the churches which our pastor is serving. There were forty-five young people who went on the school bus for this program on August 8th.

The past Sunday night, October 17th, we gave a missionary playlet entitled "Something Big" at the preaching service. We are at present saddened by the illness of our pastor's wife in Rockingham Memorial Hospital, in Harrisonburg. We earnestly pray for her complete recovery.

We are now facing another year with these two good workers, and we pray by the grace of God that we will continue to grow. May His richest blessings rest upon the Mt. Olivet (R) Church.

Irene Hensley,
Reporter.

TEMPERANCE NEWS.

Grant Bernards and Claire Challgren, of Bricelyn, Minnesota, recently bought a cafe and started operating it so that people who do not wish to drink wine and beer may have a place to eat without having to be bothered with these alcoholic beverages. Wouldn't it be fine if other young men would start similar businesses?

* * *

W. S. Alexander, the Federal Alcohol Administrator, has recently urged the breweries to be more careful with their advertising. He said, "Distillers are using brazen, insiduous methods to make the public liquor conscious in order to step up assumption to take care of overproduction." The distillers evidently believe that advertising pays, but it will not pay the boys and girls in your home who read it.

* * *

El Paso, Texas, has 174 saloons, or more than five times as many as the city had before before the advent of prohibition 18 years ago. Some seem to remember a promise that saloons would not return.

* * *

Four residents of Petaluma, California, including one woman, have recently been in the federal court for depriving the government of a million dollars in taxes through two illicit distillery rings. Somebody said there was not to be any illicit liquor after repeal.

* * *

Minnesota has made it illegal to ride with a drunken driver. If a tavern keeper advises a tippler who has "too much" to get in his car and drive home he is subject to arrest. Looks like Minnesota may be in earnest about enforcing the law and saving human life on the highway.

A TURKEY DINNER.

At this season of the year when many churches are entertaining conference groups, it might be interesting to know something of what it takes to serve a turkey dinner. The Ladies of the Christian Temple, Norfolk, Virginia, led by Mrs. R. P. Salchell and Mrs. C. C. Johnson served a dinner consisting of fruit cocktail, turkey and dressing, cranberries, celery, pickles, green peas, candied yams, hot rolls, coffee, ice cream and cake, nuts and mints.

To serve this meal to ninety people, the following was required: 34½ lbs. turkey; 10 loaves bread for dressing; 12 stalks celery centers for table, other for dressing; 1 gal. cranberries; ½ gal. pickles; 1 case peas; 150 rolls; 3 lbs. butter; ½ bu. potatoes; 2 lbs. coffee; 2 lbs. mints; 2 lbs. nuts.

NOTICE.

Delegates and others who wish entertainment, meals or lodging, during the Eastern Virginia Conference, which is to be held at Holland Christian Church, November 3, 4, 5, will kindly notify the pastor, Rev. Carl R. Key at once, so arrangements can be made.

PROGRAM OF EASTERN VIRGINIA CONFERENCE.

The following is the tentative program of the One Hundred Sixteenth Annual Session of the Eastern Virginia Conference of Congregational-Christian Churches, which will be held with the Holland Christian Church, Holland, Virginia, November 3, 4, 5, 1937:

Wednesday—Morning Session

10:00 Call to Order, by President, Rev. Robert Lee House.
Song Service—Rev. J. H. Dollar.
Prayer—Rev. H. E. Crutchfield.
Enrollment of Ministers and Delegates.
10:30 Message of Welcome—E. L. Daughtrey.
Response—John T. Kernodle.
Reception of Visitors.
Report of Executive Committee.
Appointment of Special Committees.
11:00 Report of Committee on Stewardship—Rev. Carl R. Key, Chairman.
Address—Dr. James H. Lightbourne.
Announcements.
11:45 Address of the President—"The Church Making History."
Commission Service conducted by Rev Stanley C. Harrell, D. D.
Adjournment for lunch.

Wednesday—Afternoon Session.

2:00 Song Service by the Ministers.
Prayer—Rev. J. S. Johnson.
Address—"The Fellowship of the Churches"—Dr. Charles Emerson Burton.
2:45 Digest of Church and Ministerial Reports—Dr. I. W. Johnson.
Report of Historian—Mr. W. E. MacClenny.
3:10 Report of Committee on Christian Education—Rev. J. E. McCauley, Chairman.
3:45 Report of Committee on Education—Dr. I. W. Johnson, Chairman.
Ministerial Education—Dr. I. W. Johnson.
Elon College—Dr. L. E. Smith.
Adjournment.
6:00 Banquet in honor of Dr. N. G. Newman.
Toastmaster—Dr. I. W. Johnson.
Address—Dr. N. G. Newman.

Wednesday—Evening Session.

7:30 Prayer—Rev. R. E. Brittle.
Address—"A Program for Rural Churches"—Rev. Jesse A. Stanfield.
"Planning a Comprehensive Church Program"—Rev. Carl R. Key.
Special Music by the Holland Church Choir.
Address on Missions—Dr. Willard L. Beard.

Thursday—Morning Session.

9:30 Call to Order.
Song Service—Mr. W. H. Baker.
Prayer—Rev. H. C. Hilliard.
Reading of the Minutes.
Report of Committee on Nominations.
9:55 Report of Committee on Ministerial Ethics—Dr. N. G. Newman, Chairman.
10:20 Report of Committee on Religious Literature—Rev. F. C. Lester, Chair-
Presentation of "The Christian Sun."
11:00 Report of Committee on Home Missions—Col. J. E. West, Chairman.
Report of Christian Missionary Association—Rev. J. F. Morgan.
12:00 Devotional Period and Address—Dr. L. E. Smith.

Thursday—Afternoon Session.

2:00 Call to Order.
Song Service—Rev. O. D. Poythress.
Prayer—Rev. B. H. Watkins.
2:10 Report of Committee on Foreign Missions—Dr. E. W. Jones, Chairman
Report of Woman's Conference—Mrs. J. Monroe Harris.
Address—Dr. Willard L. Beard.
3:00 "A Presentation of the Christian Orphanage—Mr. C. D. Johnston.
3:30 Report of Committee on Superannuation—Dr. J. E. Rawles, Chairman.
4:00 Miscellaneous Business.
Adjournment.

Thursday—Evening Session.

7:30 Prayer—Rev. J. H. Warren.
Address—"The Economic Plebiscite"—Dr. M. S. Poulson.
Special Music by the Holland Church Choir.
Address—"Christianity and Our World"—Dr. H. S. Hardcastle.

Friday—Morning Session.

9:30 Call to Order.
Song Service—Rev. J. F. Morgan.
Prayer—Rev. S. W. Phillips.
Report of Collector—R. C. Norfleet.
9:50 Report of Committee on Evangelism—Dr. John G. Truitt, Chairman.
"Revival Meetings"—Rev. R. E. Brittle.
'Personal Evangelism"—Mrs. J. F. Morgan.
"Pastoral Evangelism"—Rev. O. D. Poythress.
"Teaching Evangelism"—Dr. John G. Truitt.
10:45 Report of Committee on Temperance and Moral Reform—Dr. H. S. Hardcastle, Chairman.
Address—Dr. M. S. Poulson.
11:30 Report of Committee on Apportionments—A. L. Jolly, Chairman.
Report of Committee on Place of Meeting—Mrs. J. A. Williams.
Report of Finance Committee.
Report of Resolutions Committee.
Announcement of Standing Committees.
Unfinished Business.
Reading of the Minutes.
Adjournment.

PROGRAM OF GEORGIA CONFERENCE.

The following is the tentative program of the Georgia Congregational-Christian Conference, meeting with the Ambrose Christian Church, Ambrose, Georgia, November 2, 3, 1937:

Tuesday—Morning Session.

10:00 Board of Directors and Business Committee Meetings.
Enrollment of Delegates.
10:30 Worship and Song.
Sermon—Rev. T. L. Leverett, Woodbury.
12:00 Dinner served by Ambrose Church.

Tuesday—Afternoon Session.

2:00 Song Service.
Conference call to Order by Moderator.
Roll Call; Election of Scribe; Assistant Scribe; Corresponding Members.
Report of Business Committees; Directors.
3:00 Worship Service—Rev. H. B. Mowbray.
Welcome Address—Mr. J. M. Dees, Ambrose.
3:20 Moderator's Address—"Planning for for Tomorrow"—Rev. David W. Shepherd, Barnesville.
3:45 Address—"I Will Build My Church"—Dr. E. C. Gillette, Jacksonville, Florida.
4:15 Announcements; Adjournment of afternoon session.
6:00 Supper.

Tuesday—Evening Session.

7:30 Worship—Miss Mozelle Cole, LaGrange, Georgia.
"The Georgia Pilgrim Fellowship"—Pres. Charles Dunaphant, Atlanta, Georgia.
Report of Committee on Religious Education—Miss Pattie Lee Coghill, Jacksonville, Florida.
Offering for Conference Expenses.
Address—"The Church in Our Day'—Rev. Thomas Alfred Tripp, New York.
Adjournment of night session.

Wednesday—Morning Session.

9:00 Session called to Order.
Worship—Rev. W. C. Parker—Waycross.
9:20 Conference Business:
Completion of Roll of churches and ministers.
Report of Treasurer; Auditor.
Nominations Committee and election of officers.
10:00 Report on Institutions and Church Interests:
Piedmont College—Prof. C. L. Percy, Demorest.
Christian Orphanage—Rev. C. W. Hansan, LaGrange.
"The Christian Sun"—Rev. W. C. Carpenter, Tifton.
"The Debt of Honor Campaign."
10:30 Report of Registrar and Conference Superintendent.
11:15 Sermon—"The Love of God—and the Minister"—Rev. R. Wiley Scott, Atlanta.
Communion Service—Rev. John H. Knight, LaGrange, and Rev. Frederick Held, Columbus, Georgia.
Offering for Ministerial Relief.
Adjournment for lunch.

Wednesday—Afternoon Session.

1:45 Worship—"Georgia Congregational-Christian Women."
2:00 Address—"Christianity at Work"—Rev. T. A. Tripp.
2:30 Men and Women in Separate Sessions:
Women's Meeting—Mrs. Alan T. Jones, Demorest, Georgia.
The Men of the Church—Mr. R. L. Farrar.
LaGrange, Georgia.
"Things Men Can Do Through the Church"—Rev. T. A. Tripp.
Adjournment of afternoon session. . .
6:00 Supper.

Wednesday—Evening Session.

7:15 Worship—Rev. T. L. Leverett, Woodbury.
Report of committees; Conference business.
Introduction of new Moderator.
Sermon—Rev. Alan T. Jones, Demorest, Georgia.
Closing Service, Conference Superintendent.
Final Adjournment and Benediction.

EDITORIAL STAFF

F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THE CHURCH AND SUNDAY.

Since the days of Moses, Jews have observed the seventh day as the time for rest and spiritual renewal. This they call the Sabbath. Jesus observed the Sabbath by attending the Synagogue services and otherwise rendering aid to those who might need His help. After the resurrection of Jesus, which occurred on the first day of the week, the disciples began to observe Sunday in memory of the resurrection of Jesus. Gradually this practice took the place of the ancient Sabbath by the Christians. The Church has had sufficient influence to make Sunday the day for religious services in a good portion of the world.

Today there seems to be a tendency to forget the proper use of Sunday. This is noticeable among many who are members of the Church. Apparently, they do not think that Sunday is a memorial to the resurrection and should be used only for those things that will bring renewal of life. In America we face the recent change that has put service stations along all highways where gasoline, automobile supplies, drinks and food are served to the passerby all day Sunday. This is the big day for service stations because most Americans want to ride when Sunday comes.

This Sunday traffic seems to make necessary, so some think, the opening of theatres and other places of amusement. Baseball games, beach resorts and many types of pleasures are offered to those who seek it. Commercial pleasure is making teriffic inroads on the religious observance of a day sacred to the memory of the resurrected Christ.

Unless the Church renews its stand concerning the observance of Sunday, the chances are that in a comparatively short time there will be no Sunday worthy of the name. Non-Christians will not keep this holy day sacred for the Church and the world. Only those who love the Lord Jesus Christ will do honor to His memory. Unfortunately, many who are members of the Church pay little heed to observance of the day. They join with the multitudes who make holiday of a holy day. Here is a problem worthy of the serious thought and active endeavor of both pastors and people, for if the sacred day goes, the Church is also gone. If there is no time for religious service, there will be no time for religion. If there is no Christian observance, there will be no Christian living and no Christian Church.

Any laws regulating Sunday observance are usually referred to as "Blue Laws." These ancient laws came from people who established a fine form of government and developed strong characters. It is doubtful that our modern laxness will either preserve the government given to us or grow character worthy of our forebears. Your editor believes that the Church needs to emphasize anew the values in properly observing a Christian Sunday. When the people are minded to do that, the problem of church attendance will be largely solved. Then the members will want to follow the example of the Christ who made it His custom to worship in the House of the Lord on the Sacred day.

WHAT KIND OF A HYPOCRITE ARE YOU?

Every so often somebody rises to remark that there are hypocrites in the Church. Pastors who visit in the homes will hear this as an excuse why members do not attend or do not work. They hear it also by outsiders who are being invited to become a part of the Church of Jesus Christ and to share in the work of redeeming the world. Jesus said something about hypocrites, or rather He said something to Hypocrites.

He was talking to the kind of people who went to the church to find fault. They were there at the time of worship, but they were not there to join in the worship. They were there to pick flaws. They could not enjoy the worship service. They didn't like the preacher and therefore they didn't like the service, even though the prayer was supposed to come out of their own hearts and not from the lips of the speaker. They didn't get comfort from what Jesus said; neither do those who attend church today in order to criticize.

Jesus called those hypocrites who did not lay their hands to the task of relieving human burdens but rather spent their time in performing religious rites. Those who attended the services, wore the name of the Church, and even paid a tenth of their income, but who did not get under the burdens of the Church with their hearts and souls and hands and really make the world a better place in which to live—people of that type looked into the flashing eyes of Jesus and heard Him say in a way they could never forget: "Ye hypocrites!" There are still people with talents, God-given gifts, who stand aloof from the activities of the Church, and yet desire the blessings which the Church has to give. They will not serve. Some frivolous excuse is offered on every possible occasion, but service is not rendered. To them Jesus speaks as He did to the Scribes and Pharisees who made similar excuses—"Ye hypocrites!"

There are many types of hypocrites still living in the world. They may lie and cheat and steal, but they deceive themselves more than they do others. Certainly they do not deceive the God who made them and gives them opportunities for personal development. The all-seeing eye of the infinite God looks straight into the human heart, and the voice of the Master of men says, "What kind of a hypocrite are you?"

F. C. L.

DAY LESSON.

If I, who at night in faith lie down to sleep,
Waken by day when light doth flood the sky,
Shall I not wake from that last silent sleep
When light draws nigh?

—Louise I. Hyde.

THAT DECLARATION OF INDEPENDENCE

By CHAPLAIN ALBERT N. CORPENING.

Albert Newton Corpening received the degree of B.A. and M.A. from Wake Forest College, the degrees of B.D. and Th.M. from Crozer Seminary. He has done graduate work at the University of Pennsylvania and at the University of Chicago. This article is reprinted from the October issue of *The Army Chaplain.*

The little conventions or customs that are observed in every community form a basis for restriction upon the movements of men. Each stratum of society has its own peculiar conventions that must be adhered to. Those who break over are either lionized or made outcasts, generally the latter. These things have to do with the kind of clothes one wears, according to season and the time of day, the way he introduces people, the manner of speech. It includes such expressions as "Please" and "Thank you." Occasionally these customs become incorporated into law. We have, for example, the custom of driving on the right side of the road, the custom of being reasonably quiet during religious services and other public assemblies, and such courtesies as holding out one's hand to indicate the direction of a turn when using an automobile.

Occasionally such conventions are carried over from a day when conditions differed and are now obsolete. Most of them, however, are accepted as necessary for a smooth-running society and are expressions of courtesy to those about us. Such is the custom of introducing gentlemen to ladies instead of ladies to gentlemen, rising to give one's seat to the aged or weak, the driving upon an accepted side of the road, and the observance of quiet at a public assembly. The omission of the word, "Please," from most **requests** changes them into **orders,** commands that are apt to result in rudeness and a failure to recognize the rights of others in such matters. The words, "Thank you," show an appreciation for courtesies performed, give happiness to the person who is thanked, and offer an incentive for repeated courtesies to others. When too much is taken for granted, either because it is a routine or because of the recipient's arrogance and self-importance, resentment and dislike are certain to result, and a smooth-running society is disrupted. Imagine, if you will, the result of a man who makes up his mind to break all the conventions of society, including the observance of driving upon the right side of the road. The result of his persistence in driving upon the left side of the road would be most disastrous.

Independence for the political rule of other nations has resulted in many a revolt in the course of the world's history, including our own Declaration of Independence, July 4, 1776, in which such questions as taxes, representation, judges being paid by the fees from convictions, and the quartering of armies on the civilian population without reimbursing them were matters for consideration. The Egyptian revolted against the Babylonian, the Jew against the Egyptian, the German against the Frank, the Briton against the Norman, the Dutch against the Spaniard, and so on through a long gamut of tribes and nations. Whenever and wherever nations have felt the heel of a foreign oppressor, they have revolted against him, made their declaration of independence, and, successfully or not, have endeavored to assure their freedom.

Occasionally the revolt has been within the nation itself against wrongs, real or supposed, or against the individual at the helm. We have recently seen this in the rise of Hitler and Mussolini. In Russia, the resulting government is in the hands of a committee, supposedly, but in reality seems to be in the hands of Stalin as an individual. Like revolting groups in all history, the conqueror in winning what he considers his own freedom encroaches upon the freedom of others. In Italy, it has resulted in muzzling the press, the training of the children in the arts of war from a very early age, and restrictions on travel and free speech. In Germany, a new religion is being forced upon the youth of Germany. Neither Catholics nor Protestants are free. Approximately six million German boys and girls, between the ages of eight and eighteen have been taught to desire a church that recognizes the supreme authority of the National Socialist State, that rejects the spirit of Christian internationalism" (Lit. Dig., Ag. 8, '36, p. 26). Again German youth observe the age-old festivals of their pagan forefathers. Oppression is almost certain to result for others when the oppressed come into power.

Declarations of independence against the restrictions of religion have been fairly common. Christianity itself was a revolt against some of the abuses of Judaism. In the days of the French Revolution, France as a nation decided to throw off the bonds of religion as a superstition that was handicapping the people. She set up for worship a Goddess of Reason and fixed every tenth day as a day of rest of every month. For some reason or other, the new goddess did not meet the needs of France. Russia, under its new government, closed practically all of its churches, proclaimed Christianity a tool of capitalism, and subservient to the freedom of the Russian people, and taught and still teaches atheism. When Mexico adopted its new constitution, it closed all church schools and later closed churches. Carefully prepared instruction was given in the public schools in order to inculcate atheism. In some states, churches are permitted to be opened for worship again now. The Nationalist Government in Spain declared its independence of religion and sponsored atheism in the destruction of churches and persecution of various church orders except in the Basque (which remains Catholic).

The new teaching of science in this country sometimes fosters a declaration of independence from religion. This is particularly true of studies in behavioristic psychology. Many a young man comes out of his new freedom from religion and with disdain for many of the traditional teachings of his traditional church. He has been educated out of religion and feels very superior at no longer being bound by it. It may take years to unstand that somehow the Goddess of Reason does not entirely take the place of God. Henry C. Link, nationally recognized consulting psychologist, was one of these. He married a young woman with similar views to his own. They decided to (Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Under the caption, "We Need Thinkers," the Editor of THE SUN wrote a challenging article in the issue of October 21st. This article is suggested and touches a vital spot in our church life. The central thought is directed to the need of someone who will think the way through the various problems of the Convention and the tasks of the local church.

Assuming that pastors and business men are too busy to think in terms of the larger outlook, the editor intimates that there should be some person whose chief business shall be to think for the denomination.

Now the fact is that any person who undertakes to think and plan for the whole church soon discovers that he also is a very busy man. As a rule he is just about as busy as any pastor or business man can be in any place on the face of the earth. If the Southern Convention should select and elect some man to think for the combined interests of its constituents, how much time would he have for constructive thinking? Is there any assurance that this official would have the privilege of leisurely taking up the various problems unmolested by daily calls for conferences and other types of service? How can any man worth his board and clothes escape the stress and the strain of being busy?

As a rule busy men are the men who think in the larger realms of life. It is a mistake to think that a business man does not have time to think seriously and intelligently concerning the problems of his church. Busy pastors are trained to think. They are compelled to deal with hard problems and serious questions. Business men and pastors have a background of great value when dedicated to the kingdom of God. The heads of the various departments of the church are capable of enriching the kingdom by their experience and superior knowledge.

There is a need for a thinker. But there is a greater need for many thinkers. And there is a still greater need for concerted action to support those who think in terms of the larger church. Leaders give much time and thought to working out plans for the various enterprises of the church. The ink is not dry on the records before someone attempts to throw a monkey wrench into the machinery and upset the adopted order. "Away with the old order, adopt something new," is a favorite slogan with many people.

Our Convention needs united thinking and united thinkers. The Christian denomination arose as an expression of a desire for democracy in religion. Democracy in government may lose its form as the voice of the people, but may the good Lord deliver us from throwing off our individual responsibility to use our heads and hands in the work of the church. Many committees in our Conferences and Convention never have a formal meeting to consider the work assigned them. Such committees could spend some time thinking in their respective fields. As Secretary of a Conference and the Convention this writer knows something about the methods of committees. In the Conference and Convention files are many committee reports written with pencil or pen after the respective session was called to order.

We would make a plea for thinkers in every field of our church. Pastors are busy, but not too busy to think. Laymen are busy, but they can find time to act. If they will not act under our present system, what would they do under some other type of organization? Would they have more time, and would they use it more freely for supporting the elected thinker for the church? Support our present leadership and we will advance the cause of our beloved church.

I. W. JOHNSON.

THE SUPPORT OF OUR ENTERPRISES.

It is the policy of our Conventoin to ascertain as accurately as possible the financial requirements of all Convention departments and enterprises, to apportion the amount required to the several conferences with the instructions that the conferences apportion to the churches their share in the Convention's total annual budget, The amount to be raised by the churches of the convention is in excess of $30,000. The Convention's interests sharing in this total budget are the Convention itself, THE CHRISTIAN SUN, Home and Foreign Missions, Superannuation, Christian Education, Elon College, and the Christian Orphanage.

The Convention, through its special committee, considered carefully the needs of these different interests and apportioned to each what, in its judgment, was a sufficient amount to meet actual demands. Each department and interests of the convention is of vital importance to the whole program. No one department can receive its full share while other departments do not, and be continually prospered thereby. The Convention did not presume to designate any one department of more value than the other. By recognizing the real worth of all, it sought to make adequate provisions for the needs of all. All departments should share and share alike. We cannot push one department ahead of another and expect the church as a whole to go forward. We are all members one of another. If one member suffers, we all suffer. No one department need boast of its success when other departments fail. No one department should be gratified if its success is made at the expense of other departments.

We have come to the place where we must consider our church as a unit, look at our program as a whole, then face our task like Christian men and women, realizing that the church is the body of Christ and that as constituent members of that church we are under obligation to see that its every interest is supported adequately according to our several abilities.

It is the hope and prayer of the writer that as our conferences meet in annual session, we may find ourselves in one place and in one accord. May the spirit of God guide those who make our programs and may the presence of Christ be with us in the execution of the programs.

L. E. SMITH.

A PASTOR'S DAY.

Sunday is not the only day a pastor has, although I must say last Sunday was a busy day for this particular pastor. I taught a class of young men at Sunday school, preached at 11 o'clock, made an address at 3:30 at the Ninetieth Anniversary of the First Church, Norfolk, made an address to the Young People's Christian Endeavor at 6:45, and preached at 7:30. And, what is more I enjoyed it.

But Sunday, as I was saying, is not the only day a pastor has. Yesterday I spent the morning in the study, had two important conferences in the afternoon, which took the time up to supper-time. I felt that the daily turn of pastoral calls had not been made, and, although I was scheduled for a meeting of more than forty women of our church at 7:30, there were calls I felt I had to get in somewhere. Hurriedly eating my evening meal, I drove out to make a call on a new family, a father and three children.

When I reached the door I found one of the children, a lovely little girl, about five, very sick. I convinced the little girl that she was going to be better now that the minister had come to see her, and had a prayer for her, and her family. They appreciated it very much.

It had been several weeks since I had seen one of the dear old mothers in our church, blind and feeble, but courageously Christian, and so appreciative of every call the pastor makes. A few minutes after 8:00 I knocked on her door. No response. I knocked again, and then I called out her name, thinking that perhaps her only son and his wife were out for the evening, for she insists that they go out occasionally, and she responded, "Who's there," for she did not answer the door when she was alone. I told her who it was, and she as quickly as she could opened the door. We had such a pleasant visit together, and she told me how she had prayed in the spring for the return from the hospital of her only son, and how the Lord answered her prayer, how she knew the Lord had answered her prayer, and she added: "Do you know what I was doing when you knocked on that door? I was sitting here in prayer of praise and gratitude to God for giving me back my son."

God must get a lot of thanks that the world does not know about! There she sat alone, blind, just praising God for his goodness to her! She had time to pray. She had the heart of gratitude. She is an inspiration to the little circle of friends who know and love her.

About 9 o'clock I hastened away to another home where there was a sick father, and his wife and son, and also a widowed mother. I found grattitude there for the pastor's visit, and there, too, I joined with them in prayer and praise to God. I went to the meeting of women of one of the circles of the church, enjoyed their fellowship for a short while, and went on to home where I had an engagement to see a young business man about becoming a Sunday school teacher. At 11 o'clock I had won him for that important post and was on my way to close the day.

To any young man thinking of becoming a minister, I wish to say it is one of the most glorious tasks in all the world. The work is hard, and sometimes the corners are rough, and the strain is great, and the hold on this world's goods is never large. But every true minister will feel that he is more than rewarded for all he does, and he, too, will join with others in silent, unseen places, in a prayer of gratitude to God for his good and gracious providences. If you have the call and the courage, come on, for the opportunities and privileges are truly great!

JOHN G. TRUITT.

HE IS MY ROCK,

He stood—this troubled young man—where the great cliff met the onset of the sea in its mad dash to climb the one hundred and forty feet of solid stone and win the conquest, which for centuries, it had struggled in vain to win. The movement of the waves, he recalled, were like a strong football team opposing an even greater foe. At the signal there was a rush—a falling back—another rush. Then, as if gathering in a huddle, a roaring, beating, plunging effort. Going on and on until so weakened by the out-going tide they would walk from the field to await another day—another try.

Bending, as an old man bends after the years have taken their toll, the young man lay himself wearily down upon the edge of the cliff. He wishes he might have the strength, the courage, to keep on and on as the waves had been doing for ages. "But man's days are numbered," he thought. He must go—all must go, like—like time and tide that wait for no man. But this rock—it stands as if ageless. He had heard something once that reminded him now—oh! what a wonderful thought. "Rock of Ages," that was it. Man was God's masterpiece, yet man could not remain here as this great rock. The years take and take, and soon—too soon—he must be numbered among his fathers. It seems he had once heard his mother say something about a shadow of a great rock in a weary land—*She* was a rock. The home she tried to make was like a rock in strength. Her faith had been like the man who digged deep, and laid the foundations on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. Why should it be shaken—even now? This great rock upon which he now lay was like that, too—man's strength is small, but the God who made this rock, this sea, and caused this tide to come and go—He made man. Made him stronger than all the waves and the rocks. He remembered many things now—remembered mother saying, "God is the Rock of my salvation . . ."

Arising as if from a deep slumber, he walked with a brisk step, away to his work; he had drunk of that spiritual Rock.

ROY D. COULTER.

A PRAYER FOR THE ORPHANAGE.

By REV. EVERETT LESHER.

Infinite Father, in the name of Him for whom no room could be found in the Inn when he was a little babe, we call upon Thee to bless and hallow the Christian Orphanage which has been dedicated to the budding life of Children. Fill it with the sweetness of Thy presence that patience and kindness, love and tenderness may ever abide there. Bless every little child-friend that has come to this haven of refuge with smiling trustfulness. Suffer them not to stumble and fall. Shelter and protect them from every thieving danger. Cover their distresses with the shadow of Thy wings that their yearnings for love may not be in vain and their right to laughter and happiness may not be denied.

We are moved with gratitude that Thou hast put into the hearts of people the desire to make this home possible through the gifts of money. By the Holy Child who nestled on Mary's bosom, we beseech Thee to raise up more and more friends to support it through the years to come.

We bless Thee for those who are giving the strength and beauty of Christ-like service to these homeless children. Evermore gird them for their tasks with the patience of Divine Mercy, the reverence of Divine Love, and the wisdom of Divine Insight, that they will be enabled to help young lives increase in wisdom and statue and in favor with God and man. Amen.

LAGRANGE NOTES.

The United Congregational - Christian Church, of LaGrange, Georgia, participated in a Union Evangelistic Meeting with the Unity Methodist Church and the local Salvation Army Corps from October 10th to 17th. Rev. C. F. Hughes, pastor of Unity Methodist Church, Captain Elmer Noble of the Salvation Army, and Rev. John H. Knight of the United Church were the preachers.

The Rev. Charles Hanson of LaGrange, has resigned the pastorate of the Oak Grove Christian Church, Chipley, Georgia, and has been succeeded by the Rev. John Dollar of Roanoke, Alabama. On Sunday, October 17th, Rev. Mr. Hanson preached his farewell sermon. The Oak Grove Christian Church is a quarter time church, and last year entertained the Georgia State Conference. Rev. Mr. Hanson has been with the church for two years.

Rev. and Mrs. John H. Knight, of LaGrange, are announcing the birth of a daughter, Mary Louise, at the LaGrange Hospital, October 4, 1937.

The Rev. George Penn, pastor of the Lannett Christian Church, Lanett, Alabama, is planning an all day Home Coming Service on Sunday, October 31st. The East Alabama As-

(Continued on page 15.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

RUTH.

Next to Jonah, about which we wrote last week, one of the most significant and meaningful books of the Old Testament is Ruth. The pity about it, not to say the tragedy, is that Ruth is looked upon as the central figure about whom a beautiful and romantic "love story" is written. Ruth is not the central figure, nor is romance or a thrilling love story the object of the writer in giving the Book to the world. As in the book of Jonah, the central figure and Chief Actor is Jehovah God. It is God seeking, with a high hand, to show to the Jews, that while they are His chosen people, He has chosen them to teach Him and reveal Him to all peoples, tribes and nations. (Let us hope the proof reader this week will not make me say "God sulking," as he did last week, but God *seeking.*) In Jonah we saw God seeking out a man, a Jew, representing his race, to go and preach salvation to the pagans of great Ninevah. In Ruth we see God, through famine, sending a woman to live and to love in the land of Moab—the people most despised by the Jews. And in that land of despised and "low down" people, Naomi lived a life of such devotion to her God that she won a convert, yea, a despised Moabites woman, to accept her God as the One All—sufficient and true God. "Where thou goest I will go; thy God shall be my God." There you have it: a disciple, a heathen woman won to, and born anew into the Kingdom of the true and living God. And to drive this truth home and fix it in the minds of His "chosen people," the writer repeats twice in the closing verses of the Book, that this hated heathen woman, won as a convert to the true God, is through her offspring the ancestors of David, Israel's greatest king: and likewise the ancestress of our Lord and Saviour Jesus the Christ. As in our day, so in the days of Ruth, some of the brightest and most upstanding Christians are those won to Christ in pagan lands, or among underprivileged peoples.

It is interesting to note in this brief book of four chapters, Ruth (for whom the book is named) is mentioned thirteen times; Naomi, the missionary mother-in-law, who won her to God is mentioned twenty times; and Jehovah God is mentioned twenty-two times. Truly in the Book of Ruth we have God seeking, through a chosen vessel, to find and redeem the most despised immoral and remote peoples. Suppose we call Ruth the proceedings of a Woman's Missionary Society.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 23, 1937.

Sunday Schools.

Pleasant Hill, Liberty, N. C.	$ 4.22
Berea (Nans), Driver, Va.	5.00
Franklin, Va.	5.00
Union (Southampton), Franklin, Va.	4.43
Antioch, Harrisonburg, Va.	5.33
Leaksville, Luray, Va.	5.22
Damascus, Chapel Hill, N. C.	3.38
Spring Hill, Waverly, Va.	3.00
Mt. Olivet (G), March, Va.	16.96
Wentworth, Raleigh, N. C.	3.18
Durham, N. C.	7.69
Flint Hill, Biscoe, N. C.	.33
Happy Home, Ruffin, N. C.	3.35
Total	$ 67.09

Individuals and Churches.

Elk Spur, Fancy Gap, Va.	$ 2.00
Rosemont, Norfolk, Va.	14.60
Waverly, Va.	40.83
Sanford, N. C.	1.00
Total	$ 58.43

Specials.

Burlington S. S., Burlington, N. C.	$ 24.99

Woman's Board, S. C. C.

Mrs. H. S. Hardcastle, Norfolk, Va.	$3,164.00
Total for week	$3,314.51
Previously acknowledged	641.51
Total since Sept. 1, 1937	$3,955.86

J. O. ATKINSON,
Mission Sec'y.

THY NEIGHBOR AS THYSELF.

Dr. Charles Stelzle, whoever he is, other than as he designates himself "Director of Good Neighbor League," as quoted in THE CHRISTIAN SUN last week, October 21st makes out quite a weak, not to say absurd case for "his neighbor." If he had left the Bible out of it entirely, instead of mis-quoting as he did, it would have been a different matter. Take this for instance, (I quote), When the rich young ruler, and the lawyer who tried to embarrass Jesus asked Him to give them the fundamental rule of life, Jesus replied, "Thou shalt love thy neighbor as thyself." And then in his closing plea and paragraph we read, (I quote again): The time has come in human affairs to get back to the simplicity of the supreme command of Jesus . . . Let us search for those things which will help remedy the evils of our day and generation, but above all, and through it all let us heed that upon which hangs all the law and the prophets 'Thou shalt love thy neighbor as thyself.' "

Now, let us turn to the Bible which Mr. Stelzle has so thoroughly misquoted, and see just what the words of Jesus are about the first and greatest commandment. Matthew 22:35-40—"And one of them, a lawyer asked Him a question, trying Him, Teacher, which is the great commandment in the law? And He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a *second* like unto it is this, Thou shalt love thy neighbor as thyself. On these *two* commandments the whole law hangeth, and the prophets." One can but wonder what Mr. Stelzle's object could have been in leaving out what Jesus really said about the great and first commandment.

Then take Mark's account (Mark 12:28-31)—"And one of the scribes asked Him, What commandment is the first of all? Jesus answered: The first is, Hear O Israel, the Lord our God is One, and thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. The second is this: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these."

Again we wonder why this second commandment must be made to appear as the first and all sufficient one. When one leaves God, and the love of God, out of his reckoning, he is getting on a foundation of sand. Russia is trying to do that very thing and create a whole nation of "good neighbors" by leaving God, and the love of God out. If one would love one's neighbor truly and devotedly as he does himself, first of all he must love God with all his heart.

We will never have a brotherhood of man (good and real neighborliness) until we recognize and acknowledge the Fatherhood of God. Hence, Christ said: "When ye pray, say Our Father." True and abiding love for our neighbor grows out of, and is dependent upon our love for God.

J. O. A.

STUDY BOOKS.

For Adults—

REBUILDING RURAL AMERICA, by Mark A. Dawber.

Dr. Dawber has for years traveled the whole United States a leader in rural church work. He reports graphically what is happening to rural America, and describes rural people and constructive enterprises that the churches are undertaking. A chapter is given to groups with special

needs as the Migratory Worker, the Southern Highlander, and the American Indian. Cloth, $1.00; paper, 60 cents.

THE CHURCH AND AMERICAN RURAL LIFE, by Benson Y. Landis.

A leader's guide based on rebuilding Rural America, containing many helpful suggestions for study groups for city and rural churches. Paper, 25 cents.

MIGRANT LABORERS. *They Starve That We May Eat.*

Two million migratory workers on the road, in the fields and at the canneries; a challenging problem in the rural field with a description of a challenging program of action for the church. This composite study has been written by authorities in the church and secular field and edited by Edith E. Lowry, Executive Secretary and national Director of Migrant Work. Paper, 35 cents.

For Young People—

HIGHLAND HERITAGE, by Edwin E. White.

The book has literary charm and the task of the churches in rural America is vividly illustrated by what is happening as new highways and power lines are driven through the isolated valleys of the "horseback country." Cloth, $1.00; paper, 60 cents.

RURAL AMERICA CHALLENGES CHRISTIAN YOUTH, by Edwin E. White.

A leader's guide based on Highland Heritage containing suggestions for youth groups as an approach to the church in Rural America. Paper, 25 cents.

For Children—

MISSIONARY STORIES TO TELL.

Thirty-eight of the best missionary stories to tell to primary and junior children. Cloth, $1.00; paper, 50 cents.

SHIP EAST—SHIP WEST, by Elizabeth Miller Lobingier.

This first volume of a new series of source books for primary children introduces them to the subject of world peace through stories and simple facts. Mrs. Lobingier is a skilled teacher and the author of "Stories of Shepherd Life," and other volumes. Illustrated. Cloth, $1.00; paper, 50 cents.

The world gave Jesus a manger for a cradle, thorns for a crown, and a cross for a throne. But he transfigured and glorified each of them. In like manner by his presence and power he can convert poverty into riches, sorrow into joy, suffering and sacrifice into conquest and victory. This is a partial interpretation of his declaration, "I have overcome the world."—*N. C. Christian Advocate.*

It's good to have money and the thing that money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money can't buy.

—*Geo. Horace Lorimer.*

THAT DECLARATION OF INDEPENDENCE.

(Continued from page 5.)

train their child in keeping with the latest views of child-training, permitting it to do the things it desired, avoiding the negative in handing it, and of course not forcing it to go to church or Sunday school as they had been in their youth. Later, if it desired to go, they would not interfere with it. Almost too late, they discovered that the standards that meant most to them, the ideals that were treasured by them, and the character that was most desirable to them had been encouraged and sponsored by the church and Sunday school at an age that neither of them was at liberty to choose whether they should go or not. Dr. Link found over and over again that the people who came to him for help needed just the thing that the church atmosphere or church organizations provided. Again and again, although he was an avowed atheist, he found himself directing people to the church. This recurred so often that he began to realize that the thing he had scorned and despised was a necessity to him. Reason could not take the place of God, and the church was a vital power in helping and saving men. His declaration of independence from religion had not led to freedom but to tyranny of reason. His volume, "The Return to Religion," written from a psychologist's point of view, is most interesting, most valuable.

The experience of Dr. and Mrs. Link is an explanation of why thousands of young college men and women, after they are out of college and facing the problems of living in a not too ideal material world, again find that the things they most value are sponsored only by religion. The traits they most admire in other people had their basis in their early religious training; and the standards that seem most worth cultivation in their own lives are the standards that were implanted in a church or church school in their childhod.

A few years ago, much was heard about the revolt of youth. Youth did not want to have to be in from an evening's outing by ten o'clock or have to have a chaperon every time a date was being filled. Youth did not want to be made to go to church or to chapel. Youth did not want to study Latin in high school and was not over-anxious about French or German. Youth wanted to be modern and do things in its own way, and learn for itself.

Strangely enough, we do not hear much about the revolt of youth any more. Youth is wise, even if some of them do not get home until midnight. (Or is it "Three O'clock in the Morning?") Youth is catching its breath. It has not overthrown all conventions and customs, nor has it abandoned religion. Youth is sensible enough to see a value in most conventions and fair enough to know that *RELIGION is not a comparison of the SCIENCE of today with the science of an ancient past; that religion is a personal relationship with the God of the present and the past.*

Youth recognizes that if he does something of his own choice, rules of society or civil laws are responsible for his action. He is acting of his own accord. His car may be capable of doing a hundred miles an hour with never a quiver. The law may say sixty miles is the speed limit. His common sense and the pleasure of driving are responsible for his going fifty miles an hour. Has the law put any brakes on his liberty? His common sense says that it is better for all drivers to keep to the right except in passing. Does he stay on the right side of the road because of the law or his own choice? He is free within the law because he has chosen that as his course voluntarily.

In the same manner, if youth decides to smoke only immediately after meals, drink nothing stronger than beer (and not over six beers in an evening), get in to his quarters by midnight, his liberty is limited only by the crowd that says he must smoke all the time, form a habit for alcoholic drink, and stay out regularly until three o'clock in the morning. Should he decide to attend at least one worship service a week, only the tyranny of his gang is able to prevent it.

Thus are discovered two kinds of tyranny, one that places external limits upon one's actions, another that sets up minimum boundaries. The external limits are generally fixed by the customs and conventions of society or by civil law, of minimum boundaries by such extreme advocates of liberty that they force upon others a practice of liberties they do not want.

If a man, because of his own choice, desires to follow the customs and conventions that go toward making a smooth-running society and to live within the limits of the civil law, he is free, insofar as they are concerned. If his gang or club forces him to liberties that are beyond his choice, he is a slave under the laws of these extreme advocates of liberty, and the only way he can have his freedom is to declare his independence, revolt from them, live the courage of his own convictions.—*The Army Chaplain.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

LANSON GRANGER'S MESSAGE.
(From Pilgrim Fellowship Flashes.)

Some of you know that during the summer I had the privilege of visiting seventeen Congregational Christian Youth Conferences in eleven states: Iowa, Kansas, Minnesota, Wisconsin, Ohio, Indiana, Illinois, Michigan, Pennsylvania, New Jersey and Massachusetts. To me personally it was a joyous and memorable experience which has made my life the richer for the things which I saw and felt, and especially for the friendships which I made. For all of that I am gratefully indebted to you who helped to make the trip possible.

From the standpoint of the National Pilgrim Fellowship, the tour was an enlightening and encouraging revelation of some developments which, I think, are having tremendous effect in bringing about the national solidarity of our youth. I was particularly impressed with the enthusiasm with which these groups welcomed the Pilgrim Fellowship, its purpose, its spirit, the fact that together we are sharers of common objectives to which we ought to give whole-hearted and unified expression. The eagerness to become more definitely and actively related to the entire National Fellowship was likewise a fact of which I was made aware, especially in those areas where an aggressive program has already been launched. These facts have significant implications.

Combined with this brief glimpse is also the fact that we have in the Fellowship a group of eager, aspiring, intelligent, and consecrated young people. I have seen some of them! We should be encouraged, I believe, to have faith in such an enterprise which is going to have momentous influence for Christ and the Church.

LANSON GRANGER,
President National Pilgrim Fellowship.

INVITATION FROM GREENSBORO.

The officers of the Christian Endeavor Society of the Greensboro, N. C., Congregational Christian Church, have extended an invitation to the Southeast Pilgrim Fellowship officers and the State Pilgrim Fellowship officers to hold a Holiday Conference in their church. The Southeast officers are very pleased to accept this invitation from the Greensboro young people, and hope that all the officers will begin planning now to attend.

Since this invitation has just been accepted, the plans for the conference are not yet definite. Announcement will be made about them in an early issue of THE SUN.

However, the purpose of the meeting will be twofold: (1) To have all the officers present see the definite relation between the National, Southeast, and State Pilgrim Fellowships, and their relation to the local groups. (2) To make definite plans to be carried out by each of the departments during the coming year. Thus it is vital that all of the officers join in this conference, if our work in the Southeast is to continue to grow.

E. M. C.

SOME PLAYS OF WORLD PEACE,

BROTHERS, by Mary Clark Wilson. Walter H. Baker Company, 1933. 35 cents. 9 characters, 3 scenes. Time, about one hour. A strong play showing the effects of war on two brothers. The older one experienced it and forgot; the younger one heard about it and never forgot.

I PLEDGE ALLEGIANCE, by Marion Wefer. In "International Journal of Religious Education," January, 1935. 15 cents for each copy of the Journal. 4 characters, 1 act. Time, about 40 minutes. A play dealing with the military training and the conscientious objector. The different viewpoints of father and son result in the latter's leaving home, rather than compromising his conscience, but he goes out as a peace worker.

THE GREAT CHOICE, by Fred Eastman. Samuel French and Company, 1932. 35 cents. Royalty. 8 characters. 1 act. Time, about 45 minutes. An incident of the next war, showing the conflict between the nationalism of those who promote the war and the pacifism of the war resisters.

PEACE ON THE MARCH.

CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 7, 1937.

SCRIPTURE: Ps. 34:14; Isa. 2:4.

Armistice Day. Consecration Meeting.

Daily Readings—

Monday. Support the Prince of Peace—Isa. 9:6.

Tuesday. Press toward the Goal of Peace—Phil. 3:12, 13, 20.

Wednesday. The Fruits of Peace—Psa. 37: 1-13.

Thursday. The Fate of War-Makers—Matt. 26:52.

Friday. Counselors of Peace—Prov. 12: 20.

Saturday. The Victory of Peace—Isa. 11: 1-10.

On Armistice Day we celebrate the end of a great war and the beginning of an attitude of peace. Those who celebrated the first Armistice Day in 1918 had a joy that peace had come and mortal strife had ended. Armistice Day should be kept as a day of dedication to the cause of world peace and brotherhood. To celebrate it properly would be the promotion of the peace of the world.

The church is beginning to see that war is wrong. Jesus did not advocate or support mortal strife. To Simon Peter, Jesus said, "Put up thy sword." By studying His life and works we discover Jesus to be the "Prince of Peace." He stands unmistakably for peace. We should advocate a program for peace. People must be convinced that wars are un-Christian.

IN LINCOLN CATHEDRAL.

While lordly braggarts stir the world to arms,
And statesman preach the gospel of defense,
In this dear place I hide from all alarms;
This quiet hour is amply recompense
For years of noisy arguments of men
Who, faithless, prophesy of coming doom—
The frightened nations gripped by war again,
The world collapsing in a sea of gloom.

Yet, here is peace. For centuries meek souls
Have walked these aisles and given God the praise
For life and love and beauty's lofty goals.
Faith stirred their hearts, trust fortified their days.
For me, this hour, the woes of empire cease;
At this still altar I have found God's peace.

—Thomas Curtis Clark.

Discussion—

1. How may Christian young people further the peace of the world?
2. Can war be necessary?
3. How does war settle national di
3. How does war (not) settle national disagreements?
4. How can we create sentiment against war?

Suggested Hymns—

"Sweet Peace, The Gift of God's Love."
"Beautiful Words of Jesus."
"Wonderful Words of Life."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

THE MORAL ISSUE IN THE DRINK PROBLEM.

(International Temperance Sunday.)

Lesson V—October 31, 1937.

Golden Text: *Walk by the spirit, and ye shall not fulfill the lust of the flesh.*—Galatians 5:16

Lesson: Rom. 13:12-14; I Cor. 6:9-11; Galatians 5:16-24.

In the year's cycle of lessons thus far we have considered the drink problem from the Financial Cost (Jan. 31); the Scientific Approach—actual effects of alcohol on the human body (Apr. 18; the Social Approach (Aug. 29). We come now to consider the drink problem from the Moral Standpoint.

This point needs emphasis. Before the repeal of National Prohibition a great many people thought that it was wrong to drink liquor, if for no reason other than that it was against the law. They saw the moral issue involved in deliberately flaunting a law of their country. But alas, those who saw the moral issue involved in the drink problem during prohibition, do not see it any more. Talk with them about the wrong involved in drinking liquor and they will forthrightly remind you that it is perfectly legal now to buy and to drink liquor and beer and wine. They insist that if it is legally right it cannot be morally wrong. Indeed one of the most unfortunate factors in the liquor situation today—and there are many unfortunate and even tragic factors in it—is at just this point. People are morally blind to the matter of drinking liquor. It never has been right and it never can be right to become drunk. The touchstone in dealing with the liquor problem is not what the state or public opinion says, but what the divine law says. Men ought to obey God and not men, in this as in all other matters. The church might as well face this situation, and make up its mind to become militant, and hereby unpopular again on the liquor problem. Let us consider briefly some of the moral aspects of the drink problem.

Moral Problem Involved in Giving Support in Any Way to a Thing that is a Denial of the Kingdom of God.

There is nothing in common between Christ and thel iquor traffic. Brewers and distillers have invented and are broadcasting some far-fetched and ingenious propaganda in regard to liquor and wines and beer but none of them by any stretch of the imagination have ever dared to say that it stood for anything that the Kingdom of God represented. Test the whole liquor problem by Christ's ideals and spirit, and it stands condemned at every point. There can be no compromise at this point. A man who says that he can take a drink or leave it alone, or that he drinks moderately misses the point, at least if he is a professing Christian. A man who professes to be a follower of Christ ought not to give any encouragement, to say nothing of support, to anything that tends to defeat and would like to defeat the coming of the Kingdom of God. The man who buys or uses liquor betrays Christ and His kingdom. That is a hard saying, but it is true. There is a moral issue involved at that very point. What would you think of a soldier, who, while at war with the enemy, contributed to the success of the enemy? The church member who drinks does just this.

The Moral Issue Involved in Sinning Against One's Body and Soul.

Alcohol is not a food, it is a habit-forming drug, a narcotic, a poison. It impairs the efficiency of a man's body, mind, and soul. It lowers his resistance to disease, raises the mortality rate in many diseases especially pneumonia, defiles the body which is the temple of the Holy Spirit, and inevitably even if unknowingly keeps a man from living at his best. Anything that keeps a man from living at his best is sin. A man's body is not his own to do with as he pleases. The man who drinks, or for that matter does anything that makes his body and mind less efficient is involved in a moral and spiritual issue.

The Moral Issuse Involved in Putting a Stumbling Block in the Way of Another.

For Christians at least the law of life is the law of love. We are to bear one another's burdens and so fulfill the law of Christ. We are to take heed lest we cause a brother to stumble. Thus, it is, that even though a man may take a drink and let it alone, there is a moral issue involved in supporting a thing which others cannot take or leave alone. This is especially true when the thing involved is something so powerful and deadly as the alcoholic habit. By drinking a man may cause his brother for whom Christ died to become a drunkard. Jesus himself said: "Take heed lest we cause one of these little ones to stumble."

The Moral Issue Involved in Unfaithful Stewardship.

Do you realize how much money is spent on liquor in the United States in a year? It is not a case of a man being goody-good. It is not a case of a man never having any fun or recreation. But when one thinks of the money that is diverted by liquor from legitimate channels, of the money that is spent for "that which is not bread and that which satisfieth not," when one thinks of how the kingdom of God lags because of lack of funds, and then realizes that much of the money for liquor is spent by members of the Church, the body of Christ, the matter becomes a moral issue. It is required of a steward that a man be found faithful. What about the man who takes money that ought to be spent for the things that enrich life, and spends it on something that defiles his body and debauches his soul! This is a moral issue that folks ought to face.

The Moral Iissue Involved in Becoming a Slave of Sin.

Alcohol is a habit-forming drug. A man starts out to take a drink and the drink takes the man. He becomes its slave. It blinds him and binds him and blights him. It deadens his conscience, and dulls his higher sensibilities. It degrades, never exalts him. Come to think of it, one does not associate liquor with the best things of life, does he? One does not think of liquor and abundant spiritual life in the same breath. And if it be replied that a great many good people drink, it needs to be said that we are not talking about men being good, we are talking about liberty wherewith Christ sets men free. Whosoever committeth sin is the bond servant of sin. It may not make much difference to the man who has drugged himself with liquor but it makes a great deal of difference to Christ. To sum up the whole matter—liquor and Christ are irreconcilable enemies. A man may choose as to whom he will serve. But there is a moral issue and a moral judgement in his choice.

SUN'S PULPIT.

(Continued from page 13.)

and here to bring that influence upon them. What will we do about it?

"I, if I be lifted up, I will draw men unto me." Jesus was lifted up on Calvary just outside Jerusalem, in order that you and I, and Christians all over the world, might lift him up in our hearts and lives right next door to all the needy ones of the earth. *Thus, thus,* will he be able to draw all men unto him! Let us lift him upon our hearts here,

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

TRUE PATRIOTISM.

"Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. 14:34.

"Blessed is the nation whose God is the Lord."—Ps. 33:12.

"The nation that will not serve Thee shall perish."—Isa. 60:12.

Profound patriotism is defined as to make one's nation strong in spiritual qualities with which (believing our texts) no country can endure.

As the strength of the tallest building is its foundation, so the strength of a nation is in the Christian qualities of men and women who are loyal to God and devoted to His service. He serves his country best who seeks to strengthen the Christian character of its citizens.

Prayer—O God, we thank Thee for our country. Grant unto us the spirit to live so that our Saviour may never weep over us as He wept over Jerusalem. *Amen.*

TUESDAY.

POOR BABYLON.

"And Babylon shall become heaps, a dwelling place for jackals."—Jer. 51:37.

And it has. We are told that visitors to Babylon are faced on every turn with ruin and devastation and actually jackals run from beneath their feet just as was predicted two thousand years ago.

Is it possible that our nation could come to this? At least, because we are tempted to view life from our immediate point of time, it is well for us to stand apart from the present and consider how well the ages have vindicated the Word of God.

We cannot too often remind ourselves that we are children of the Heavenly Father to whom, "a thousand years is but a day."

Prayer—Our Father, we know that Thy work is truth. May we study it more, believe it more and live it more everyday, that we may be able to say at any time, "Thy will be done." *Amen.*

WEDNESDAY.

WHAT DO THEY KNOW OF US?

"Even a child is known by his doings."—Prov. 20:11.

Mr Conway in the picture "Lost Horizon" is caused to say, "Have you not met one whom you never saw before and yet you felt that you knew him? Have you not visited some strange scene and felt that you had been there before?"

Yes, we have. That person, perhaps, had been in our dreams. That place, so strange and yet so familiar, perhaps, was a scene in our ideals.

Amos R. Wells once said that he was visiting a person who previously had been a rank stranger to him and yet that person showed him a book filled with clippings of Biblical comments from his own pen over a period of twenty-five years.

What do they see and know of you and me, by our doings? They should know that we have been with Jesus.

Prayer—Our Father, in our most serious moments we believe we love Thee and we would have all our living to be a testimony to the love and loyalty we have for Thee. *Amen.*

THURSDAY.

GRATITUDE, WHERE ART THOU?

"Where are the nine?"—Lk. 17:17.

It is said that ingratitude is the greatest sin of man.

A dinner party was served to forty or more dear friends. The hostess provided unique and remarkable entertainment, but, we are told, that only one guest wrote a "thank-you" letter.

The Master Himself loves gratitude and expects it, and yet His experience with the ten healed lepers, only one of whom returned to give thanks, it is said "is a fair average of what life shows." How about you?

Prayer—Our Father, we are conscience-striken that we are so ungrateful. Forgive us and help us by Thy spirit to increase our gratitude day by day. *Amen.*

FRIDAY.

A FRIEND TO THE LIMIT.

"I will be with him in trouble."—Ps. 91:15.

"I will never leave thee or forsake thee."—Heb. 13:5.

It is a tragic truth that most friends are "fair-weather" friends. In prosperity, one does not lack for companion, but when stripped to the bone of life's possessions, boon comrades fly away, save perhaps a few. It is true that there are a few real friends.

My friends, the test is whether it survives adversity. The uniquess of Jesus Christ is that He is found to be a friend in trials and tribulations. Shame on us that so many do not find Him until they are driven to Him by difficulty. What sort of friend is Jesus to you? What sort of friend are you?

Prayer—Our Father, we pray for Thy help in our helplessness, but help us to be more than this by being trustful, devoted and willing servants at all times. In His name we ask it. *Amen.*

SATURDAY.

A MOTHER IN ISRAEL.

"A mother in Israel."—Judges 5:7.

Deborah was a mother. She had fulfilled her duties to her own home ere she assumed larger duties toward the nation. It was out of the normal instincts and experiences of motherhood that her great career grew.

Most of us set small limits to our own powers and interests. We are content with little concerns, when we have capacity for the greater. For what William Penn called "a public mind" is but the normal expansion of a spiritually-inclined person's domestic interests.

Prayer—We do not ask to be great, our Father; but we do pray for vision and courage to extend our influence and service to the uttermost limits. Especially do we entreat Thee to make us real ministers to the welfare of our own beloved Country. *Amen.*

Amos R. Wells.

SUNDAY.

ONE CONCEPTION OF HEAVEN.

"What I do thou knowest not now; but thou shalt know hereafter."—Jno 13:7.

"It will take a considerable slice of eternity for me to solve all the mysteries that have baffled me on earth," said a Christian worker. "I am taking a life full of questions to heaven with me for answer there."

One of the Scriptures that should be graven deep in the foundation stones of every character is, "For now we know in part." One bliss of heaven is that we shall "know fully." Even more, we shall know God, which is life eternal.

Prayer—So small are our minds, and so limited our knowledge, that we complain because we do not understand Thy ways, O Lord. Set our feet on the rock of great faith that Thy mind will be revealed in Thy presence. *Amen.*

Amos R. Wells.

In his dissertation on I Cor. 13, Prof. Henry Drummond (in "The Greatest Thing in the World") says "To be like Christ is the only thing in the world worth caring for."

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

STEWARDSHIP OF CHRISTIAN CHARACTER.

By REV. JOHN G. TRUITT, *D. D.*

"He breathed on them, and saith unto them, receive ye the Holy Spirit."—John 20:21.

Throughout the centuries men have desired Christian strength. They have made unceasing prayer for the Holy Spirit, and have been assured that the Heavenly Father is more willing to give the Holy Spirit than earthly parents are to give good gifts to their children. One song writer expresses a common desire thus:

Holy Spirit, power divine,
Fill and nerve this will of mine,
By thee may I strongly live,
Bravely bear and nobly strive.

Another has said:

Gracious Spirit, Holy Ghost,
Taught by thee we covet most
Of thy gifts at Pentecost,
Holy heavenly love.

Faith and hope and love we see,
Joining hand in hand, agree,
But the greatest of the three,
And the best is love.

And still another has said:

Holy Ghost, with light divine
Shine upon this heart of mine;
Chase the shade of night away,
Turn my darkness into day.

And one is almost ready to ask why? Why have this power of the Holy Spirit, if one is not going to make good use of it. Why be always filling the furnace with fire, the boiler with steam, and getting ready for pulling a heavy load if we are going to stand in the shed all the time? Edwin Hatch has put it better:

Breathe on me, Breath of God,
Fill me with life anew,
That I may love as thou dost love,
And do what thou wouldst do.

"He breathed on them, and saith unto them, Receive ye the Holy Spirit." Those words are the key to the great work which the disciples did after Jesus had been received into heaven. Let us look at the circumstances in which these words were spoken. The disciples were behind shut doors for fear of the Jews. The Jews had crucified Jesus, and they were afraid they would kill them also. In fear and trembling they hid from that danger. Jesus came unto them, and breathed on them the power of the Holy Spirit.

It made all the difference in the world.

They knew their Lord had the power of the Holy Spirit. The Spirit had descended upon him in the form of a dove. In this spectacular way they had known that he was led by the Holy Spirit. By his life, his power, and his marvelous words they felt the power of the Holy Spirit. Having the Holy Spirit had harnessed Jesus to the mighty tasks before him. He had not received that power in vain. He shewed them the scars in his hands, and the wound in his side, and knew it was he.

He bore signs of his possession of the Holy Spirit. They were scars of suffering, of work, of sacrifice.

With the Holy Spirit the Disciples would be changed from cringing, hiding cowards to courageous, crusading Christians, helping Jesus to carry on the work which he had begun. They laid down their lives on many a shore for their Master. They put the Christian strength which had been given them to a real purpose. And years later one of the apostles said: "Henceforth let no man bother me for I bear in my body the marks of the Lord Jesus." And so could they all say. For they bore in their bodies the marks of service, and sacrifice. They had been given the Holy Spirit, and in that strength they went to work for the Kingdom of God.

We talk about stewardship of money. We talk about stewardship of time. We talk about stewardship of talent. We talk about stewardship of all of life. Let me suggest another way of putting it: The stewardship of Christian strength! Let us stop praying: "O Lord, give us strength, unless we mean to use that strength for Him. When he gives us strength, whatever that strength may be, let us consider ourselves stewards of that strength, and multiply it, and use it for His Kingdom.

To him that hath shall be given more abundantly. We covet the gift of the Holy Spirit, let us use such power of the Spirit as we have, and more power will be given us. In the simplest ways sometimes we may begin to exercise this stewardship.

I wish to suggest that we make this coming week an intense preparation for our revival meeting which begins in this church next Sunday. Three things I wish us to agree with one another to do during these days until the meeting is over, (1) Read the Bible every day, (2) Prayer for the revival every day, and (3) Speak of it in the home, or on the street, or in the shop, or wherever we may be every day. They are three simple, easy things to do. Begin with them, and follow the inclinations to go further that will come to you. But deliberately, earnestly do the three things I have suggested, and see if you will not develop more strength to work for the success of the revival meeting in our midst.

We are not making this evangelistic meeting primarily, we are seeking to make it a revival meeting. The minister wishes to have a renewal of strength, and the members of the congregation wish a renewal of strength, in other words we all wish to come very near, in fellowship, with our Lord. We wish to come so close that we, too, may feel his breath, as it were upon us, and hear him whisper "Receive the Holy Spirit." We want to get right ourselves. We desire the world to see and know that we have been with Jesus. We wish a new dedication to him. We wish a new and high resolution to a deeper loyalty to our Lord, in order that our own homes may be happier, our own children may have finer and more nearly Christian attitudes, and in order that our church and community may be more and more like the Christ; so that others may find their way to him.

There are certain dictums of defeat that we wish to overcome, namely, people will not go to church in the week any more! Yes, they will. You and I will. God has it in his power through you and me, and all of us to bring them to church. Let us not join in the saying which in itself is so deadening to the church.

Scars! Are there any in us? Do we lay aside for a week other engagements, sometimes at real cost, to hold the standard of our Christ and His Church up in our community? Scars! Do we pay the price of coming each service for a week, and of urging both by word and action, others to come with us? What Christian sacrifices do we make, or are we willing, henceforth, to make for him? How, where, when, shall we cry: "Let no man bother be, for I bear in my body the marks of the Lord Jesus?"

Let us pray for the gift of the Holy Spirit, but let us have it in mind that we are able to honor a stewardship when it is entrusted to us. There are dozens of men and women, and boys and girls, that need the influence of the church brought to bear upon their lives in this community. Some in the church, some out of the church, but many who need the church's power. You and I are God's opportunity now

(Continued on page 11.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:—

When the writer was a young boy people who lived in the community were good neighbors. They helped each other and shared with each other. When father gathered his corn he would invite his neighbors to come and help him to husk it. He would kill a pig and mother would write to several of the women in the neighborhood to help her cook for the men who husked the corn. Roasted pig and pumpkin pies, oh! how good they were. Then when the neighbors called our father to help them he gladly helped them. We shared in work with them and they with us—Its great to have good neighbors.

In that day, if a friend was ill in the community the neighbors would go in and help nurse the sick one. That was before the day of trained nurses and hospitals. The neighbors shared with one another in times of trouble. Of course, in this day of numerous hospitals and graduate nurses and doctors, it has changed this method of service.

In years gone by when a father and mother passed away and left little children the kins-people would take them and care for them and in many cases it was a real burden on a family when they had a family of children of their own to take other children in their home. And in such cases the burden fell on one family. But now our people have become more generous, and have contributed money liberally to build homes where the fatherless and motherless can have a home and training. It is like every one pooling their resources together in a common course. This method of taking care of children has lifted a burden off the shoulders of the few and placed it on the shoulders of many. The orphanage gives a home to the homeless. It gives training for good citizenship to those in its care. It gives every man and woman an opportunity to be a good neighbor to these little children and an opportunity to share with them by contributing to help support the Christian Orphanage. Will you be a good neighbor to us in this work? Will you share with our ninety-three children? The Thanksgiving season will be a good time, when the offering is taken in your church, to show whether or not you are a good neighbor to these little children.

CHAS. D. JOHNSTON.
Superintendent.

REPORT FOR OCTOBER 28, 1937.

Amount brought forward		$11,361.76
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Bethlehem	$ 5.00	
Monticello	1.84	
Berea	10.00	
		16.84
Eastern N. C. Conference:		
Auburn	$ 4.61	
Sanford	4.00	
Youngsville	7.45	
Shallow Well	1.40	
Wentworth	10.16	
		27.62
Western N. C. Conference:		
Zion		1.49
Eastern Va. Conference:		
Spring Hill	$ 3.00	
Cypress Chapel	3.49	
Oak Grove	3.98	
Franklin	5.00	
Union, Southampton	4.43	
First, Richmond, Aug., Sept. & Oct.	14.46	
		34.36
Val. Va. Central Conference:		
Mt. Olivet (G), June, July, Aug. & Sept.	$ 14.61	
Leakesville	1.65	
Winchester	5.60	
Antioch, Sept., $4.75; Oct., $4.23	8.80	
Newport	4.18	
		34.84
Special Offerings.		
Mr. May, support of children	$ 3.00	
M. B. Smith, Jr., Gdn., support of Whitten children	100.00	
		103.00
Total for week		$ 218.15
Grand total		$ 11,579.91

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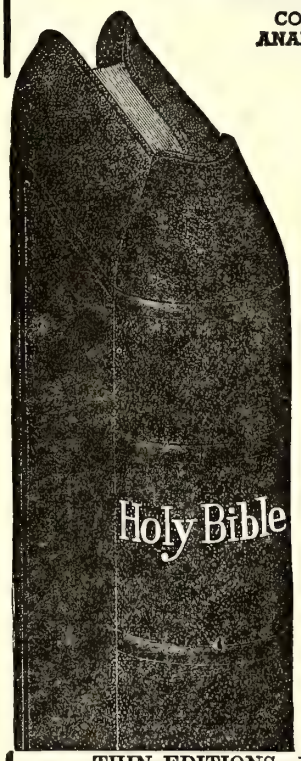

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

A. D. 33.
i 1 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
p Deut. 28. 15.

18 And pray ye that your flight be not in the winter.
19 *p* For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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In Memoriam

BYRD.

Whereas, it hath pleased our Heavenly Father on July 6, 1937, to remove from our midst our brother and friend, W. B. Byrd, a member of Bethlehem Christian Church and an honorary member of the Ladies Aid Society, and,

Whereas, by his going the church, Sunday school, and Society have sustained the loss of a faithful and consecrated Christian worker, who was always glad to be of service in the Kingdom.

Therefore, be it resolved:

1. That in the death of Brother Byrd, the church has lost a true, loyal, and valiant soldier.

2. That the removal of such a useful life from our midst will leave a vacancy hard to fill.

3. That a copy of these resolutions be sent to the family of our deceased brother, a copy be entered upon the records of our Society, and a copy be sent to "The Christian Sun" for publication.

Respectfully submitted,
Mrs. C. F. SAVAGE,
Mrs. A. C. MOORE,
Mrs. J. W. FOLK.

WHY YOU CANNOT KILL THE CHURCHES?

By Dr. Charles Stelzle,
Ex. Direct. Good Neighbor League.

Everybody is religious, even though they don't express it in the same way. John Fiske, one of the foremost scientific investigators, said of religion: "None can deny that it is the largest and most ubiquitous fact connected with the existance of mankind." Some religions are better than others, but every man has some kind of religion, even though some may deny it.

You can't knock it out of him, although many of us think that we need to pound it into him. Religion isn't manufactured by priests and ministers. It is born in the hearts of men—even savages. But religion if it is to get anywhere must be a social force. No man can be truly religious alone; there must be a God. In the past, when men could not find God, they made a God of their own. But there must also be a neighbor.

The reason that there are churches, and the reason that it's next to impossible to kill a church, it is because of this special force. Maybe you'll insist that it's the religious force of religion that keeps the church alive. All right, call it what you please, but it's the fact that there's God—and somebody else—that makes religion vital.

Religion is life. And life produces what the scientists call "Organisms." There is no life without organization. The "inorganic" is the lifeless. It's when "things fall apart" that they die. "Dissolution," they call it. The church is the organized expression of man's religious life and instincts. It is the best organization which he has formed to permit him to serve best.

No star is ever lost we once have seen,
We always may be what we might have been.
Since Good, though only thought, has life and breath,
God's life—can always be redeemed from death;
And evil, in its nature, is decay,
And any hour can bolt it all away;
The hopes that lost in some far distance seen,
May be the truer life, and this the dream.

—*A. A. Procter.*

First proof of a man's incapacity for anything is his endeavoring to fix the stigma of failure upon others.—*B. R. Haydon.*

LAGRANGE NOTES.

(Continued from page 7.)

sociation will also meet with the Lanett Church on that day. Scheduled as speakers of the occasion are the Rev. Emory Carter, of Youngsville, North Carolina, former pastor of the Lanett Church, and Rev. John H. Knight, of the LaGrange United Church.

On Sunday, October 4th, the United Church of LaGrange held its Annual Meeting. Reports from all Boards and Committees were heard and officers were elected for the coming church year, which begins November 1st. The following were elected officers of the United Church: Clerk, Henry Lee MacClain; Treasurer and Secretary of Records, Brooks L. Allen; Financial Secretary, E. P.Moore, Sunday School Superintendent, Dr. S. C. Rutland; Chorister, Henry Lee MacClain; Director of Young People's Work, Florence Moore; Board of Finance: Chairman, R. L. Farrar, Clifford Houze, Ralph Upchurch, Mrs. Sam Young Mrs. Roy Askew, Mrs. Emory Paxton, Mrs. Tom Kelly, Mrs. B. L. Allen, Mrs. Harold Langford, Miss Mary Skelton; Board of Deacons and Deaconesses: Chairman, J. J. House, Roy Askew, Haden Smith, Clifford Houze, Henry Lee MacClain, Stanton Bartlett, Mrs. Emory Paxton, Mrs. Sam Nelson, Mrs. Sam Young, Mrs. Jim Young, and Mrs. Lee Coiquitt; Missionary Committee: Chairman, Mrs. Sam Young, Miss Mary Skelton, Miss Annie Halman Miss Annie B. Kelly Mr. Melvin Moore; Christian Education Committee: Chairman, Miss Florence Moore, Miss Mozelle Cole, Miss Christine Skelton. Mrs. Watt Kelly Miss Evelyn Upchurch.

A CORRECTION.

On page seven of this paper two weeks ago were some words left out of the article by Rev. J. Everett Neese, which made the meaning quite different from his opinion. The paragraph which said, "The young minister does not favor bringing of the church into politics," etc., should read:

"The young minister does not favor bringing politics into the church, but he does favor the bringing of the church into politics, that is, the bringing of the high moral tone of the church, the Christian principles which it advocates, and the observance of the Golden Rule within the realm of politics."

The Christian Sun regrets this mistake and is glad to make the correction.

How to Improve the Country Church

By DR. P. E. LINDSEY, High Point M. P. College.

Professor Ross, the sociologist, asks the question: What can be done to make the country church a great factor for good in the community? The question was passed on to my class in sociology, and the following suggestions were made:

Beautify the Country Church—A great many rural churches, perhaps a majority of them, are looking worse every year. When compared with the consolidated school building in the same or adjoining community they appear quite unattractive. Soil is washed from the lawn, trees have died, no flowers have appeared, and no beautiful walks and drives lend enchantment to the view. Thus the students are right. We must beautify our churches or lose them.

Place Good Leaders in Charge of the Church Work—This is not always easy. Well-qualified leaders may not be available, and some who are leading may be hard to dislodge from the positions. More and more must we insist upon some standards of training for those who occupy places of leadership in the Church and Sunday school. Progress is being made in this direction.

Re-locate the Churches—This needs to be done in many cases, but the remedy is about as bad as the disease. While everybody knows the rural churches are left off of the roads, "a ragged beggar sleeping," they also know that moving them is the problem. We will never suffer our churches to be moved except as a last resort, even then many of them will die right where they are, rather than find a location on which they could grow and serve the community. It appears that we love the local church so well we want to see it die where it is, amid sacred scenes, rather than thrive under new skies. But the Church, like a school or sawmill, must be accessible to the people.

Blend the Denominations—This is about as hard as moving the place of worship. Still some kind of a cooperative community program might be worked out. Several schemes have already been tried with success. Further experimentation along this line is now in order.

Make the Church a Center of Activities—Make the church a center of activities, such as musical organizations. This would put new life into the local church. Our rural areas are famished now for a high type of religious music, and if the churches do not supply it, I see no possible chance to bring it to the attention of the people. Already we have about forfeited our chances here by offering only cheap, empty music. Yet, of all places, the church ought to be the very center of great gospel singing. There is possibility here.

Elect More Young People to Office—Both young and old should be on the official list. Youth has much to offer, besides, young men and women will thereby develop into better leaders. Allowing only the old to assume leadership creates the impression that religion is not a normal, natural function for boys and girls.

Vitalize the Worship Program—This is the old cry. Some folks think a program will do the trick and bring them flocking into the church. Like Babson says in his new book, "How to Increase Church Attendance," no one thing will do very much to build up the attendance; it will take a combination of forces working together at the same time to accomplish much. Yet, there is truth in this suggestion. Every item of the service is to be studied, examined, and then improved, if possible. Those in charge of the programs would do well to read Babson's book, mentioned above, and put into practice as many of the recommendations as seem helpful.

Let Educational Attitude Permeate the Whole Rural Church Program—This, I take it, refers to the preaching, the special days, the worship, the missionary work, as well as the Sunday school activities themselves.—"Methodist Protestant Herald."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, NOVEMBER 4, 1937. NUMBER 44.

Mrs B F Frank 12-1-37

When War Shall Be No More

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

The warrior's name would be a name abhorred!
And every nation, that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as the songs of the immortals,
The holy melodies of Love arise.

—*Henry Wadsworth Longfellow.*

LET THERE BE LIGHT

PERSONALS

News from the Churches

For the next two weeks—until November 7th—a revival will be held at Mt. Olivet (G) Church, Dyke, Virginia.

A special communion service was held at Leaksville (Valley of Virginia), Sunday, October 17, at which time a study was made of the few hours Christ spent in Gethsemane. The church was filled for this service, many of the out-of-town members being present.

The meeting held at Leaksville, near Luray, Virginia, the week of October 17th, was a great success. Rev. G. C. Crutchfield assisted Rev. W. J. Andes in the meeting, and there were excellent crowds and splendid attention. Rev. Mr. Crutchfield brought inspirational sermons each night and made for himself a fine reputation as an excellent preacher of the Gospel in the community. Many reconsecrations were made and several are expected to unite with the church.

BELEWS CREEK.

The revival meeting began at Belews Creek the fourth Sunday in September, with Rev. G. H. Veazey, of Wadley, Alabama, as the visiting evangelist. His sermons were well prepared and delivered in a most acceptable manner. The spirit of the meeting was fine throughout; congregations increased every night until the house was full to overflowing. As a direct result six members were added to the fellowship of the church, with the church much encouraged. Brother Veazey made a lot of friends while in this fine community. Belews Creek, with Salem Chapel and Pleasant Ridge, is the first group of churches to accept the conference proposed plan of grouping, and a working and effective machine has been set up. The group has called as the leader and pastor of the field Rev. G. H. Veazey. He has accepted the call and will move into the field by November 10th. This group of churches was being served by Rev. D. M. Spence and the writer. Both gave up their places in order that the field might be united under one man. Brother Spence showed a beautiful spirit, one which has not been manifested or equalled before by anyone, in order that this group might be effective. I can only commend him to any group that is needing a man, for he is worthy of the consideration of any field. I sincerely hope that more of our rural churches will follow suit and likewise our brother ministers who are now being scattered out will see the need of doing the thing that Brother Spence has done and contribute their resignation to the progress of the Kingdom of God, and they themselves apply their strength and ability to the work, where they can get results. Our rural work not only in our church alone is facing extension, but in general, and something must be done in order to save the life of our Rural Church, as well as the folk that are in the rural sections. Some of the best folk on this earth are in rural communities and they are worthy; they have needs that must be met and cared for. And *Why*, my brethren, let them suffer?

Much more can be said about our work at Belews Creek, for all this year they have been going forward. There stands to grace the community a nice and beautiful brick church, almost ready to enter for worship. Soon it will be completed and the beautiful thing about it is that, so far, no bills have gone unpaid. The membership and community, as a whole, has manifested one of the finest spirits of cooperation I was ever privileged to observe. With the close of this month, October, I will have completed my work with these good folk and I think that when we come up to Conference our report will show that, not only have they done the above mentioned, but will have all Conference moneys in hand and will be one of the banner churches. I am grateful to our Heavenly Father for such a beautiful year together with such good folk. May God bless each of them.

BEREA.

Our revival meeting began here the first Sunday in October with Rev. J. E. McCauley, of our Richmond, Virginia, Church, doing the preaching. As always, his sermons were well thought out and presented in his characteristic manner and well received, to the profit and pleasure of the church and folks who heard him. These good folks at Berea always enjoy having Brother McCauley come back, as he is a former pastor and has done more for the church than all the rest of us combined; for it was under his leadership that Sunday school rooms were built, which were long before needed and have since been a great asset to the cause. There were four additions to the membership and others to join later. We thank God for a splendid work done and for a fine year together with such good and faithful folks as those at Berea. May God richly bless all of them.

G. C. Crutchfield,

PALMYRA LADIES AID.

The ladies of the Palmyra Christian Church have organized a Ladies Aid Society. The following officers have been elected: President, Mrs. Shirley Oliphant; Vice-President, Miss Margie Bowman; Treasurer, Mrs. Retta Clinedinst; Secretary, Mrs. Dorothy Carper.

So far, the Society has helped to purchase song books for the church, paid $9.00 on Conference Apportionment, and is giving 10% of the total raised to missions.

Now, we are improving the church property and grounds.

In all, we have raised $94.74 and have been organized since April, 1937.

Dorothy Carper,
Secretary.

PROGRAMS FOR ADULT GROUPS.

What are the adult groups that keep looking for program material? They are our Women's Societies, our Men's Clubs, and our churches themselves that vary their mid-week meetings by having "church nights" that call for special programs without an outside speaker.

To meet this need a new booklet of nine programs for adult groups in Congregational and Christian churches has just been issued. These are on the following subjects: Deepening the Religious Life, The Near East, The Rural Church in America, The Rural Community in America, World Peace, The Church and the Economic Issue, Building the World Christian Community, A Re-interpretation of Missions, and Christian Education in Our Church.

Ample material is included in the booklet itself so that leaders are not compelled to search in outside sources.

A copy may be secured for 10c from the Missions Council, 287 Fourth Avenue, New York. A copy was sent to every pastor a few weeks ago.

Money in abundance for movies, chewing gum, cigars, cigarettes, gas for joy rides, money for football games, but only complaints of poverty when a demand is made for a benevolent contribution. Keep your eyes open during these last days of the conference year and see how the foregoing observation applies to church members not a few.—*Exchange*

PROGRAM OF THE WESTERN NORTH CAROLINA CONFERENCE.

Following is the Program of the Sixty-Seventh Annual Session of the Western North Carolina Conference, which will be held at Big Oak Christian Church, Route 1, Biscoe, North Carolina, November 10-11, 1937.

PROGRAM.

Wednesday—Morning Session.

10:00 Called to Order by Rev. T. E. White, President.
Hymn—"Amazing Grace."
Devotional Service—Rev. J.U. Fogleman.
Welcome—Mr. W. P. Copeland.
Response—Rev. James L. Foster.
Response—Rev. A. L. Lucas.
Enrollment of Ministers and Delegates.
Reception of Visitors.
Report of Program Committee.
Report of Executive Committee.
Appointment of Special Committees.
Annual Sermon—Rev. T. E. White.
Communion Service—conducted by the Pastor, Rev. J. M. Talley, Assisted by Dr. W. L. Beard.
Adjournment for lunch.

Wednesday—Afternoon Session.

1:45 Devotional Service—Rev. J. U. Fogleman.
Election of Officers.
Ministerial and Church Reports.
Report of Committee on Foreign Missions—Rev. M. A. Pollard.
Address—Dr. W. L. Beard, Returned Missionary to China.
Report of Committee on Evangelism—Rev. S. M. Penn.
Adjournment.

Wednesday—Evening Session.

7:00 Program by Woman's Missionary Society of Big Oak Church, Mrs. J. B. Cole, leader.
Address—Dr. W. L. Beard.
Report of Committee on Religious Literature—Rev. J. M. Talley.
Address—Rev. F. C. Lester.
Adjournment.

Thursday—Morning Session.

9:30 Devotional Service—Rev. J. U. Fogleman.
Reading of Minutes.
Report of Committee on Social Service—Rev. J. U. Fogleman.
Report of Committee on Sunday Schools and Christian Endeavor—Geo. T. Gunter.
Address—Mr. C. D. Johnston, Sup't., Elon Orphanage.
Report of Committee on Education—Rev. E. Carl Brady.
Address—Dr. L. E. Smith, President, Elon College.
Adjournment.

Thursday—Afternoon Session.

1:30 Devotional Service—Rev. J. U. Fogleman.
Report of Committee on Home Missions—Rev. H. V. Cox.
Report on Woman's Missionary Conference.
Report of Committee on Superannuation—Rev. J.I. Pugh.
Report of Committee on Apportionments—Cyrus Shoffner.
Report of Committee on Ministerial and Church Ethics — Rev. T. J. Green.
Report of Treasurer—O. D. Lawrence.
Report of Special Committees.
Miscellaneous Business (Election ot Delegates to Southern Convention).
Reading of Minutes.
Final Adjournment.

PROGRAM OF 112th ANNUAL SESSION OF THE EASTERN NORTH CAROLINA CONFERENCE.

SHALLOW WELL CHRISTIAN CHURCH, JONESBORO, NORTH CAROLINA, NOVEMBER 23-24, 1937.

Tuesday—Morning Session.

10:00 Conference called to order by the President.
Song Service conducted by Rev. J. A Denton.
Worship Service conducted by Rev. S. E. Madren.
10:30 Enrollment of Delegates and Ministers.
Welcome Address—Rev. F. E. Hyde, Pastor.
Response—Rev. J. L. Foster.
Introduction of Visitors.
Appointment of Special Committees.
Report of Executive Committee.
Report of Program Committee.
11:00 Report of Committee on Religious Literature—Mrs. B. M. Newman.
Address—Rev. F. C. Lester, Editor of "The Christian Sun."
Discussion and vote on report.
11:45 Conference Sermon—Rev. Stanley C. Harrell, D. D., President of the Southern Christian Convention.
Communion Services conducted by Rev. J. Lee Johnson, and Rev. George N. Edwards, D. D.
Adjournment for lunch.

Tuesday—Afternoon Session.

1:00 Song Service conducted by Rev. J. A. Denton.
Worship Service conducted by Rev. S. E. Madren.
1:50 "Our Orphanage"—Chas. D. Jonhston, Superintendent.
An Offering for the Orphanage.
Church Letters and Ministerial Reports.
Report of Treasurer—W. J. Ballentine.
2:45 Report of Committee on Stewardship —Rev. S. E. Madren.
Discussion and vote on report.
Report of Committee on Evangelism—Rev. M. T. Sorrell.
Discussion and vote on report.
Report of Committee on Social Service—Rev. F. E. Hyde.
Report of Committee on Apportionments—Prof. L. L. Vaughan.
Discussion and vote on report.
Business Session.
4:00 Report of Entertainment Committee.
Adjournment.

Tuesday—Evening Session.

8:00 The Evening Session will be in charge of the Youth Fellowship of the Eastern North Carolina Christian Conference; Marvin McCauley, President, will preside.

Wednesday—Morning Session.

9:30 Conference called to order by the President.
Song Service conducted by Rev. J. A. Denton.
Worship Service conducted by Rev. C. Rexford Raymond, D. D.
Roll call and minutes of previous day read.
10:00 Report of Committee on Home Mission—A. H. McIver.
Discussion and vote on report.
Report of Committee on Foreign Mission—Rev. J. Lee Johnson.
Report of Woman's Missionary Work —Miss Margaret Alston.
Discussion and vote on report.
Address—Dr. William Beard, Representative of the Mission Council for Foreign Missions.
11:15 Report of Conference Historian—Rev. J. E. Neese.
11:30 Report of Committee on Education and the Standing of the Ministry—Rev. C. Rexford Raymond, D. D.
Discussion of report.
Address—Rev. L. E. Smith, D. D., President of Elon College.
Adjournment for lunch.

Wednesday—Afternoon Session.

1:30 Conference called to order by the President.
Song Service conducted by Rev. J. A. Denton.
Worship Service conducted by Rev. C Rexford Raymond, D. D.
Report of Committee on Finance, Rev. Jas. L. Foster.
Report of Special Committees.
Election of Officers for next session.
Report of Treasurer on Collections.
Appointment of Standing Committees.
2:30 Business Session.
Adjournment.

LOST SOULS.

Hosts of people in our country are weighed down and morally hardened by the filthy slum, the dark tenement, the unsanitary factor, the long hours of toil, the lack of a living wage, the backbreaking labor, the inability to pay doctor's bills, the poor and insufficient food, the lack of leisure, the swift approach of old age, the dismal future.

Many of these have almost forgotten how to smile. Their soul—their ethical souls, are all but lost. They believe that no hell in the future can be worse for them than the hell in which they now live. They fear death less than they do sleep. Some indeed long for the summons.

We used to talk a good deal about how "the other half" lives, but the other half" usually consisted of an indeterminate number. Whether or not it is true, as President Roosevelt said some time ago, that one-third of the people in this country are "ill-nourished, ill-housed, and ill-clad," the situation is serious enough to give the rest of us great concern.

It is in meeting the spiritual needs of these that the Church will be severely tested in coming days. It will be recalled that for a time the children of Israel, who were slaves in the brickyards of Egypt, would not listen to Moses because of "the rigor of their toil" even though he came with a message direct from the throne of God.

EDITORIAL STAFF

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George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

GREETINGS TO CONFERENCES.

This week two of our Southern conferences meet, and within the month probably all the rest will transact their business for this year. "The Christian Sun" sends greetings and good wishes to those men and women who represent their churches in the annual conference.

You have been selected from your fellows to speak for the church on the issues that face the world today. To some of you it may seem a small matter that you were elected as a delegate to conference, but actually it is no small matter. Out of the group of many who might have gone you have been selected, and to you is given the opportunity of sitting with representatives from other churches to consider what the Congregational-Christian churches of American can, and will, do within the next year to aid the progress of humanity. Your presence at conference will demonstrate your interest and will give to your church its desired representatives. Your absence at any session will thereby weaken the process of Christianity in a heart-breaking world. Your interest in lifting the burden from the lives of men will make the sessions all too short and will send you back home far too early to face again the problems of a local church.

Your Church Paper, the one piece of literature produced by the Congregational-Christian churches of the Southeast, greets you and bids you Godspeed. With your help your paper may greet you again next year. Without your help you may be called upon to sing its funeral dirge before you sit again in conference with your fellows.

HIGH PRICED PIE.

On Monday, October 25, last, "The Sun" (N. Y.) carried on its front page an article stating that the counties of New York are to "Receive Share of ABC Tax Pie." The article stated that there was a real gain of a million dollars over the same quarter of last year. Quoting: "State Controller Morris S. Tremaine said that $10,317,569.39 is to be distributed for this quarter, the largest distribution since repeal."

The same paper on the same page tells the story of a thirty-six-year-old automobile dealer of New York city who was stabbed to death by his fifteen-year-old daughter. This is the way the story is told: "The police said that the dead man's wife, Mrs. ———, Gladys and another daughter, Marjorie, 12, told them that ——— came about 3 A. M. today in an intoxicated condition and began quarreling with members of his family . . . According to police he grabbed a large carving knife and when he threatened his wife, his two daughters tried to take the knife from him." Result: A dead father, a broken family, children disgraced and defeated for life. Why? Liquor! Probably liquor sold by the state which thinks of its liquor tax as "pie"—something over and above the necessary.

But that pie seems to have been made at the expense of happiness, composed of broken lives, and seasoned with human blood. No, thank you, I do not care for such pie! It is bitter; it burns; it is nauseating.

BALANCING THE BUDGET.

President Roosevelt apparently has become convinced that it is necessary to balance our national budget in the near future. Thirty-seven billion dollars is about all he thinks the government can owe safely, and we owe that now. This budget balancing business seems to be giving the President and congressmen a rather violent headache. The tax bill has already given the citizens a headache.

But this article deals with a different budget. It comes closer home. It concerns local churches, conferences and the denomination of which we are a part. It is the business of men and women who read their Church Paper. It has to do with the welfare and the progress of our churches and denomination. It will mean something for the children who are now in our Sunday schools and churches, and its influence will go out to the ends of the earth bringing happiness and joy, or sorrow and defeat, to multitudes who will never meet this side of the judgment.

This writer believes that local churches should pay for what they enjoy. They should not live on the heritage of the past without making a contribution of their own. Neither should they lay burdens on the generation yet to be unless, indeed, these burdens will bring added opportunities, and then they should not be too heavy. It seems to be reasonable to expect every member of the Church, who has anything like an adequate income, to make some contribution to the Church. Any person who has money for movies, smokes, or other personal pleasure can certainly offer no excuse for failure to contribute to their church budget.

But what about our missionary budget? Your foreign mission board has brought home all the missionaries it has had the courage to bring home and has sought in every conceivable way to cut down on expenditures. In spite of these facts the budget for last year was $51,511.26 out of balance. The Board decided last week to cut down on its items of education, literature and such like for ourselves, but to make a desperate effort to continue the work out on the field. The success of this program depends upon the contributions of the local churches. If there is no good response to the "Thanks With Giving" program, which is being sponsored throughout the country at Thanksgiving time (or at a later time, if necessary), and if conference apportionments are paid in full as they should be, then your mission board will be able to carry forward its world-wide program. This writer feels sure that members of the Southern Convention can not be content to send to its foreign mission board (Continued on following page.)

RELIGION IN A FREE LAND

Wm. L. CHENERY, Editor, "Collier's"

"The churches have kept their hold in America and have continued to grow because they fill a basic need in our lives," says an editorial in *Collier's* for August 7, 1937. The article is reprinted here by permission of the author.

Religion is a potent factor in the lives of the American people. We hear pessimistic words concerning vacant pews at Sunday services. The motor-car and athletic sports are said to have drained the churches. The losses are more superficial than profound.

Actually the growth of American churches has been uninterrupted during the last thirty years. During the ten years from 1926 to 1936 nine million new members joined the churches. Every year marked an improvement in the position of the churches.

Last year more than sixty-three million members were recorded on the church lists. One out of every two Americans was attached to some church. The proportion with church affiliations increased instead of diminishing. They who say that the churches are losing in the United States do not know their America.

This actual record of steady growth of church membership in this country is in striking contrast with the experiences of the churches in numerous other countries. During the last twenty years the Russian government has fought the Russian church as a deadly enemy. The German Nazis are engaged in a relentless struggle to subdue both the Catholic and Protestant churches.

Most of the Mexican churches have been closed during the past ten years. Religious services have been outlawed and simple people who congregated for worship have been shot down by government troops. War on the churches was one of the conspicuous features of the Spanish revolution.

Whenever dictators have seized power and suppressed the liberties of the people, the churches have been repressed. In these countries the alliance between church and state was historically close. When political power was captured, at once the churches were feared and fought. Dictators dread any organization they do not control.

The complete separation between church and state established in our Constitution has been the great bulwark of American churches. The government is a dangerous friend of any church in time of change. Free churches, wholly unpolitical in support and in management, have proved their capacity to survive and grow.

The absurdities of the German fanatics, intent upon rooting out Christian teaching and re-establishing a worship of the ancient mythological divinities, reveal the fundamental weakness of the war against the churches. Neither an ancient Thor nor a modern Hitler is an adequate substitute for Jesus. Nor, in the long run, will a Lenin supplant the Founder of Christianity. Hate is not permanently more desirable than good will.

Our churches have been strong and enduring because they appealed to the best instincts and ideals of a free people. Nobody has been compelled by governmental authority to join any church or to attend any religious meeting. Yet, half of all Americans are counted church members and the overwhelming majority, including those who attend no services derive their sense of right and wrong from the churches.

In this country, certainly, religion has been the teacher of morality. Our standards of right have been expressed and upheld by the churches. Back of every advance in morality has been the teaching of a leader nurtured in one of the churches. The history of social reform in this country is a record of the activities of men and women who were awakened by religious experience.

The strength and growth of the churches are a great stabilizing influence in our national life. The surface differences between the various denominations are wide enough but the moral ideals upheld are fundamentally the same. Catholic, Protestant and Jew teach the ideas of right, of justice, of mercy of the good life.

The churches have kept their hold in America and have continued to grow because they fill a basic need in our lives. Ideals and aspirations make men different from other animals. Merely to live, to bring children into the world, to struggle for material possession or power has never satisfied men. Other needs which only the churches have served have always driven men to religion.

As people, we have not experienced any great religious awakening or been stimulated by a widespread religious revival during recent years. The growth of the churches has been unspectacular, but steady. The appeal has been quickly made and quietly answered by millions in the fellowship of the churches.

There is reassurance in this. So long as the American people look to the churches for guidance in the problems of life, we shall be strong and honorable, good neighbors to ourselves and to all the world. The growth of our churches is a witness to the soundness of our character as a people.

BALANCING THE BUDGET.

(Continued from preceding page.)

less than $6,000.00 annually. There is no apparent reason why this figure can not be doubted and that within the next year. The needs were never greater; the calls were never more insistnt; and the doors that were once closed are now open. Will we come to the rescue of our foreign mission board and help not only to balance the budget but also to preach the Gospel to the ends of the earth?

F. C. L.

We may never know here how much is done through our prayers, but we shall know hereafter; and in the meantime we have Christ's promise that where two or three are gathered together in His Name, there He is in the midst of them. This thought alone brings unspeakable comfort; for by it we know that we can come into the very presence of the Lord—that we can speak to Him and ask Him for His help.—Selected.

CONTRIBUTIONS

SUFFOLK LETTER.

For four days the writer has been suffering from a severe attack of Lumbago. This is defined as "a rhuematic pain in the loins and small of the back." Well, these symptons are all there and several others have been added to give emphasis and weight to the diagnosis. The small of the back seems very large when a pain waves its flaming signals. One is not "back-conscious" until something goes wrong with that system of bones, muscles and nerves.

There are some compensations in such an experience. Every caller has had a similar attack. Others have suffered in like manner. And these former sufferers delight in telling their experience. While they tell you how they suffered and what cured them, you want to hurry through so you can tell your case in detail. People who have been sick enjoy telling about it afterwards. And so many remedies have been suggested. Electric pads, hot water bottles, pills, tablets, liniments and lotions all have a place in the list.

Life is different when there is a pain in the back. One sits down very slowly and carefully, there is difficulty in getting out of bed, all activity is curbed, the speed in walking is greatly reduced. Why does one have such symptoms, and why cannot life go in its normal way of activity and work? The writer does not know the answer to this question. Maybe, if man knew just what his back should do and would treat it exactly as it should be cared for, probably there would be less back-ache and lumbago. God made no mistake in making the back. Man cannot expect a new kind of back-guaranteed against lumbago and other painful conditions. But many of us need a few lessons in caring for the back that God has given us.

One is inclined to think the church sometimes has a bad case of lumbago. It seems to be so fussy. It moves forward so slowly. It complains and finds so much fault with things as they are. Looking at these symptoms would-be diagnosticians decide that the church needs reorganization. A new order of methods would cure this lethargy and inactivity. One's back does not need reorganization. There is sufficient organization already provided for, but there is a need of better co-ordination. And that is the picture of the church. No organization is effective unless there is life and response through co-ordination. Church members should be related, each to the other, and all to Jesus Christ and His Kingdom. When one member suffers all suffer. When one member of the body fails to function properly the whole body is reduced in efficiency and power.

A pain in the back is very uncomfortable. But it may be a valuable signal. Some physical law has been violated. The penalty must be paid. Church pains and spiritual problems are unwelcomed guests in our minds and hearts. But they must come in an imperfect body. And they must come to those who would make the church better than it is today. Jesus suffered in His soul. He suffered for others. "He shall see of the travail of His soul and shall be satisfied." If suffering makes us think more seriously and live more carefully, then it does not come to us in vain. It may not be a punishment for our sin or lawlessness. The innocent may suffer. They do suffer. But man should be interested in what suffering may accomplish under the spiritual dedication of self to God, and under the guidance of our heavenly Father. If the way leads to His presence let us be glad in His name and through His grace.

I. W. Johnson.

S. C. A. WEEK.

At Elon the students have what they call the Students' Christian Association. We do not have the Y. M. C. A., the Y. W. C. A., the Christian Endeavor Union, or other young people's organizations for Christian service. These various organizations have been fused into one. This we call the Student Christian Association of Elon College which affords opportunity and expression for the religious interests of the campus. The aim of this organization is to encourage private and personal devotions as well as public worship. Every student is urged to keep his daily devotionals in his own way. There are also morning prayer meetings held in different dormitories by members of the Association.

This association plans and provides leaders for Sunday evening Vespers. Vespers are held in the Whitley Memorial Auditorium. These services usually consist of songs, prayer, special music, the reading of scripture, and a short talk by one or more students. This is the students' service and as a rule is conducted by students.

The week of October 17th was observed on Elon College campus as Student Christian Association week. The Association had charge of all public religious services during the week. It began with Sunday evening Vespers with a candlelight and musical service—very beautiful and very impressive.

Monday morning at Chapel the chairman of all Association committees spoke briefly concerning the program for his committee and the work outlined to be done.

On Tuesday afternoon a social hour was observed in the Y. W. C. A. Hall. Refreshments were served with entertaing features which made the hour enjoyable.

At Wednesday morning chapel Miss Beatrice Wilkins, daughter of Dr. J. C. Wilkins, Messrs. Duane Vore and LeGrand Moody, ministerial students of the college, and Mr. Milton Chesire each brought brief messages on the students' relation to themselves, to the faculty, and to the world.

Thursday was used as registration day when all students were urged to go to the Association office on the first floor of Alamance Building and enroll for Christian Service in the Association.

The closing address was delivered on Friday at chapel hour by Mr. King, Y. M. C. A. Secretary for State College, Raleigh, North Carolina

The members of this Association are anxious for the improvement of the religious life on Elon College campus. They are tackling the problem in a very practical way and have impressed the student body with their earnestness and purpose. It is wholesome and helpful to have the students themselves take over religious life of the campus in a statesmen-like way and with a determination to improve the religious life of the campus.

This organization has the hearty approval and unqualified cooperation on the part of the faculty. With students and faculty working together much good can be accomplished for all.

The college will fail in its undertaking unless it administers to the whole of life. Life is religious, and unless there is some care and concern to make that life Christian, the individual will face the responsibilities of life seriously lacking in those elements necessary for advancement and success. We are anxious to safeguard health, to improve the mind, to teach the students how to be at ease in company with others, to instruct them how to use the talents they have agreeably and profitably, but we are

also concerned to see that the all-important, the discovery and development of his real religious life, is not overlooked. At Elon College we are not striving to disturb students in their Christian thinking but to help them find themselves religiouly, sanely, and surely. Faculty, students, and all are determined on such a program.

L. E. SMITH.

A WORLD AT PEACE.

A Service of Worship.

By SUSAN A. ANDREWS.

Theme:

"Our Objective—A World at Peace."

1. Leader announces theme and reads the following:

One Christmas time during the last war, Joyce Kilmer wrote:

The Kins of the earth are men of might,
And cities are burned for their delight,
And the skies rain death in the silent night
And the hills belch death all day.
But the Christ of the ages, Master of all,
Is fair and gentle and very small.
He lies in the straw by the oxen's stall,
Let them think of him today.

2. "It came Upon the Midnight Clear." Piano, with violin, if possible.

3. Hymn—God the All-Merciful.

4. Scripture Reading and solo alternating as follows:

Leader says:

Men at their best have always longed for peace. A prophet of old once said: "Behold, it shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say: Come, ye, let us go up to the mountains of the Lord."

Solo: (music of No. 254—"Hymnal for Ameircan Youth.")

Thy Kingdom come, O Lord,
Wide circling as the sun;
Fulfill of old Thy word,
And make the nations one.

Leader:

I will make thy officers peace and thy rulers righteousness. Violence and destruction shall no more be heard in the land. Behold, the days come, saith the Lord God, that I will make a new covenant with you. I will put my law within you and write it in your hearts. My people shall be righteous and shall inherit the earth forever. I, the Lord, will bring it to pass in mine own time."

Solo:

One in the bond of peace;
The service glad and free
Of truth and righteousness,
Of love and equity.

Leader:

"He maketh wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire. Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth."

Solo:

Speed, speed the longed-for time,
Foretold by raptured seers—
The prophecy sublime,
The hope of all the year.

Leader:

"God shall judge the nations and arbitrate for many peoples; and they shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. For the people shall dwell in a peaceful habitation, and in safe dwellings, and in quiet resting places. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever."

Solo:

Till rise at last to span
Its firm foundations broad,
The commonwealth of man,
The city of our God.

5. Offertory, announced by the leader, who says:

Phillips Brooks once said, "No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, He gives him for mankind."

During the receiving of the offering the pianist plays "Dear Lord and Father of Mankind."

As the offering is brought forward the leader says: Thou, our Father, hast put it into our hearts to care for others and to give to them. And how we would ask thy blessing upon our gift. As it is transformed into service here and in other lands, may it play a part in the building of peaceful world. In the spirit of the Christ we pray Amen.

6. Story (This should be told, not read).

TWO BOUNDARY LINES.

Once upon a time, in the year 1900, to be exact, there were two nations that thought they had a good reason for going to war with each other. They were Argentina and Chile, and their trouble was about the boundary that wound around and among the heights of the Andes Mountains. So long had they brooded over their quarrel that they were just on the point of fighting and both sides had made great preparations. But the Christian people of the two countries, in the persons of their bishops, and the women who did not wish to lose their husbands and sons, protested against such a step, and finally it was agreed to let the King of England arbitrate the matter.

At last the matter was settled to the satisfaction of both countries. Then the question arose, what could be done with all their warships and guns? The ships were sold for freighters, and the soldiers were sent home to till the soil, while the money that had been spent for fortifications was used to make better roads and harbors. But the women of the two countries felt that something ought to be done to keep this victory of peace continually in the minds of the people. So money was raised and a young sculptor secured to make a beautiful statue of Christ out of cannons that had been melted down. On the very day that the peace treaty was ratified, Senora De Cost, who had been the leading spirit among the women, invited representatives of the two governments to inspect the statue, and secured from them permission to have it placed on the highest accessible pinnacle of the Andes.

It was a difficult task to carry the heavy bronze up the mountain. After a train had carried it as far as tracks had been laid, the journey was continued on gun carriages, and when the road became dangerous, the people took ropes and helped, that the precious statue might reach its destination in safety. Hundreds of people were present when the statue was unveiled. The Argentines camped on the Chilean side of the boundary and Chileans on the Argentine side, as an evidence of friendliness. Hymns were sung and prayers were said, and there was a great salute of guns. The sound echoed down the mountains and through the valleys. Then the face of Christ was unveiled and the people read the inscription beneath it:

"Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which, at the feet of Christ the Redeemer, they have sworn to maintain."

There the statue stands today, a silent witness to the possibility of peace between nations. Henry Van Dyke has been inspired by the sight to write a beautiful poem, prophetic of a still larger peace between nations when all guns shall be melted into the spirit of good will:

Christ of the Andes, Christ of everywhere,
Great lover of the hills, the open air,
And patient lover of impatient men
Who blindly strive and sin and strive again—
Thou living Word, larger than any creed,
Thou Love Divine, uttered in human deed
Oh, teach the warring world, warring still,
Thy way of Peace, the foot-path of Good Will!"

7. Prayer. This prayer was offered at the dedication of the Christ of the Andes by Senor Carbrera, of Argentina:

"O God, will it that war shall disappear. Put out fires of rivalry, of hate, and cause to reign among men concord and love. Give unto the nations peace, benevolence, and order, and to such end let the spirit of evil be broken, let the dew of Thy loving

(Continued on page 15.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

DANIEL.

When one wants a half hour of real good reading—thrills, adventures, courage, breath-taking experiences—try Daniel. No other book in the Bible, or out of it either, is quite like it.

The hero, the one whose name the book bears, is different. He is a nobleman, a prince of the blood royal and a genuine aristocrat. There are aristocrats who make the heart sick—the ones who boast of their blood but never do anything to add any worth to it,and depend upon what they have to carry them through, rather than what they are.

Daniel was a king's captive, but when the king wanted to wine him and dine him on dainties and indulgencies, Daniel would have none of it. Let those who wished, feed and drink of the kings dainties, but none of it for Daniel. He would eat nothing, drink nothing, though all the others were doing it, that would weaken his body or becloud his mind. He was a man even if he was a prisoner.

Daniel, as a character of the Bible, differs in another particular. His ministry was all to kings, princes, the high and mighty. One recalls that when God commissioned Paul to preach He said, "For he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." Not so Daniel. He was God's chosen vessel to bear His name before the mightiest kings of the earth—and to them only, so far as the Book reads.

One day when a complete history of nations and civilizations is written, it is certain to be shown that some of the most lavish, luxurious and cultured civilizations have long since perished from the earth and have left few relics or remnants of their power, abundance or achievements. Some of these mighty kings, lords of all creations, lived and reigned in Daniel's day, and among these high and mighty, Daniel lived, and wrought and preached. And God certainly dealt with a high and mighty hand, through Prince Daniel, with these "kings of kings, and lords of all the earth." That which makes Daniel a real prince among princes is the fact that he did not bow down, nor cadaver to any of them; but in their presence, sourrounded with all their power, Daniel dared to tell them the genuine, bare and naked truth. Preachers are sometimes accused of preaching to please the rich and the great. Not so Daniel. He told one of the mightiest kings of all time just where "head in and get off."

One sometimes wonders if what is called the "social gospel" is not a gospel of fear and intimidations—a "gospel" directed at conditions in general and people in the abstract. That is easy and requires little courage. Preacher Daniel, a foreign missionary, in a heathen land preaching to heathen rulers and monarchs, dared stand up to their faces and preach the gospel of righteousness, and denounce their high and godless way of living. And preacher Daniel brought these mighty kings to acknowledge his God as the true and living God. Look at the acceptance of the true and living God by that formerly idolatrous and wicked King Nebuchadnezzar (Daniel 4:37),"Now I, Nebuchadnezzar praise and extol and honor the King of Heaven: for all His words are truth, and His ways justice: and those that walk in pride He is able to abase."

Daniel, a captive in a foreign land, remained a prince among princes, and preached the gospel of repentence and salvation with such force, rigor and power that he was honored and exalted among men, even in a heathen land, and the secret is all told in these words," And this man Daniel was prepared, because an excellent spirit was in him." And take this text he used one day in preaching to the king, "Wherefore, O king,, break off thy sins by righteousness and thine iniquities by showing mercy to the poor."

If you don't believe in foreign missions, then leave Daniel out of your reading and your reckoning. Daniel is a Book written by a foreign missionary to heathen peoples.

Notice so far: Jonah is purely a missionary Book, the work and life of a missionary to the "heathen." Ruth is a history of how a faithful missionary woman, by and through love, won a heathen to her God. Now Daniel. To those who do not believe in missions, even the Old Testament must be largely a closed book.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 30, 1937.

Sunday Schools.

Oakland, Portsmouth, Va.	$ 10.00
Liberty (Vance), Henderson, N. C.	6.25
Mt. Bethel, Stokesdale, N. C.	2.43
Pleasant Ridge, Ramseur, N. C.	5.56
Wake Chapel, Fuquay Springs N. C.	6.82
Needham's Grove, Steeds, N. C.	.80
Timber Ridge, Gore, Va.	2.20
Shallow Ford, Elon College, N. C.	14.65
Ether, N. C.	1.82
Suffolk, Va.	25.00
Lebanon, Semora, N. C.	.84
	$ 76.35

Individuals and Churches.

Christian Endeavor Society, Mt. Olivet (R), Elkton, Va.	$ 1.94
Lynchburg, Va.	30.00
Palmyra Ladies Aid Society, Edinburg, Va.	4.55
Elm Avenue, Portsmouth, Va.	9.60
	$ 46.09
Total for week	$ 122.44
Previously acknowledged	3,955.86
Total since Sept. 1, 1937	$4,078.30

J. O. ATKINSON,
Mission Sec'y.

QUARTERLY REPORT.

The following is the Quarterly Report of the Woman's Mission Board of the Eastern Virginia Christian Conference:

Women's Societies.

Antioch	$ 6.25	
Berea (Nans)	58.75	
Berea (Norfolk)	14.80	
Bethlehem	38.00	
Christian Temple	200.00	
Cypress Chapel	55.00	
Dendron	19.95	
Elm Ave.	10.00	
Eure	10.80	
First, Norfolk	22.50	
First, Portsmouth	27.09	
First, Richmond	25.00	
Franklin	50.00	
Holland	74.00	
Holy Neck	47.50	
Hopewell	8.21	
Liberty Spring	50.00	
Mt. Carmel	17.63	
Newport News	15.00	
Oakland	12.50	
Ocean View	21.37	
Rosemont	52.00	
Suffolk	55.00	
So. Norfolk	5.00	
Wakefield	28.50	
Waverly	12.50	
Windsor	42.65	
		$ 979.55

Young People.

Barretts	$ 10.00
Berea (Nans)	5.00
Bethlehem	5.00
Burton's Grove	6.50
Christian Temple	26.00
Cypress Chapel	3.00
Dendron	9.00
Eure	4.00
First, Portsmouth	9.75
Franklin	18.75
Holland	7.00
Holy Neck	10.00
Ivor	5.00
Liberty Spring	15.00
Mt. Carmel	15.75
New Lebanon	6.00
Newport News	3.00
Oakland	8.75
Rosemont	18.63
Suffolk	143.75
Suffolk C. E.	10.59

So. Norfolk	45.00	
Spring Hill	10.00	
Waverly	6.22	
Windsor	11.20	
		$ 412.89

Juniors.

Berea (Nans)	$ 6.25	
Bethlehem	2.00	
Christian Temple	12.29	
Cypress Chapel	4.00	
Dendron	2.50	
First, Portsmouth	7.50	
Franklin	8.75	
Holland	7.00	
Liberty Spring	6.25	
Mt. Carmel	4.30	
Oakland	2.00	
Rosemont	1.75	
Suffolk	21.00	
Wakefield	5.00	
Waverly	5.00	
Windsor	7.15	
		$ 114.43

Cradle Roll.

Bethlehem	$ 5.00	
Christian Temple	8.00	
Cypress Chapel	2.25	
Damascus	6.84	
Eure	.62	
First, Norfolk	3.70	
First, Portsmouth	1.00	
Holland	3.17	
Holy Neck	5.00	
Liberty Spring	3.00	
Mt. Carmel	14.61	
Oakland	1.20	
Suffolk	8.00	
Windsor	2.50	
		$ 64.89

Summary.

Women	$ 979.55
Young People	412.89
Juniors	114.43
Cradle Roll	64.89
Youth Pilgrim Fellowship	13.55
Grand Total	$1,585.31

Respectfully submitted,

MRS. J. M. RABY,
Treasurer.

A MANCHURIAN PASTOR SAVED FROM BANDIT RAIDS.

During these troublesome times here in the Far East it is gratifying to learn of the Lord's protection to His workers who are carrying on at distant, dangerous, isolated places here in the northern reaches of Manchuria.

Word came that Mr. Li Teh-Chao, a pastor far over at Mishan, on the Manchukuo-Siberia border, was experiencing very trying difficulties; so he felt uneasy regarding him, and prayed for his safety. That is the border region of which you have read so much in your daily papers. It is difficult for Christian workers to labor there, for they are frequently foolishly regarded as spies, are often questioned and sometimes their movements and work hindered. The bandit situation in such places is bad, so there is constant danger. There is also the constant strain on one's heart of having to hear the stories of the looting and burning and torture of people who have been taken by the cruel the missionaries to visit such places, so we do go regardless of these conditions. But we try to be wise and before making such trips, first consult with the American consul general and with the Japanese and Manchukuo authorities.

A report just received from Pastor Li tells of conditions common to many parts of the Far East. Being a son of the well-known old Pastor Li of Pingtu, Shantung Province, one is not surprised that this faithful servant of the Lord up here would be "game" in any situation that might arise, for he is a "chip off the old block."

"The work over in this region goes forward, thanks to the Lord, our God!" writes Pastor Li. "During the spring meetings and up until the hot weather six of the Church members assisted in daily preaching services. Three preached here in the chapel while the other three distributed tracts and invited people to the meetings. The groups of three alternate daily in their work. The house was full to hear the Gospel of our Lord," he writes. During the spring and summer fifty have enrolled as enquirers. The daily Bible classes are attended by from twenty to thirty.

Pastor Li then tells of house visitation and of preaching at other places. A trip was made to another town. Pantsiehe (Half-creek Village), where work was begun a few years ago. Ever since then the little group of believers there have been asking that we help them engage an evangelist as preacher and leader. It is there that an earnest brother has given a few hundred dollars during these years for the erection of a place of worship. Since the special meetings at Pantsiehe by Mr. Ko Hung-Kun, a lay preacher, the believers there have been leading others to the Lord.

Pastor Li then visited another of our outstations. Pingyangchen (Level Sun-slant Village—the origin of village names in every land is interesting), where again the believers are making an effort to erect a church building. One member has offered to mortgage his home and all other property to cover a loan to complete the amount needed for erection of the building. It is encouraging to see how these groups are making sacrifices to have their own places of worship. We encourage them in this, for they cannot become self-supporting without their own church buildings. What is saved on rents then goes toward salary of evangelist or pastor.

At these two places Pastor Li baptized fourteen. He planned to visit another place, Sankangtzi (Sandy Ridge), but floods made this impossible. Then he learned that following the day on which he should have arrived there a band of robbers entered the town, looted it, killed some and carried away others. The Christians did not suffer. Some were kidnapped, but later released. The church at Mishan rejoiced when their pastor returned, for they supposed he was in Ridge Village when entered by the bandits.

Still determined to visit Sandy Ridge, Pastor Li planned later to go there, but against the wishes of his brethren. Some earnest enquirers were asking for instruction and baptism. Before leaving urgent word came from Pantsiehe, begging that he come for special meetings and baptisms. He responded, and it was well that he did. For again bandits entered Sandy Ridge, looting, murdering and kidnapping, at the very time Pastor Li would have been there. On his return to Mishan this time, fifteen more were baptized, making forty-five for that frontier city so far this year. The Lord God has been good to protect frequently us missionaries, as is also the native works.

Our people in the homelands of the West who enjoy so many conveniences and are yet discontented, can hardly realize the trying coditions under which so many of these people out here have to live—their poverty, lack of personal saftey, frequent mistreatment, inconveniences of travel, etc. It would do them good to come out here to see and experience the great contrasts. They would then be more content. Reference is not to living conditions in Harbin, Peking, Tientsin, Shanghai and other "port cities." These are not really China, nor Manchuria. I am referring to conditions under which the rank and file of the people live, such as we find constantly in our work. Evangels of the Word must be ready to meet most bandits, so many of whom have gone so far into sin that they cease any longer to be human.

It is not advisable for us missionaries to visit those border places now for three reasons: We are even more suspected by certain people than are the native workers, for it is so difficult for these authorities to realize that we would go so far and endure such inconveniences and dangers purely for the good of the Manchurian people; bandits are so bad that our protection cannot be assured; then there is the constant danger of conflict breaking out between the Russians on their side of the border and the Japanese and Manchukuo troops in this side. Sometimes, however, it becomes almost necessary for

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

STATE-WIDE YOUTH CONFERENCE.

In Conjunction With Richmond Preaching Mission, November 5, 6, 7.

Of interest and value to every Endeavorer and young person in our State (Virginia) is the State Youth Conference under the direction of the National Preaching Mission, bringing nationally-known youth leaders to our midst. Study over the program outline listed below and plan to be in Richmond November 5-7.

Conference Theme:

"Facing Tomorrow With the Living Christ."

FRIDAY—MORNING SESSION.

9:00-12:00 Registration at the Richmond Y. M. C. A., Room 201.

FRIDAY—AFTERNOON SESSION.

1:00 Registrar's desk will be at Grace and Holy Trinity Church on Laurel Street, adjoining the Mosque, where all youth sessions will be held. (Registration $1.25, including banquet. Other meals and lodging at delegates' expense. Lodging may be reserved, ranging from 75c to $1.50 per night, by writing State Youth Conference, Y. M. C. A., Richmond, Virginia; enclosing funds.)

3:00 Worship Service—The Keynote of the Conference—Miss Muriel Lester, London, and Dr. Edgar DeWitt Jones, Detroit.

4:00 Discussion Groups (Based on "Christian Youth Building a New World" emphasis—Eight groups).

FRIDAY—EVENING SESSION.

7:00 Banquet and Mass meeting in the Mosque Banquet Hall. The speakers will be, Mrs. Harper Sibley, Rochester, New York, and Dr. Roy A. Burkhart, Columbus, Ohio.

SATURDAY—MORNING SESSION.

9:00 Assembly Devotionals, Dr. Willis Jefferson King, Atlanta, Georgia.

9:30 Discussion Groups.

11:30 Assembly Forum—The Christian Home, Mrs. Grace Sloan Overton, Ann Arbor, Michigan.

SATURDAY—AFTERNOON SESSION.

Dr. Daniel A. Poling Speaks Saturday Afternoon.

1:30 Afternoon Discussion

3:00 Open Forum—Christian Citizenship and Alcohol. Problems—Dr. Daniel A. Poling.

SATURDAY—EVENING SESSION.

7:45 Attend Mass Meeting at the Mosque.

SUNDAY—MORNING SESSION.

8:00 Conference Breakfast, Findings Reports.

10:00 Closing Worship—Dr. Francis Cho-Min Wei, China.

—*Virginia Endeavorgram.*

FOR WORSHIP DURING ARMISTICE WEEK.

(PILGRIM FELLOWSHIP FLASHES.)

In response to a Lakeside request, Dr. Kagawa prepared seven "Question Prayers" for use during Armistice Week. The idea is that after asking the question the individual or group will keep on praying until God's answer is found, or an answer is found in accord with His will. These are the question prayers:

1. O God, can I love colored people?
2. O God, can I love nations which have a different constitution and history from mine?
3. What can I do, O God, to abolish the economic causes of war?
4. Can we love our enemies or those making blunders or mistakes? (We need power to do this. How can we adjust ourselves to love our neighbors who do not behave nicely?)
5. How can we educate these people?
6. How can we carry the spirit of Jesus throughout the world to establish the Kingdom of God?
7. How can we change our political relationships so that God's will can be done?

SUGGESTIONS FOR NOVEMBER.

(EASTERN VIRGINIA PROGRAM GUIDE.)

1. (a) Have a meeting set aside for the observance of Armistice Day.

(b) Discuss "Peace" November 7 and 14.

Suggested material:

Discussion booklet—"Proposed Roads to Peace," 35c.

"Services of Worship for World Understanding and Peace," 35c

"The Triumph of Goodwill"—(Pageant, 35c).

2. Secure free literature from

Continued on page 11.)

PREJUDICES ARE UN-CHRISTIAN.

CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 14, 1937.

SCRIPTURE: John 8:14-17; Deut. 1:16-17.

Daily Readings—

Monday—Don't Argue With a Prejudiced Person—Matt. 7:6.

Tuesday—Prejudiced Against Jesus—Mark 6:1-6.

Wednesday—Prejudiced Against Nazareth—John 1:45-51.

Thursday—Race Prejudice—Acts 15:1-11.

Friday—Narrow Prejudice—Neh. 13:23-31.

Saturady—Prejudice and Contempt—Luke 19:1-7.

A prejudice is a hastily formed opinion, a making up of one's mind before all the facts are known. Prejudices frequently lead to blind action and wrong behavior. They may be classed in the same order with dishonesty. The prejudiced person is one-sided and fails to give his antagonist the benefit of the doubt.

Prejudice was the cause of Jesus' crucifixion. The Pharisees in Jerusalem were narrow-minded. Yet, many of them were morally upright according to the religious standards of that time. It is out of the prejudices we bear toward certain individuals or groups that causes the "sore spots" of our civilization.

Create a feeling of goodwill within the Christian Endeavor. Abolish your factions or cliques which exist. Be interested in all the young people of the community. Help to break down any barriers that may exist among the group.

Name some of the historic tragedies which were brought about by prejudiced minds. What tragedies of recent time are due in part to prejudice? What are some of the common prejudices of today?

The determining characteristics of the mind of Christ was His unwavering devotion to the truth. We should give deep consideration to Paul's words: "Let this mind be in you which was also in Christ Jesus."

Suggested Hymns—

"All Hail the Power of Jesus' Name."

"Oh Master, Let Me Walk With Thee."

"Where Cross the Crowded Ways of Life."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

CHRISTIAN CHARACTER AND PEACE.

Lesson VI—November 7, 1937.

Golden Text: *And let the peace of Christ rule in your hearts, to the which also ye were called in one body.*—Colossians 3:15.

Lesson: Colossians 3:1-17.

Spurgeon, the great preacher said that the verses included in today's lesson "begins in heaven and ends in the kitchen" by which he meant that it is full of the loftiest spiritual truths, and yet at the same time concerns the most matter-of-fact, everyday experiences in the world in which we live. It would be difficult to find a passage in the New Testament which embodies in the same number of verses more spiritual truths than these verses, nearly every one of which is a gem in itself. In brief compass of these Notes one can touch only the general principles, or the "highlights."

New Life in Christ.

"If ye then were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God." The Christian life involves something more than reformation; it involves transformation. One becomes a Christian as Christ's spirit transforms or renews the life of the man from within. Just as God raised Christ from the dead into newness of life, just so does Christ raise men from the life of sin into newness of life in the spirit. The beginning of the Christian life is a new birth. Except a man be born from above, or anew, he cannot see or enter the kingdom of God.

Having been raised with Christ, having been regenerated through Christ, we are to set our affections, or our minds on the things above. It is not enough that a man simply be born as a Christian. He must grow into the measure of the stature of a full grown man, even unto the measure of the stature of the fulness of Jesus Christ. And he cannot do this without some attenton to the things of the spirit, and without some effort on his part. A man cannot set his mind on low things and live a high life. He cannot set his mind on the things of the flesh and live the life of the spirit. A sign of the new life in Christ, and a condition of new life in Christ is that one set his mind on the things that are above, not on things that are upon the earth. New life in Christ helps to set one's mind on the things that are above, to seek the things that are above; seeking the things that are above, setting one's mind on the things that are above, helps to keep the new life in Christ. The two are mutually dependent.

Putting Off the Old Man.

"Seeing ye have put off the old man with his doings." Paul likens the Christian life to putting off as it were an old garment, filthy, ill-fitting, ragged, out-worn, and out-grown. One who would put on Christ must first put off the old man with his doings, must give up the works of the flesh, must put to death fornications, uncleanness, passion, evil desire, and covetousness. There must be no compromise with these things. One cannot be sinless, but he must not condone sin. One cannot live without sin, but one must not compromise with sin. Everything unworthy must be put out of one's life. Sin must be renounced. A growing abhorence of sin is an essential evidence of a truly regenerated man. Paul adds significantly that it is because of these works of the flesh that God's wrath is visited upon the children of disobedience.

And not only sins of the flesh, but sins of the spirit—anger, wrath, malice, railing, shameful speaking, lying, in short sins of disposition must also be stifled and put to death. And the surest way to put them to death is to starve them to death, give them nothing on which to feed, give them no opportunity to find expression.

Putting on the New Man.

"And have put on the new man, that is being renewed unto knowledge after the image of him that created him." Goodness is more than mere passiviness, more than mere refraining from doing wrong; goodness is positive and active. A Christian not only discards his old self as he would discard a worn-out or filthy suit, he puts on a new suit, a new man created new by the grace of Christ. And that new man is universal, there is no difference between Greek and Jew, circumcision and uncircumcision, barbarian, Scyllian, bondman, or freeman when it comes to distinctions among Christians. Christ is the ideal of character for all. God's grace is available for all regardless of nationalism, ceremonialism, intellectual outlook, or social ideals.

The new suit is a suit of many colors and materials. It is made up of a "heart of compassion, kindness, lowliness, meekness, long-suffering, forbearance forgiveness." And the girdle, binding all together, is the spirit of love, which is the bond of perfectness. One sometimes hears of folks having on their "company manners." Paul simply states that Christians will always wear their company manners, that they will always be clothed with the qualities of character that find their complete expression in Christ.

Nurturing the New Life.

"And let the word of Christ dwell in you richly." Life grows by what it feeds upon. The life of the spirit cannot flourish on the things of the world. Man can live at his best only on every word that proceedeth out of the mouth of God. It is only as one's soul is nourished on the word of Christ, only as Christ's word dwells in us richly, in abundance and fullness, that we shall grow in grace and in knowledge of Him.

Making Religion Mean Something.

"And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus Christ, giving thanks to God the Father through him." An old washwoman giving her testimony during a revival service caught the spirit of these words when she said: "By the grace of God I am going to be the best washwoman in this town." Alas for that man's religion if it does not make him a better man in the world or in deed. And one has missed somehow the real meaning of true religion, unless in all the experiences of life he can "give thanks to God the Father through Jesus Christ. The thankful heart is a primary quality of Christian character.

SUGGESTIONS FOR NOVEMBER.

(Continued from page 10.)

Peace Headquarters and distribute among members. (National Council for Prevention of War, 532-17th St., Washington, D. C., and Carnegie Endowment for International Peace, 405 W. 177th St., New York.)

3. Hold a special Thanksgiving Prayer Service.

4. Pack a box for the Christian Orphanage or share in the church offering.

5. Send a basket to the needy in your community.

6. Encourage all young people to attend regular church services.

7. Plan a missionary study class of "Highland Heritage," by Edwin E. White. 60c.

8. Contribute to Missions.

9. Continue the use of World Service Material on "The Southern Mountains" for your missionary program.

10. For the monthly social event, plan a unique party along citizenship lines.

(All materials may be secured from The Pilgrim Press, 14 Beacon Street, Boston, Massachusetts.)

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

COURAGE BROTHERS.

"The women who publish the tidings are a great host."—Ps. 68:11. (R. V.)

We are glad to be reminded, occasionally at least, that the host of good people are far greater than we think. Elijah sat under the Juniper tree and felt that none were good but him, but the Lord showed him differently. Elisha's understudy saw the hosts of the enemy surrounding the city and felt lost, but Elisha showed him the hosts of God and they that were for them were greater than they that were against them.

Take a review of active Christian people that you know. Add to them the imaginary hosts of active soldiers of Christ. No parade ground on earth would hold them. This knowledge of the magnitude of the army of the Lord should hearten us greatly.

Prayer—Our Father, we give Thee thanks for the soldiers of the Lord. May we never lose our consciousness of the vastness and the faith of our fellow Christians. In Christ's name we ask it. *Amen.*

TUESDAY.

AT WHOSE JUDGEMENT BAR ARE WE?

"And delivered Him to Pilate."—Mark 15:1.

The world rabble did that. The world does that always. Contemplate the scene. Jesus, the Son of God, before Pilate, a human court, a second rate man sitting in judgment upon the first rate one. The only thing the world remembers about Pilate is that on a certain morning, Jesus stood before him.

Before what judge art thou standing? What persecutions dost thou endure? Be of good courage. Christ is our Exempler. He once stood a prisoner persecuted, but He was victor, and He promises to be with us in the sixth trouble, and in the seventh not to forsake us.

Prayer—Our Father, in the defeats and humiliations which life may bring to us, teach us how to know Thee, who art by our side, a sympathetic Saviour ready to make strong our souls. *Amen.*

WEDNESDAY.

THE ONE ROAD TO HEAVEN.

"Seek those things which are above."—Col. 3:1.

Everything which we acquire of any consequence, comes to us from above. The tree of the forest grows tall because it spends its life reaching upward.

So it is with our lives. We grow from what we are to something more nearly what we ought to be by looking upward. We have the victorious life through constant pursuit of the things high, good and holy.

Prayer—Our Father, Thou are the light of our lives. Through that light may we attain a brightness of soul always. *Amen.*

THURSDAY.

THE WAITER'S BURDEN.

"As thy days, so shall thy strength be."

"There is none like unto the God . . . who rideth upon the heaven in thy help."—Deut 33:25-26.

"My burden is light."—Matt. 11:30.

Life has many intolerable burdens for all classes and conditions of people, but Heaven has no burdens. The Christian finds interest, strength and joy in every care. The burdens of our Lord are light when we are put beneath them with the strength of character which He supplies.

Prayer—Our Father, give us strength sufficient for the task of the day and so fill our tasks with the spirit of service that the doings of them will be great joy. *Amen.*

FRIDAY.

ANGELS OF THE NIGHT.

"I meditate upon Thee in the night watches."—Ps. 63:6.

"Commune with your own heart upon your bed and be still."—Ps. 4:4.

"Be still and know that I am God."—Ps. 46:10.

In a letter from a friend the other day, he explained that he was suffering much from insomnia but that he was spending his waking hours of the night in meditation upon His Word. He added that these meditations were a source of great blessings to him. He was learning to know more of God.

Think what it means not to know the Psalms or the Scriptures to meditate upon when one can not sleep. The wakeful mind should not wear itself out with the worries of the day. It should be able to pillar itself upon the restful truths of God and be refreshed. In this, of course, sleep would be easier.

Prayer—Our Father, help us to turn our minds to Thee in the watches of the night and fill those vacant spaces with the wonderful sweetness of divine things. We ask it for Christ's sake. *Amen.*

SATURDAY.

SMALL FAITH.

"Low I am with you always."—Matt. 28:20.

The words of our text constitute the final benediction upon the disciples when they were commissioned to make Christians of all nations. The Lord knew that as they went forth in the world to do His bidding that great trials would beset them and they would need His help.

It is easy to have faith, when we are in fellowship with kindred minds at the church hour, or when we feel spiritual ecstacies that come in Christian influences. That, however, is a small faith. It is not so easy when the enemies of life beset us and we have to struggle. Therefore, we need a faith for those things, a faith that makes us know that Christ means it when He says, "always." That is the larger faith.

Prayer—Our Father, we would go through our days, confidently and victoriously. We pray Thee to be Thou our very life so that it may be so. *Amen.*

SUNDAY.

PROFOUND, OR DULL?

"The common people heard Him gladly."—Mark 12:37.

According to the traffic in the streets, of the parks and the resorts on the Sabbath Day; and according to the empty pews at the churches, our text is out of date. There seems to be only a few who hear Him gladly. The masses do not seem to know anything about the joy of God's word. They like life elsewhere better. This should not be so. The Gospel may seem dull to some. But why?

We know of one man who found the preaching of Paul to be dull. He fell asleep and fell out of the window. But nobody ever went to sleep when Jesus talked. His words were simple and clear and full of pictures and they heard Him gladly. It is lamentable that our poor tongues are not better able to make the people glad to hear His Word. We can only pray that the power from on High may be with us more and that our souls may lack less of the Spirit's presence. We believe it will be so when men and women hunger for the Divine Word.

Prayer—Touch our lips, O Spirit of God, so that our words may be free from worldly taint and full of the witness of Jesus. In His name we ask it. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

WORSHIP THE LORD.

By REV. JOHN G. TRUITT, D. D.

"Thou shalt worship the Lord thy God."—Matt. 4:10.

These are the words of Jesus. He quoted them from Deut. 6:13. Let us look at these words a few minutes. One could take them up word by word, and it would make a very interesting and helpful study. "Thou," yes you, and you, and you, everyone in this congregation, and everyone in all the world: "Thou shalt worship." That is not only a command, but it is the statement of an actual fact. We all worship. Just as we eat, and sleep, and breathe, and move, we worship. It is part of us. We are made that way. We cannot escape that fact. It is understood that we are going to worship, and that is not the burden of the text. You might as well say: Thou shalt eat, breathe, talk, run, or rest; or tell the birds to sing, or brooks to run, or the sun to shine.

The question is: Whom, or what shall we worship? The answer is: "the Lord," not *a* lord, but "the Lord." There is but one Lord in the sense used in this commandment, and we dare not allow anything else to become lord over our lives. And it goes a step further: "the Lord *thy God.*" Yes, he must be *"thy God"* if he is to be worshipped. How the verse speaks now that we have emphasized every word of it: "Thou - shall - worship - the - Lord - thy - God." Every word is vital to the meaning of the text. Are we always doing that? Are we always worshipping the Lord our God? Are we making him Lord and God in our lives, and are we giving him worship?

What is worship? An eminent minister friend of mine puts us to thinking when he says: "Whenever anyone is confronted with a reality which is so good, so true, so beautiful, and so irresistible that, almost in spite of himself, he turns to it with a sense of wonder and awe and adoration, he is entering upon an experience which leads directly to worship."

Now, just keep that in mind a minute, while I tell you that there is something in this text which I have not as yet called to your attention. We emphasized each word, but we did not notice that when Jesus quoted the verse he used a *translation,* so to speak, of the word worship, or rather he translated the word in Deuteronomy to mean worship. Now that is a very interesting fact, is it not? Let us see what it says in Deut. 6:13: "Thou shalt *fear* the Lord thy God, and serve him." What is worship? Fear? No, not the bitter frightening away fear, but the element of awe, wonder, reverence, such as is meant when the Scriptures say: "The fear of the Lord is the beginning of wisdom." Respect for, reverence of some object, or an awe-inspired wonderment. The word is often used throughout the Scriptures in that sense.

Now look again at the words of my friend: "So good, so true, so beautiful and so irresistable, that, almost in spite of himself, he turns to it with a sense of *wonder* and *awe* and *adoration,* he is entering upon an experience which leads directly to worship." "So good, so true, so beautiful, and so irresistable . . . a sense of wonder and awe and adoration!"

Some time ago I went to Waverly, Virginia, to attend a banquet and make an address. I purposely rode along by myself for the rest and meditation. For several days it had been raining. The air was wet. But the clouds were thinning, and passing. Of a sudden as I rode toward the sunset I noticed some very, very blue spots. I could hardly believe my eyes, bright blue, with a slight tinge of purple. But alas! now, the whole sky was turning to sheens of glowing gold! Rifts, ridges, banks, serreated against a bright blue sky of the brightest of gold, and turning here and there to rose, and red and crimson. "So beautiful and so irresistible" I was slowing down my automobile. I feared I might interrupt traffic, and pulling off to the side of the road I stopped and gazed and gazed at it. And shall I tell you I reached up and took off my hat? I felt a sense of awe, wonder, joy, peace, and a thrill at so beautiful a sight; and adoration for the God of the universe who could paint the sky so beautifully! I shall never forget that sight! It is not necessary for me to add I worshipped God there!

Jesus could see through the individual the glory of the Eternal. What is the greatest commandment they asked Jesus. *"Love God."* Just taking the word *fear* and lifting it very, very high, *fear God, worship God, Love God.* Fearing God in that noble sense is *worshipping God,* worshipping God in the best sense is *loving God.* That is the great commandment, answered Jesus; and the second is like, namely, Love thy neighbor as thyself! "Perfect *love* casteth out *fear!"*

But everybody does not love God as he ought. We sometime put other things first, so the commandment is written: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first great commandment." Nothing is to come before God.

Have you noticed that the words of our text: "Thou shalt worship the Lord thy God," are taken from the Lord's temptation in the wilderness? It was there that Jesus had the temptations which showed that he loved God with all his *strength of body, power of mind,* and *depth of soul.*

When can a person be said to be worshipping something other than God? *When he wants something enough to give up God for it.* It is then that he sells his soul for a mess of pottage. Are you neglecting God for anything else in all the wide world? Jesus would not give up his love for the Father for all the nations of the earth! Hungry after forty days of fasting, he was told to turn the stones into bread, and "he answered, and said, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Only a few choice souls realize how much one may live on communion and fellowship with the Eternal God, how much strength and wisdom and grace is given by that divine fellowship. If we could realize that we should not neglect our daily worship of him, nor our worship on the holy Sabbath in his house.

And when Satan took Jesus "up into an exceeding high mountain and sheweth him all the kingdoms of the world, and the glory of them; and saith all these things I will give unto thee, if thou wilt fall down and worship me, then saith Jesus unto him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus coveted the return of all kingdoms back to the Father, he desired all the nations and the glory of them, but not for them all would he worship other than God. He would not sell out for all the kingdoms of the world. Some little thing may be selling you out, some little personal thing may be keeping you from church, some trifle may impoverish your soul.

In the church, my friend, in the church God does something to our in-

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:—

Children in the Christian Orphanage are always happy when they do something worthwhile. The report cards came in last week for the first school month this semester. We found that the following children made the honor roll: Hallie and Helen Whitaker (twins), Billy Lasher, Mary Alice Watkins, Herbert Petty, and Louise Currin. We are offering a prize of fifty cents to the children who make the honor roll from now to the end of school.

One hundred sixty bushels of apples! What a contribution! We mentioned in our weekly letter sometime ago that we would like to have some apples. A good lady, Mrs. Mary E. Hinton, of Harrisonburg, Virginia, read the letter and while Mrs. Hinton is not able to attend church, she was impressed with the call and wrote to a member of Antioch Congregational-Christian Church where she was a member and asked that this need at the Christian Orphanage be supplied. The Adult Bible Class took the matter under consideration. A Working Committee was appointed. An appeal was made for apples. On last Friday afternoon a truck-load of apples—160 bushels—parked on our grounds. My good friend, Rev. W. J. "Billy" Andes, in company with Mr. Moody Nieswander and Mr. Earl A. Showalter brought the apples to us. I am informed that Mr. Nieswander furnished his truck free and also a part of the gasoline for the trip. The Adult Bible Class got up the appless and paid the balance of the expenses of the trip. This certainly was lovely of the Adult Bible Class of Antioch Sunday school to be so go good to us. It was good of Brother Nieswander to furnish his truck to deliver them to us. It was lovely of Mrs. Hinton to suggest this to the Sunday school, and it was so good of the class to so generously carry out her suggestion. We wish we could find words that would adequately express our appreciation for this splendid donation. Our children will have apples for two weeks and will enjoy them immensely.

We want to appeal to all our churchesand Sunday schools to begin now to plan their Thanksgiving Offering in their church and Sunday school. Times are better now than in recent years. The things we have to buy are higher, so you can readily see the need of a liberal Thanksgiving Offering.

Clarence Fields, one of our boys who has been in the Navy for eight years, has the joy of being the first one to send in a Thanksgiving Offering. He mailed us his check for $25 for Thanksgiving and says he is going to mail us another check for the same amount Christmas. He came to us when a mere tot. He never knew any other home. He loves the Christian Orphanage. He visited us a few weeks ago and seemed very happy to be back home again. Who will mail us the next check?

The following items have been sent in since our last Report:

Mrs. C. B. Gibson, Columbus, Georgia: 4 pieces dress material.

Carrie Beale Sunday School Class, Franklin Congregational-Christian Church, Franklin, Virginia: box clothing for Mary Alice Watkins.

Young Women's Sunday School Class, Liberty Vance Sunday School, Henderson, North Carolina: 3 dresses for Goldie Currin.

Warren Beale, Franklin, Virginia: box clothing.

Miss Nellie Mae Holt: 1 lady's suit.

Mrs. E. L. Gray, Waverly, Virginia: box clothing.

Misses Nellie Mae and Edith Holt, Burlington, North Carolina: box clothing.

Missionary Circle No. 1, Burlington Christian Church: 1 dress.

Miss Nellie Mae Holt, Burlington, North Carolina: 4 hats.

Miss Wilma Holt, Burlington, North Carolina: 1 coat, 8 dresses.

Mrs. M. R. Rives, Graham, North Carolina: box clothing, magazines, etc.

Ladies Sunday School Class of Liberty Christian Church: box clothing for Goldie Currin.

Ladies Aid Society, Pleasant Hill Church, Cochron, Georgia: 1 quilt.

Mrs. B. F. Frank, Harrisonburg, Virginia: box clothing.

Mrs. I. W. Pritchard, Chapel Hill, North Carolina: box clothing.

Name lost from following: Steeds, North Carolina: twin sweaters, dress material.

Missionary Circle No. 3, Burlington Christian Church: soap, towels, pair slippers, etc.

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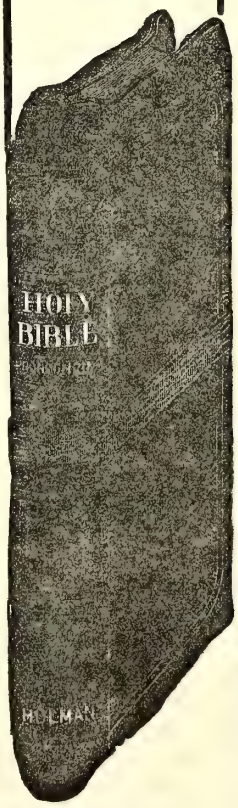

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Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph'ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.

a Acts 19, 1; b ch. 1. 16; c Pa. 1. 6.

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The Intermediate Class, Happy Home Congregational-Christian S. S.: box clothing

Missionary Circle No. 3, Burlington Christian Church: 30 cakes toilet soap.

Mrs. E. L. Gray, Waverly, Virginia: box clothing.

Elk Spur and Ivey Hill Churches: load cabbage.

Mrs. Stanley C. Harrell, Durham, North Carolina: box books, and 1 picture.

Mr. D. N. Jones, Richmond, Virginia: candy and gum.

Lily Mills, Shelby, North Carolina: box thread.

Mrs. E. B. Bailey, Wakefield, Virginia. pair shoes.

Missionary Circle No. 1, Burlington Christian Church: 2 dresses, tablets and pencils.

Miss Mamie Moore, Burlington, North Carolina: box clothing.

Mrs. R. E. Gunn, Reidsville, North Carolina: assortment of candies and cakes.

Mrs. E. R. Bryant, Jr., Boykins, Virginia· box clothing.

Monticello Congregational-Christian Sunday School: box clothing, 2 pumpkins, 2 bushels potatoes, 3 chickens, 1 bushel apples.

Mrs. John I. Cotney Secretary, Vanceville Christian Missionary Society, Tifton, Georgia: box clothing, pillow cases, sheets etc.

Mr. D. N. Jones, Richmond, Virginia: candy, gum, and balloons.

Antioch Congregational-Christian Church, Valley Virginia Conference: load of apples.

Mrs. E. R. Bryant, Jr., Boykins, Virginia: box clothing.

CHARLES D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 4, 1937.

Amount brought forward		$11,361.76
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Lebanon	$ 1.00	
Monticello	12.00	
Lynchburg	30.00	
Howard's Chapel	2.00	
Carolina	8.99	
Hopedale	3.90	
		57.89
Eastern N. C. Conference:		
Mt. Herman	$ 9.00	
Pleasant Union, Sept. ...	4.00	
Liberty, Vance	8.60	
Henderson	10.60	
Wake Chapel	7.92	
Pope's Chapel	10.40	
		50.52
Western N. C. Conference:		
Big Oak	$ 4.00	
Hank's Chapel	3.24	
		7.24
Eastern Virginia Conference:		
Johnson's Grove	3.75	
Elm Avenue	9.89	
Burton's Grove	6.00	
Suffolk	25.00	
Newport News	12.50	
Holy Neck	6.78	
Oakland	10.00	
		73.92
Val. Va. Central Conference:		
Mayland		1.00
Special Offerings.		
Mrs. Phillips, support of children	$ 30.00	
Mr. May, support of children	7.00	
The Fidelity Bank	12.50	
Refund on gasoline	40.10	
Alamance County	30.00	
		119.60
Thanksgiving Offerings.		
Clarence M. Fields, one of our old boys		25.00
Total for week		$ 335.17
Grand total		$ 11,696.93

THE WORLD AT PEACE.

(Continued from page 7.)

kindness descend upon and penetrate the hearts of men."

Help us to realze, our Father that these great aspirations can only become real as individuals help to bring them about that even though I am just one, **it makes a difference** whether I desire peace and am honestly doing, in my world, all that I can do to make my desire come true. If we pray for peace, make us willing to work for it. Amen.

8. Prayer Response. Solo: Let There Be Light (first stanza only).

Let there be light, Lord God of Hosts,
Let there be wisdom on the earth,
Let broad humanity have birth,
Let there be deeds instead of boasts!

9. Hymn—These Things Shall Be —A Loftier Race.

10. Benediction.

Note: The hymns used in this service may probably be found in any hymn book. They are all in *Hymnal for American Youth.*

A MANCHURIAN PASTOR SAVED FROM BANDITS.

(Continued from page 9.)

trying situations such as could not be found on western lands, and meet them bravely. It is our privilege to share these conditions and situations with the native workers. Happy are we; and happy are those in the homeland who make it possible, through their prayers and financial support, for us here to carry on in the saving of souls and the building of His Kingdom until He comes.

CHARLES A. LEONARD, SR.,
Harbin, Manchuria.

SUN'S PULPIT.

(Continued from page 13.)

ner spiritual natures; maybe not the sermon, nor the song; maybe not the prayer, nor the praise; maybe not the gift that you bring, nor even the prayer which in secret you may offer from the hidden depths of your soul; but somehow God will do something for your life if you regularly worship him. "Thou shalt worship the Lord thy God, and him only shalt thou serve." There is life, and life in that; and how you need your worship, and how the world needs your service for God and for goodness.

There are persons who constantly clamor, they complain of speculation and of the pernicious influence of accumulated wealth. They cry out loudly against all banks and corporations, and all means by which small capitals become united in order to produce important and fundamental results. They carry out mad hostility against all established institutions. In a country of unbounded liberty they clamor against oppression. In a country of perfect equality they move heaven and earth against privilege and monopoly. In a country where property is more evenly divided than anywhere else, they rend the air shouting agrarian doctrines. In a country where the wages of labor are high beyond parallel, they would teach the laborer that he is only an oppressed slave. They would shock the foundations of industry and dry up all the streams.—Written 85 years ago by *Daniel Webster.*

Little things console us, because little things afflict us.—*Emilie Pascal.*

Aggressive Japan and War-Torn China

Both Need Understanding Christian Friendship.

TODAY this means:

First: We are putting our three missions in China on a war-time basis—Our missionaries in both Japan and China are standing by. "Certainly, when trouble comes, it is not time to step out! On the contrary!" says Floyd Roberts. Can we match their devotion? Mothers with children, the ill and aged are being evacuated. War-time service demands greater sacrifice than ever, but "Now—or soon after—is the most important and crucial time for our work." We will not desert our Christian friends in these countries. In most cases schools and hospitals are continuing much as before, but with increased duties and opportunities.

Second: We must condemn militarism and aggression everywhere and always—Unquestionably, war is contrary to the spirit of Christ, but we must maintain unbroken fellowship with our Japanese and Chinese Christian friends by entering into the struggle going on in their own hearts and minds. "Judge not, that ye be not judged." "Cast out first the beam from out of thine own eye." We must assure those in China and Japan who have taken Jesus as their Lord and Master that "we hold them in our hearts," now of all times. George Sheperd writes: "The Church is needed in China now more than ever, and if they need missionaries in peace time they need them more in times of strain."

Third: Special funds are needed during this crisis—The American Board has already sent its first special gift for emergency travel, relief, and hospital service in China. More is needed for emergencies at once. We ask now for $25,000 in addition to all regular giving. Send a special gift ear-marked "For China Emergency" to our treasurer as soon as you can. Money translates and transfers your friendly spirit to the point of bitter need.

Fourth: Unitedly, we must look beyond the end of this conflict—Christian people of every land must seek to be used by the Spirit of God to build better bridges of good will, justice and mutual understanding and respect between the nations.—Fred Field Goodsell, in "American Board Bulletin."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity
VOLUME LXXXIX. RICHMOND, VA., THURSDAY, NOVEMBER 11, 1937. NUMBER 45.

Mrs B F Frank 12-1-37

Crosses In A Foreign Land

Surely the heart shall not forget
Across the lengthening years
The countless brave young dead who lie
Beneath the rain's bright tears.

Those crosses in a foreign land
Should help us to remember
Their sacrifice—should bring to mind
Another bleak November.

When "war to end all wars" had ceased,
And the gun's wild tumult died,
When the men remaining could return
To their beloved ones' side,
And peace lay white upon the land . . .
O, Lord God, would men dare
Unloose those fiends of hell again,
Loose death upon the air?

Surely those muted lips would cry
Reproach to all mankind,
Surely those still white hands would reach
To stay men . . . eyes long blind
Would wake and weep . . . God, God, today
Bid wars and their rumors cease,
That those who paid that awful price
May rest in peace.

—GRACE NOLL CROWELL.

PERSONALS

News from the Churches

Last week Miss Priscilla Chase conducted a training class at Newport News and twelve credit cards were issued for work done in the local church.

Sixty-six people enrolled in the training school at Waverly, two weeks ago, and twenty-four credit cards were issued. Good reports come from the school, and it is hoped that next year will be even larger.

About one hundred young people met in their first State Pilgrim Fellowship at Sanford, North Carolina, on October 30 and 31st. Reports are that they had a fine session and planned for definite work.

Our college has its largest enrollment, and is doing a fine work with school teachers in Alamance County as an extension program. Those who paid their conference apportionments help to carry forward this educational program.

Don't be uneasy about investing $2 in a subscription to The Christian Sun, for if you read it you will get the benefit of some ten to twenty dollars worth of material. Why not ask your neighbor to secure a bargain like this by subscribing to the Church Paper right away?

Plans should be laid this month for the fine Christmas program to be given in your church. The Board of Christian Education, at 514 South Main Street, Norfolk, Virginia, has material that can be borrowed. First come, first served.

Thanksgiving is nearly here and definite plans should be made for the Thanksgiving Offering to care for the ninety-three children at the Christian Orphanage. "Thanks-With-Giving" will bring happiness to those who look to our Church for a home.

Dr. Stanley C. Harrel, president of the Southern Convention, Dr. James H. Lightbourne, pastor of the Burlington Christian Church, and Mr. C. D. Johnston, superintendent of the Christian Orphanage, were among the welcomed visitors and delightful speakers at the Eastern Virginia Conference last week.

A revival meeting was carried on at Mt. Herman Christian Church, beginning Sunday, September 19th and concluding September 26, 1937. Much interest was exercised during this series of meetings. There were twenty-five professions and sixteen new members added to the church roll. The preaching was done by the beloved pastor, Rev. J. S. Carden, of Durham, North Carolina.

After the meeting of the Prudential Committee, The Christian Sun's editor spent part of a day seeing the wheels go 'round in the Boston offices. It was a delightful experience. Great men and women are working hard to carry forward our denominational program as it reached out to the ends of the earth. Christmas boxes had just been shipped to the mission stations around the world—a little early for Santa Claus, but he is on his way.

A BANQUET FOR MEN.

On Wednesday, October 27th, the Community Brotherhood and Bible Class of the Second Congregational-Christians Church, of Irvington, New Jersey, held its Annual Banquet. About a hundred men gathered to partake of the fine repast prepared and served by the Ladies Aid Society, and to enjoy the program provided. Honorable A. Harry Moore, United States Senator, from New Jersey, had been engaged as speaker. But, Mr. Moore was in the last stages of a campaign for Governor of the state, and found at the last minute that he could not be with us. He sent, as his substitute, Dr. Harry L. Everett, who has been the minister of the First Congregational Church of Jersey City for twenty-eight years. Dr. Everett delivered a very fine address. A quartette from the police department of Jersey City was also sent by Mr. Moore, and added a great deal to the program. There were present and taking part in the program the mayor and two other members of the Irvington City Commission. There were also present the Chairman and the Secretary of the Irvington Board of Education and one or two teachers in the Irvington High School.

It was an inspiring sight to see this large group of men, many of them leaders in community life, gathered in the church for fellowship and for coinsideration of their responsibility to church and community. We are hoping that the gathering will continue to bear fruit for the kingdom of God.

Our work in Second Church is starting off very well this fall. Three new members were received into fellowship on the first Sunday in October. We are celebrating the twelfth anniversary of our organization on November 21st. A series of meetings and services are being planned for that time.

Calvin Felton,
Minister.

WHAT THE WORKER PAYS.

By Dr. Charles Stelzle, *Ex. Director, Good Neighbor League.*

It has been estimated that it costs the State and community—plus the expense to the individual's family—about $10,000 to raise and equip the average laborer for his life's work. And so, when a man applies for a job, he is offering the employer a $10,000 "machine," for which the employer pays nothing.

As a matter of fact, the community and the state have done so much for the average employer, that his business is actually a socialized enterprise, in which the Government—local, state and national—has a considerable stake, for without the support which the employer receives from the Government, he simply could not exist.

But, to come back to the $10,000 worker who wants a job. Suppose a business were established in which $1,000,000 was invested in equipment, and in which 1,000 workers are to be employed. These workers would have an "equipment" value of $10,000,000—ten times as great as the amount spent for business and machinery. Have these workers no stakes in the business? Have they any rights which should be considered? What has become of the fine theory of "partnership" which employers have so long been talking about?

Under these circumstances it is absurd for the employer to say that he is absolutely independent of any "outside interference"—meaning anyone outside of himself—and that he will conduct his business as he pleases, pay his workers what he chooses and totally disregard any attempt to cooperate in bringing about fair and harmonious relationships between the various interests involved in the conduct of his business affairs.

NOTICE!

The Committee on Education of the North Carolina and Virginia Conference of Congregational - Christian Churches will meet at Elon College, North Carolina, November 15, 1937, at 2:00 P. M., in the Library Building. All persons having business to transact with the Committee will please be present as indicated above.

Stanley C. Harrell,
Chairman of Committee.

PROGRAM OF THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

The following is the tentative program of the One Hundred and Twelfth Annual Session of the North Carolina and Virginia Conference of Congregational and Christian Churches, which is to be held November 16, 17, 18, 1937, at First Christian Church, Reidsville, North Carolina:

Tuesday—Morning Session.

10:00 Conference called to order by Rev. G. C. Crutchfield, President.
Devotional Service—Dr. C. H. Rowland.
10:15 Roll Call of Ministers and Churches.
10:30 Words of Greeting—Rev. J. L. Neese, Pastor of Conference Church.
10:40 Report of Program Committee.
Report of Executive Committee.
Report of Treasurer—Dr. W. Waldo Boone.
Appointment of Special Committees.
Reception of Visitors.
11:10 Report of Committee on Ministerial Ethics—Rev. D. M. Spence, Chairman.
Discussion and Vote on Report.
11:30 Report of Committee on Religious Literature — Rev. W. M. Stevens, Chairman.
Discussion and Vote on Report.
12:00 Annual Conference Address: "The Gospel of Thoroughness"—Rev. G. C. Crutchfield, President.
12:30 Adjournment for Lunch.

Tuesday—Afternoon Session.

1:45 Conference Called to Order.
Devotional Service—Dr. C. H. Rowland.
2:00 Report of Committee on Christian Education — Rev. W. E. Wisseman, Chairman.
Discussion and Vote on Report.
2:45 Presentation of the Christian Orphanage—Supt. C. D. Johnston.
3:10 Report of Committee on Evangelism—Rev. J. L. Neese, Chairman.
Discussion and Vote on Report.
3:50 Report of Entertainment Committee.
4:00 Adjournment.

Tuesday—Evening Session.

7:30 Worship Service, conducted by the World Friendship Missionary Society of the Burlington Church.
Address: "Glimpses of a Missionary at Work"—Dr. Willard L. Beard, Foochow, China.

Wednesday—Morning Session.

9:30 Conference Called to Order.
Devotional Service—Dr. C. H. Rowland.
9:45 Reading of Minutes and Enrollment of Delegates.
9:55 Report of Nominating Committee.
10:05 Report of Committee on Apportionments—Mr. C. D. Johnston, Chairman
10:20 Report of Home Mission Board—Rev. G. C. Crutchfield, Chairman.
General Discussion and Vote of Report.
11:00 Report of Committee on Moral Reform — Rev. John R. Chapman, Chairman.
Discussion and Vote on Report.
11:30 Report of Woman's Mission Conference—Mrs. J. H. Lightbourne, President.
Report of Committee on Foreign Missions — Dr. J. H. Lightbourne, Chairman.
Address: "The Makers of the New China"—Dr. Willard L. Beard.
Discussion and Vote on Report.
12:30 Adjournment for Lunch.

Wednesday—Afternoon Session.

1:45 Conference Called to Order.
Devotional Service—Dr. C. H. Rowland.
2:00 Report of Committee on Stewardship —Dr. W. M. Jay, Chairman.
Discussion and Vote on Report.
2:20 Address: "The Message of the Church for the Present Age"—Dr. H. Shelton Smith.
2:50 Report of Committee on Education—Rev. Stanley C. Harrell, Chairman.
Address—President L. C. Smith.
Discussion and Vote on Report.
3:45 Report of Entertainment Committee.
4:00 Adjournment.

Wednesday—Evening Session.

7:30 Youth Fellowship Program—Mr. Walter Lee Copper, Presiding.
Devotionals led by Rev. LaGrande Moody.
Pageant: "How Bright the Sun"—given by the Young People of Reidsville Christian Church.
Adjournment.

Thursday—Morning Session.

9:30 Conference Called to Order
Devotional Service—Dr. C. H. Rowland.
9:45 Reading of Reports from Churches and Pastors.
10:10 Miscellaneous Business.
10:25 Report of Committee on Superannuation—Rev. C. E. Newman, Chairman.
Discussion and Vote on Report.
10:45 Report of Committee on Resolutions.
Report of Committee on Memoirs.
Report of Collectors.
Report of Auditing Committee.
Report of all other Special Committees.
11:15 Address: "The Influence on Christianity in China"—Dr. Willard L. Beard.
11:45 Closing Service (to be arranged).
12:00 Final Adjournment.

PUTTING THE BIBLE OUT OF THE SUNDAY SCHOOL.

We do not refer to the Book itself but rather to the substance of the sacred volume. Few Bibles are found in the average Sunday school unless it be a Presbyterian school where stress has been placed on having the Bible in all class rooms. The Methodists have a fine literature with portions of the Bible selected with care for use from Sunday to Sunday. But even with this the Bible is too largely left out.

Any who are in doubt about this would do well to make a close survey of what is going on in many of our church schools. Teachers who do not have the Bible hid in their hearts and have little concern as to getting it into the lives of others too often spend the half hour in worse than nothing. Some gossip about the events of the day and discuss almost every theme except religion as it relates itself to life. The real theme of the Sunday school teacher as well as of the pulpit is the spiritual interpretation of life.

Much of our so-called teacher training is responsible for this. The technique of instruction is stressed rather than the substance of the Bible and the religious character of the teaching. The spiritual qualifications of the teacher are kept in the background.

The Bible is the text book of the preacher. The sermon springs out of the Bible—our one book of religion. It is the inexhaustible source of the ages. The same is true as to the church school teacher. What are all the helps and the "credits" worth unless the substance of the Bible is a part of the life of the teacher? Yes, we certainly have put the Bible out of the church school without being fully aware of it.

Of course, there are glorious exceptions both as to schools and teachers, but just now we are referring to the present tendency; yea, to what has already happened in many schools. The many so much in need of spiritual instructors should lead us to a serious effort to improve the situation.—*N. C. Christian Advocate.*

A RICH MAN WHOSE LIFE WAS A FAILURE.

A rich American, intellectually brilliant but without mental or financial scruple, recently died. He was sore, sour, bitter. His sole concern in life was to leave a certain number of millions to his children—his wife didn't rate importantly. He freely admitted to intimates that he didn't care how or where he acquired wealth—he was out to get by hook or by crook. And because the depression prevented him from attaing his mercenary goal, he felt his life had been a failure.

Knowing him, his greed, his unethical code, I agree. This man had such brains, such talents, such education, that he could have contributed most usefully and fruitfully to his day and age. But he subordinated absolutely everything to unscrupulous money-making. He was utterly without sincerity, utterly without honesty.

When he died, there was nothing but rejoicing among his family, the very ones for whom he had prostituted his soul!

If such a life isn't a miserable failure in the eyes of both God and man, what is?—*Forbes.*

Mankind are very odd creatures: One half censure what they practice, the other half practice what they censure; the rest always say and do as they ought.—*Benjamin Franklin.*

EDITORIAL STAFF

F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
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George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

ARMISTICE.

Nineteen years ago the world was made glad by the signing of an Armistice which brought to an end the World War. The roar of cannons ceased; the hum of airplanes dropping death died away; men in the trenches laid down their arms and waited for orders which eventually meant that they returned home. It was a great day, an exultantly happy day for that war weary world. Americans three thousand miles from the battlefield went wild with joy, for mothers, wives and sweethearts had some assurance that those they loved would come again home while all were delighted that others would not be called to give their lives in a needless sacrifice to the god of war.

But nineteen years seems like a long time. A new generation has grown up who know not the tragedy and struggle of war but some of whom were cradled in its conflicting emotions of love and hate, of faith and fear. Many have forgotten the long lines of casualities. Wounds have healed over and scars do not hurt like an open gash in the flesh. We hoped, and prayed and believed in those far away days that the Armistice would prove to be a lasting peace because men had learned the folly of destruction and had returned to the weightier matters of justice and mercy.

But an armistice seems to be only a truce, a cessation of fighting for the present. The nations that laid down arms have taken them up again and have taught others how to use the weapons of destruction. Over the same territory where men fought and died nineteen years ago others strut, boast, and brag, and threaten today. Guns are ready and men march in long lines. Politicians dicker for the best positions and drive the keenest bargains possible with an eye to the time when lines of men will again cut at each others throats. In other parts of the earth other nations have followed the example, have learned the lessons of war and are putting into practice the ideas which they have been taught. Our own nation talks of peace and prepares for war. The world is waiting for the flash that will be the signal for another carnage, the like of which we have not yet seen—a world conflagration in which civilization may be burned up.

This Armistice Day will not bring to the world the joy of that nineteen years ago, for now we are preparing not for peace but for war. We forget the futility, the heartache, the destruction of war. We turn from the Prince of Peace and look to the war lords for protection. Here and there pious words are spoken concerning peace, and conferences are held to discuss peace, but it appears that peace passes out of sight and men grab for whatever advantage they can get for their nation. It is not a happy world in which we live today. Fear has a stranglehold on humanity. "Perfect love casts out fear," but who has time, or patience, for the processes of love in a world of hate? Sometimes it seems that not even Christians have. But our hope must still be in God, or else we shall be of all men most miserable.

This Armistice Day may well be used by those who are followers of the Prince of Peace in an effort to establish in the hearts of themselves and in the heart of a friend the idea that love works in this present world and that only as nations cooperate in the spirit of brotherhood can there be any hope of permanent peace.

EASTERN VIRGINIA CONFERENCE.

A hundred and seventeen times members of Christian Churches in Eastern Virginia have thought it well to meet together in annual conference. The last time they met in Holland Christian Church and were interspersed with Congregationalists, for two Congregational churches united with the conference at the session last week. This completed the merger of Congregational and Christian churches in the southeast.

It has become a habit to meet in these conferences, but President Robert Lee House indicated in his address that there are other reasons for meeting than simply the habit. He maintained that the Church is a history-making institution and that in local churches, conferences, and as a denomination we ought to be making history which historians can record. This address and many others during the conference brought a challenge to greater consecration and activity.

The conference was fortunate in having Dr. William L. Beard, of Foochow, China, present for the sessions to tell of our work in that far away, war-torn country. Dr. Beard is to attend the other conferences and those who have not heard him have a treat in store, for it is a high privilege to have such a messenger come to us from the other side of the earth telling what God is doing through the Church out there.

Statistics from the conference will be given elsewhere or at a later date, but there was some indication of activity among the churches during the past year. More than four hundred people had been received into the forty-two churches. The amount of money sent to conference was not quite as much as last year but figures may show that more money had been sent direct to the enterprises of the Church.

The church at Sarem was discontinued by request and the executive committee empowered to dispose of the property. The Shelton Church, First Congregational, of Portsmouth, and the Bethlehem Congregational Church, near Disputanta united with the Conference as did their pastors, Dr. M. S. Poulson and Rev. George Olejar, respectively.

One unusual feature of this conference was the retirement of a minister. Dr. Nathaniel G. Newman has served the Christian Church as a minister for forty-seven years. He is now severing his relation as pastor of Holy neck Christian Church and does not plan to assume pastoral duties again. He will make his home

near Oakland Christian Church and that church has already elected him as assistant to their pastor, Dr. I. W. Johnson. At a banquet held in Dr. Newman's honor on Wednesday evening of the conference the Holy Neck Church presented Dr. Newman with forty-seven silver dollars and the conference elected him as Pastor-at-Large with the invitation to visit any church at his pleasure.

The Holland Church and its pastor, Rev. Carl R. Key, entertained in fine Virginia fashion. The beautiful church was kept fragrant with fall flowers for every session of the conference, and delicious meals were served to those who wished to dine.

F. C. L.

A BUNDLE OF SHEAVES.

By An Old Reaper.

I saw him come into the church during the altar service, and I had an impulse, or inspiration, to go and speak to him, although I had never seen him before. As I started toward him, some one stopped me, with the request that I speak to a penitent at the end of the altar. When I got up the man was gone.

I went to spend the night with a man who was anxious and troubled about his salvation, and we talked and prayed until after midnight. About 2 o'clock there was a knock at the door and when it was opened by the host, in stepped the man whom I had seen at the church. When I was introduced, he said "you are the man I am looking for." Noticing the handle of a pistol in the pocket of his coat I wondered why he should be looking for me at that hour—2 A. M.—with a gun in his pocket. I had heard of him as the keeper of a small hotel, which had a very unsavory reputation because of its illegal traffic in liquor, and defiance of law. So I was just a little disturbed, because I had denounced sin of every sort, with strong emphasis upon drunkenness and lawlessness. But when I asked what I could do for him, he said he wanted me to come to his home and baptize his little daughter who thought she was going to die.

Of course, I went with the man, and found three of his children very sick of a contagious disease, and with an anxious troubled mother watching beside the little ones. The oldest seemed to be sickest and she thought she must die, but not having been baptized, she wanted to receive baptism, as she was old enough to have an intelligent faith in Jesus. She told me she attended our Sunday school and she learned to love and trust Jesus as her saviour, and wanted to be baptized before she died. I baptized the child on her own confession of faith, and God seemed very near as I prayed with that stricken family. After the prayer the father took me over into his living room, and opened his heart to me. He confessed to being a bad man, and violating the law, but he said, "God knows I love my family and I could not let my child die without being baptized, when she wanted it so much." He said he was tired of the life he was living, and went to the church tonight, hoping some Christian might come and help him to a better way. Then I told him of my impulse when I saw him come, and he said, I thought you were coming to me, but when you stopped, I lost hope, and decided that no one cared for my soul, and so left the church at once. I pointed him to the Lamb of God who taketh away the sin of the world. He said he would try to find Him in salvation. The last time I heard from that man he was superintending a Sunday school in the state of Pennsylvania. It was near breakfast when we returned to the home of my friend and host, but I still regard it as one of the happy nights of a long life in the service of my Lord.—Methodist-Protestant Herald.

LET'S SUPPOSE.

Suppose the membership of your church was limited to one hundred people. Would you be in or out?

Suppose you had to "run" for church-membership as any candidate runs for political office. Would you win or loose?

Suppose the membership were good for one year only, and that re-election depended upon the good you had done in the church during that time. Would you be re-elected or not?

Suppose there was a long list of those waiting to get in. Would you be more alive to your duties as a Christian?

Suppose you were called on to explain just why your church should keep your name on the roll. Have you a record of helpful service to offer in your own defense?

Suppose every member of the church did as much for the church as you are doing. Would more seats be needed, or would the doors be shut and nailed?

Suppose your church had this set of rules: All dues must be paid in advance. Regular attendance at services is required, sickness being the only acceptable excuse. Each member is required to serve in at least one of the following capacities: church school teacher, member of the choir, member of some parish organization, participant in some recognized church work. How long could you qualify?

When a man is seeking a position he submits all of the recommendations he can secure and brings to bear all of the influence he can command to make a favorable impression. After he has landed the job, he works his head off to please the boss. He knows that only by giving satisfaction can he hold the job. Securing a good position is not the signal to take it easy. It is the incentive to hard work.

Yet we find church members who seem to think that their Christian experience ends the minute they get their names on the church roll. They think that they are on the high road to heaven merely because they have joined the church. All they have to do from then on is to go to the services when they feel like it, put in their dime when they go and then send the children to church school if other things do not interfere.

Becoming members of the church does not justify people in sitting back and taking it easy. It's always time for church members to buckle down to work, to put their shoulders to the wheel and push.—Church Business.

I may be right in doctrine and I may be in the right church, but what will it profit me if I do not live right? Christianity has its theory or doctrine, but we must preach the truth and practice what we preach.—E. M. Borden.

CONTRIBUTIONS

SUFFOLK LETTER.

The 117th Annual Session of the Eastern Virginia Conference was inspirational and edifying. The attendance on the first day was larger than usual. The second day was not so encouraging. The program was carried out according to the plan of the Executive Committtee. Reports were carefully prepared, and the various speakers presented interesting and helpful addresses.

The financial report showed a large reduction in gifts for the various enterprises as compared with last year. The totals sent to Conference for these funds are as follows: Conference Home Missions, $1,004.00; Conference Fund, $317.80; Convention Fund, $1,477.00; Convention Missions, $486.72; Foreign Missions, $420.54; Elon College Fund, $1,433.47; Superannuation, $310.88; Christian Education, $236.25; Orphanage, $329.06. The Grand Total was $6,015.72. Twelve churches paid all Conference Apportionments in full, including the Orphanage. Seven churches at this date have failed to send any funds to the Conference. Some of these churches sent contributions direct to several of the Departments or Institutions. Four hundred and nineteen members were received into the churches during the year. The total for 1936 was 465. Two Congregational churches were received into the Conference: Shelton Church, Portsmouth, Bethlehem Church, Disputanta, Virginia. Sarem church in Gates County, North Carolina, presented a petition requesting permission to disband. This petition was granted and that church will be dropped from the roll of churches after this year. The Home Mission Committee and the Executive Committee were authorized to take over the matter of using or disposing of this property, with full power to act.

The next session of the Conference will be held in the Suffolk Christian Church. The following Standing Committees were appointed for the ensuing year: *Executive*: R. Lee House, I. W. Johnson, H. S. Hardcastle, N. G. Newman; *Home Missions*: J. E. West, E. L. Beale, T. Fred Wright, J. F. Morgan; *Foreign Missions*: Mrs. John G. Truitt, Mrs. J. F. Morgan, Mrs. R. T. Bradford; *Christian Education*: Joe A. French, F. C. Lester, B. H. Watkins, H. C. Hilliard; *Religious Literature*: H. S. Hardcastle, J. S. Johnson, G. Olejar, Mrs. Minnie C. England; *Evangelism*: J. E. McCauley, H. E. Crutchfield, Carl R. Key, L. E. Smith; *Stewardship*: Carl R. Key, John G. Truitt, Jesse H. Dollar, R. E. Brittle; *Temperance and Moral Reform*: Elwood W. Jones, O. D. Poythress, J. H. Warren; *Ministerial Ethics*: M. S. Poulson, H. V. White, Mrs. J. Monroe Harris; *Apportionments*: A. L. Jolly, J. W. Manning, J. T. Kernodle; *Superannuation*: Dr. J. E. Rawles, A. M. Johnson, H. W. Lee; *Historian*: W. E. MacClenny; *Memoirs*: W. E. MacClenny; *Place of Meeting*: Mrs. J. A. Williams.

The officers of the Conference would appreciate the personal attention of every person named in this list by accepting this method of publication as an official notice of this appointment. Cut out this section of this letter and file it for future reference. These Committees should meet at an early date to consider the work in their respective field for the year. A Conference Committee should do something more than write a report containing resolutions which will be forgotten within a week. The real work of the church is done during the year. The harvest fields within the bounds of the Conference are challenging the faith and consecration of every member. May the year 1938 be the best yet for all who have the privilege of working in the vineyard.

I. W. JOHNSON.

THE ELON COLLEGE COMMUNITY CHURCH.

The Elon College Community Church is a Christian Church in the truest sense of the word. It is sufficiently broad in its principles to include all Christians and practical in its program to afford all an opportunity for service and worship. Its membership includes faculty, students, and townspeople. The membership of the church meets every Sunday morning at eleven o'clock for morning worship. Music is furnished by the college choir and a sermon is brought by either the pastor or a visiting minister. It has a modern Sunday school, well organized and manned by capable officers and experienced teachers. Professor W. B. Terrell, Principal of the Elon College Consolidated Public School, is superintendent, and Professor D. J. Bowden of the college faculty is associated with him in the administrative responsibilities of the school.

The evening hour is in charge of the young people. They hold Vespers at 6:30.

The church belongs to the North Carolina and Virginia Christian Conference and reports annually to that body. It always raises its conference apportionment in full. It does not have a very large budget, but the budget is large considering membership and its ability to pay. Our benevolent budget is practically the same as our current budget. Reports made to the annual meeting of the congregation on Wednesday night of the past week showed that all financial requirements for the year have been met with the exception of a rather extensive repair bill on the parsonage. Including the money raised by the Woman's Missionary Society, the benevolent budget of the congregation exceeds the current budget.

The reports also reveal that nineteen members have been received into the fellowship of the church during the year and otherwise gave evidences of growth and progress in all departments.

Our quota of delegates to the annual conference was elected. The church letter was provided for, and authorization for the treasurer to send balances necessary to meet conference requirements to the conference treasurer was voted at the meeting Wednesday night.

When your church has met all requirements, there is a great deal of joy and satisfaction to be a part of conference and to be present when reports are given. When conferenc requirements are not complied with, there are usually embarrasing moments for the delegates representing such churches. It pays in every way to see that all requirments are fully complied with. If concerted efforts are begun with the beginning of the year, in most churches all financial requirements will be met and there will be evidences of religious growth and increased spiritual power on the part of the church itself.

L. E. SMITH.

A sound body is a first-class thing; a sound mind is an even beter thing. But the thing that counts for most in the individual, as in the nation, is character, the sum of those qualities which make a man a good man, and a woman a good woman.—*Theodore Roosevelt.*

The power of words is immense. A well-chosen word has often sufficed to stop a flying army, to change defeat into victory, and to save an empire.—*Emil de Girardin.*

WHAT IS A CHRISTIAN?

By Charles A. S. Dwight.

D. L. Moody is said, during his lifetime, to have asked over a million people the question: Are you a Christian? In a sense there is no other question—unless it be the further inquiry, What *is* a "Christian"? If we are interested simply in asking who is a Christian, we go to the census, or to a denominational Year Book for the answer. The denotation (extent) of the term (as the logicians say) is fairly easy to determine—it is the connotation (content) that comes hard. Names are always cheap. Away back in the first century a group of people in Syrian Antioch were "called Christians" either by Jews as a term of scorn, or by Roman officials as a convenient administrative classification. Ever since the best people in the world have been trying to live up to that title. Formalists, imposters, prevaricators, have been many, but in every age the "Jesus Way" has been trodden by men—all too few in number—of whom the world is impelled to say *They are the real thing!*

In the question, What *is* a Christian? we italicize the "is" in order to stress the factual nature of the Christian experience. That alone is genuine living. We deal too much in words and definitions while our nerves are scant of life. Sometimes it seems a pity that the term "Christianity" was ever invented, for that is an abstraction, whereas, what we ought to mean and want is Christness. (The converted pagan has a sure intuition when he calls a believer a "Jesus-man.") In much of the preaching today the person of Christ is not presented, and a drive is noticeable to delete the very term "Christian" from many titles or institutions. This is a step not just in the direction of looseness, but of falseness. Only in *Him* is the light and the *life* of men. We need to get beyond adjectives to substantives—finding "Christian" to be Christ.

The early Christians (Christ-men) were by no means perfect, but they exulted in a sense of the realness of their faith in a supreme person. Some of their critics (and it may be secret admirers) called them "crickets of the night," because, whenever their sleep was interrupted, they immediately began to sing. In heir consciousness ("con," "sub," or "super") they were in touch with reality—which meant the core of all being. Times, but not truths change. The realities of the first century are the bed-rock of this age. "Christianity" may vary as a theoretic expression, but Christ still calls to men. Jesus of Nazereth "passes by," but never away.

The twelve "apostles" visualized Christ—we must realize Him. Men of the modern world will never be converted by falsetto notes of sentiment, poses and pageantry, statistical exhibits, church suppers or picnics, but by people who are in the deepest sense Christians. Service and serenity are end-products of such vital religious experience. One of the Church Fathers, in a letter to a friend, has left on record a picture of his own evil times, strangely prophetic of conditions today. He tells of robbers on the highways, loathsome lust, devasted villages, famines and floods, crime, corruption, and confusion everywhere. And yet (he continues in his epistle) in the midst of all the riot, bloodshed, and rapine, I see a band of people who are calm, unmoved, serene, and happy in a heaven-fed faith. There are the "Christians," my good friend, *and I am one of them!*

Amid all the rigors and riots, distractions and confusions of modern life, we like the old-time Jesus-men, must know where—in whom—to find reality.

NATIONAL FRIENDSHIP AND WORLD PEACE.

Let's make national friendship,
  There's room enough for all,
If each on its own foundation,
  Builds its stately statue tall.

No more the boom of cannon,
  No fields of blood made red,
No homes bereft of loved ones,
  No fields strewn thick with dead.

All questions settled fairly,
  For weak as well as strong,
Let justice be our motto,
  And right will conquer wrong.

Write peace upon our banner,
  Let peace be in our song,
A peace to last forever,
  A world made right from wrong.

—DR. J. R. CLARK.

SECOND NATIONAL SOCIAL HYGIENE DAY.

"Stamp out Syphilis — Foe of Youth" will be the theme of the Second National Social Hygiene Day to be observed on February 2, 1938.

Of the half million known new cases of syphilis each year, one in five is found among young men and women under twenty years of age. More startling perhaps is the fact that half of all syphilis infections are contracted by individuals in the age group of twenty to thirty years, a group which represents only one-fourth of the nation's population.

In line with the youth theme the American Social Hygiene Association is enlisting the interest of those national organizations whose primary concern is with the problems of young people. The American Youth Congress, the General Federation of Women's Clubs, Parent-Teacher organizations, church and "Y" groups, service clubs and many others will be asked to join in special observance of the proposed program.

Many were active during the period of the First National Social Hygiene Day early this year. New cooperating organizations, impressed by the success of that pioneer venture, have come forward voluntarily to share in the task of making the Second Social Hygiene Day an even greater success.

Last February's event resulted in more than 500 conferences and meetings, 135 radio periods and a sweeping flood of newspaper and magazine comment.

Indications point to an even greater national response to the 1938 Social Hygiene Day and all agencies and persons who have at heart the success of the campaign to stamp out syphilis are urged to join in this national endeavor to tell all the people the facts about this enemy of youth and public health, and how it may be conquered.

In addition to preliminary activity for the Second National Social Hygiene Day, the American Social Hygiene Association, through its National Anti-Syphilis Committee, is organizing state and local committees to assist in the appeal for $500,000 which will enter its general solicitation phase immediately after February 2, 1938.

General John J. Pershing heads the committee. Dr. Ray Lyman Wilbur is vice-chairman, and Charles H. Babcock is chairman of the executive committee. Over two hundred leaders in the professions and business have endorsed this national appeal and have pledged themselves to aid in the fight to "stamp out syphilis."

Jesus gave thirty years to preparation for less than three years' work. Do you wonder that his work lasts? Moses was eighty years in the tanner's pit of preparation. Is it strange that his life wears to this day? The Apostle Paul devoted three years to solitary meditation in the Arabian desert before he began his Christian work. Does that account for the enduring influence of his epistles?

—*George Henry Hubbard.*

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

A DIVIDED CHURCH.

(A Correspondence.)

Orlando, Florida,
November 6, 1937.

This is Saturday, and I looked over the church notices for today and tomorrow in Orlando's morning paper. It turned out to be a very interesting look-over. It was found by actual count that in this city of some 35,000 people, there are twenty-two different sects or denominations. This does not, of course, count separately the eight different Baptist churches, nor the five different Methodist congregations, nor an equal number of Presbyterian and Adventists churches, etc., but twenty-two different denominations. For instance, to name only a few of those with one church only in the city: Unitarians; Church of Christ ("Christian Scientists"); Church of the Open Bible; Community Church of God; "Downey Memorial"; "Company of Jehovah's Witnesses"; "Unity Center Church"; Church of the Nazarine; Penticostal Assembly of God; "Theosophical Society" (Church), etc.

Evidently Orlando is in a measure at least prepared (?) with churches to receive her colony of an expected 30, 000 winter visitors from all over the country. These tourists, many of them coming in their trailers, need not bring their churches along—they will find these already here, all of them clamoring for attendance and attention. And you will find these sects and denominations claiming that the doctrine that separates them from others is certainly found in, and justified by the Bible.

A zealous "Theosophist" said in this writer's presence two days since that she knew her Society, or Church was the right one, and would eventually win out over all others because "Reincarnation" (the chief doctrine of this church) was mentioned over 250 times in the Bible; that if one by fate of circumstance or what not did not live a good life in the present "incarnation," that one would be born over again in happier circumstances next time and thus be given a better chance, and as for her, she would do as many kind deeds as she could under the circumstances, hoping the next time she was born, she might be maybe an angel—but if not the very next time, then the third or fourth birth after this one. And she was absolutely certain she was right by the (to her) plain and unmistakable teaching of the Bible! ! !

This reminded me of a Bible student (?) I knew a few years ago who believed that prohibition was a monument of the Devil's own devising, since even good Apostle Paul had advised his son Timothy "to take a little wine for the stomach's sake"; and because John had plainly written in the Book of Revelations: "and the oil and the wine hurt thou not." Well, his belief did cause that man to read his Bible through, and to buy two Bibles, one from which he cut out all references to wine and strong drink, and another one in which he pasted, for convenient use and finding all the references he had cut out. And he was a deacon in one of our Christian churches, and a long-time teacher of the adult Bible class—and loved his church, paid liberally to its support, and was loyal to it to the day of his death.

And one recalls from not very ancient history that the preachers to and amongst our grand-fathers and great-grand-fathers proved to their own satisfaction and that of the churches of their day that the Bible taught and upheld human slavery, and that the White man had the right to buy and sell the Black man, and they would and should defend that right at the point of the sword; and moreover it was right to kill folks, mow them down in hundreds and thousands, who disputed you that right and privilege. That belief proved rather fatal and was atoned for in the blood of some as noble men, some as good and devout Christian men as ever adorned and helped to make our Country's history.

We have come a long way in our thinking and believing since then, but we have a long way to go yet before our deeds, as well as our creeds, will "Crown Him Lord of all." One wholesome and helpful sign of our day is that the sects and denominations are wiping out the petty, not to say silly and sinful beliefs, that separate them, and come together as one fold with one Shepherd, even as our Lord said His followers would, and for which grand and glorious consummation He prayed the longest and most intense prayer that we have recorded from Him (John 17th chapter): "That they may all be one; even as thou, Father, art in me and I in thee—that the world may believe that thou didst send me," etc. A sinful and warning world today is the price being paid for a divided church. The world will never believe that God sent Jesus Christ into the world to save the world, until those who accept him, and Him crucified, as the one and all-sufficient Saviour, get together and dwell in unity. Yet, the regrettable, the sorrowful fact is that there are those in the church, with good intentions, who, like John, are saying: "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not us." (There you are, the bigotry and the prejudice of those who accuse "because he followeth not us.") Then get the instruction and the rebuke of the Master, "Forbid him not; for he that is not against you is for you."

There is no book as interesting, as wholesome, as helpful, as the Bible, but because it is inspired by infinite wisdom and infinite love, it admits of wide interpretation. Therefore, "Search the Scriptures for in them ye think ye have the words of eternal life and thus are they which testify of me."

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 6, 1937.

Sunday Schools.	
Shiloh, Bennett, N. C.	$ 2.00
Providence-Memorial, Graham, N. C.	10.00
Pope's Chapel, Franklinton, N. C.	2.00
New Lebanon, Elberon, Va.	4.00
Reidsville, N. C.	7.43
Bethlehem, Suffolk, Va.	2.28
Biscoe, N. C.	.94
Holy Neck, Holland, Va.	8.62
Union Ridge, Burlington, N. C.	2.00
Wakefield, Va.	2.19
Total	$ 41.46
Specials.	
Mrs. Gibson's Class, Rosemont S. S., Norfolk, Va.	$ 12.50
E. J. Cheatham, Franklinton, N. C.	19.00
Total	$ 31.50
Total for week	$ 72.96
Previously acknowledged	4,078.30
Total since Sept. 1, 1937	$4,151.26

J. O. Atkinson,
Mission Sec'y.

ABILITY TO LIVE CONCRETELY.

To meet and deal with life in the concrete is far different from talking about life and religion in the abstract. Much of our present day discussions of social and political issues as they are related to the church and to religion never get away from abstract considerations. Many of our friends of the North are able to write volumes about the race question and many of the social issues of the day know little of the concrete situations.

Years ago at the University of Chicago a wonderfully bright and like-

able young professor from the University of Illinois was fond of engaging us in discussions having to do with the Negro problem in the South. Of course, he was well informed as to the many abstract problems arising out of the situations incident to the racial and social adjustments. He got along swimmingly until he was forced to face the concrete situations in the South. We held him rigidly to these because we had known these through all the years and we could set out the actual situations the South had to face. Once when he was fully convinced as to the futility of his theories and his promising schemes, he dropped it all by saying, "Well, I like the Negro in the abstract, but I don't like him in the concrete."

This is the exact situation with many of these present day theorizers who make much of a social gospel. They are not ready to deal with concrete situations; they simply talk glibly about the abstract social and religious questions of the day. Jesus had no schemes; he asked men to follow him as he lived with publicans and sinners. He did not think out issues —he lived them out. Here is the rub. Our need is to do as well as we know.

Just now Methodism is trying to get back to the glowing heart that we may have the inner impulse that will enable us to do as well as we know. Aldersgate made the Wesleys social reformers and soul savers. The sinners saved began to build a new world order on both sides of the water.—*N. C. Christian Advocate.*

THE MAIN THING.

The average church is engaged in many activities. Some of its organizations are subdivided and have a variety of projects. A multitude of things are done. What is the main thing? To employ Christ's language it is to "make disciples." It is to bring men, women and children into personal allegiance to Christ.

There is a strong tendency in the average church organization to be an end in itself, instead of a means to an end. The session has its monthly meeting. How much time is devoted to the subject of winning souls to Christ? Is the theme ever discussed by the trustees or the deacons? Does the ladies' aid society give much attention to it? Do the officers and members of the women's missionary society give practical demonstration that holding tender sentiments toward missionaries and engaging in enthusiastic meetings are not enough, and that the supremely important thing is to witness personally for Christ? Is the Bible school functioning mainly for instruction and inspiration or for evangelization? Is the men's club devoted principally to entertainment and social fellowship or to making disciples for the Master? In the course of a year, many a congregation expends an immense amount of energy through its organizations. If the energy could only be directed and concentrated on the main thing, how much greater would be actual accomplishment in the work of the kingdom of God.

At this season of the year each church reports to the denominational authorities the number of persons received during the past year on profession of faith. Who won them? Did the pastor have any to his credit? Did any member of the session win anybody to the Saviour? Or any member of trustees or deacons or missionary society or Bible school or men's club? In response to the command in the Great Commission, "to make disciples," who has shown real devotion to the task? Would it not be well if all of us, without exception, should answer these questions on our knees, in the secret place, where soul meets God alone?

How is this main thing to be done? Primarily, by living in Christ's spirit, Christ's way, by being Christ-like. We must have the grace and power of the gospel within us before we can communicate them to others. The manner in which we conduct ourselves may be a matter of life or death to some persons. Kindness, gentleness, truthfulness, unrightness, goodness, brotherliness—what powerful forces these are in turning people to Christ.

Witnessing is a mighty instrumentality. Christ said plainly to His followers, "Ye shall be witnesses unto Me." Most of us Christians can talk on a variety of themes. We can carry on conversations. Surely we ought to be able to say a good word for Christ. The following is related of one of our great Americans of the last generation; he was walking along the street, and met a man he had never seen before. He stopped him, passed the time of day, and said, "Are you a Christian?" "It's none of your business," was the answer. "Oh yes, it is my business!" said our great American with his finest kind of smile. "Is that so?" replied the man. "Well, then, you must be Mr. Moody." And so it was Dwight L. Moody, who turned more people to Christ than any other man of his time. None of us has the mighty personal force of a Moody, but it is within our power to witness tactfully, earnestly, persuasively for Christ.

Friendliness is, of course, an essential thing in this work of bringing the unsaved to the Saviour. A few years ago the writer of this editorial was in a certain town and, in conversation with an acquaintance, asked this question: "What about the preacher? Is he getting along well?" "Oh," was the reply, "he can't preach for our sour apples. In his sermons he just rambles around." "But," continued the speaker, "he's the friendliest fellow you ever saw; he seems to know everybody in town; he stops people on the streets and talks to them like a brother; he goes into stores and chats with the proprietors when they're not busy; and he's always helping people who are in trouble." Such a man, preacher or layman, will not be without stars in his crown.

We have entered the new church year. What shall be the evangelistic record when March 31 (October 1), 1938 arrives?—*W. E. M., In The United Presbyterian.*

EASTERN VIRGINIA C. M. A.

The Christian Missionary Association of the Eastern Virginia Conference will meet in annual session on December 7, 1937, with Waverly Church, at 10:30 A. M.

It is hoped that the attendance will be large, and that each member will be present with all dues paid in full. Appeals for aid are already coming in, and the need has never been greater. Let's try and see if we cannot have not only all dues paid, but a large number of new ones as well.

Pastors are hereby requested to do their best to see that all members from their churches get their C. M. A. dues in on time.

J. F. Morgan,
President.

An old slab in the Cathedral of Lubeck, Germany, has engraved upon it, "Thus speaketh Christ our Lord:

Ye call me Master and obey me not,
Ye call me Light and see me not,
Ye call me Way and walk me not,
Ye call me Life and desire me not,
Ye call me wise and follow me not,
Ye call me fair and love me not,
Ye call me rich and ask me not,
Ye call me eternal and seek me not,
Ye call me gracious and trust me not,
Ye call me noble and serve me not,
Ye call me mighty and honor me not,
Ye call me just and fear me not,
If I condemn you, blame me not."

It was said of a Home Mission worker in Virginia that she had "a soul like a rose in bloom."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

OUR HOLIDAY CONFERENCE.

The officers of the Southeast Pilgrim Fellowship and of each of the state or regional Fellowships, have been invited to meet with the young people of the Greensboro Church for a Holiday Conference. This will begin with registration on Tuesday afternoon, December 28th, and close with an evening session on Thursday, December 30th. Since this meeting will be held in the middle of the week, it will allow ministers and young people to attend all the sessions and still not be away from their home churches over Sunday.

The members of the Greensboro Church are inviting the delegates to stay in their homes, where breakfast will be furnished. The only expense of the conference will be transportation costs, and meals—aside from the above-mentioned breakfasts! The Georgia officers are already making plans to attend, with a car starting in the western part of the state and picking up other officers along the way. When such a plan is followed, and the car is filled, transportation costs to each individual are not great.

If you are an officer in a Fellowship, or a Counselor for one of the Youth Fellowship groups, begin making plans now to attend. Each week we will give you additional news regarding the plans, so watch for them.

FALL RALLIES IN FLORIDA.

There are only thirty churches of our denomination in Florida—scattered over the five hundred mile length of the state. Therefore, it is virtually impossible to have a young people's meeting at which all the churches are represented. This fall meetings are being held in six sections of the state, with large delegations attending from each of the churches of a given area.

Three of these meetings have already been held and the others are scheduled for successive Sundays in this month. Miss Coghill is very much pleased with the interest and attendance at these meetings. The object of the meetings is to make the Congregational-Christian young people in the state "Pilgrim Fellowship conscious" and to present the plans they will carry out this year.

Our president, Henry Witte, of Sanford, is proving to be a splendid leader. He is able to present the Pilgrim Fellowship in a clear and understandable manner and thus to arouse interest in it. Although he has family obligations which occupy much of his time, he is attending each of the six rallies—which means he is doing some traveling every week. Since he has been a leader at our Summer Conference for the last five years, he is greeted with enthusiasm by the young people at each of the meetings.

We feel that we are getting off to a fine start in Florida this fall, and hope that we can follow up the good work of the officers who have planned these meetings, by carrying out their splendid plans for the year.

THE GREATEST SHADOW.

(An Armistice Day Reverie.)

A shadow falls across the world
  Today, a shadow tall and gaunt,
War's darksome shade, and memory
  Of bitterness and hate and want.

And visions see a low white cross,
  All that is left to tell of him
Who on a bright May morning marched
  Away, upon a war lord's whim.

He should be in his prime, he should
  Be here upon his father's fields,
Have known the love of wife and child
  And all a human birthright yields.

But no, a shadow on the world,
  A feud in which he had no part
Blocked out his being ere he lived—
  Be still, be still, rebellious heart.

—GEORGE ELLISTON.

BULLETINS TO HELP YOU.

Four departments of our National Division of Education, located at 14 Beacon Street, Boston, Massachusetts, publish occasional service bulletins of practical value to church workers

(Continued on page 15.)

"PRAISE GOD FROM WHOM ALL BLESSINGS FLOW."

CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 21, 1937.

(THANKSGIVING SERVICE.)

SCRIPTURE: Ps. 103: 1, 2; 147: 5-20.

Daily Readings—

Monday—A Grateful Heart—Luke 17: 11-19.

Tuesday—Lest We Forget—Deut 8: 7-17.

Wednesday—The Habit of Thanksgiving—I Thessa. 5: 12-18.

Thursday—Giving Proof of Gratitude—Gen. 28: 10-22.

Friday—Thanksgiving Seen in Service—Rom. 12: 1-2,

Saturday—Jesus Gives Thanks — Matt 11: 25-30.

Thanksgiving Day should have a place of sacredness in all our lives. We should be grateful each day of our enjoyment of God's blessings, but to a greater degree on the day set apart throughout the nation. God has given seed time and harvest and we should not be forgetful of His mercies and love.

Our Pilgrim fathers gathered their first harvest, then Governor Bradford appointed a day in which to give thanks. It was a great experience in their lives. It is out of the appreciative heart that God receives the praise. Where life is simple, one can see that the good things are a result of partnership between man and God. In the complex social order of our day we have erected artificial barriers which make it less easy to see God's contribution to our lives. We must keep alive the thought that God is good and we shall not forget all his benefits.

THANKSGIVING.

We thank thee, God, that harvests never fail us,
  And men responsive to the need today
Are closer drawn as they give from their bounty
  To hungry ones who have no homing way.

We thank thee, God, that thou who led the Pilgrims
  Across dim seas, and made a nation rise
Triumphant where a wilderness had flourished
  Will keep us still beneath Thy guiding eyes.

And that the spirit of a generous giving,
  The corner-stone on which our ideals stand,
Deep-planted in the soil with every seedtime
  Sheds benedictions on a sharing land.

—Helen Welshimer.

Discussion—

1. What is your idea of Thanksgiving Day?
2. How should we celebrate it?
3. How should we express our gratitude? By prayer alone, or by a gift of service for a needy cause?
4. Which speaks louder—words or deeds?

Suggested Hymns—

"Praise God From Whom All Blessings Flow."
"Love Divine, All Love Excelling."
"We Plough the Fields and Scatter."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

THE CHRISTIAN MINISTER.

Lesson VII—November 14, 1937.

Golden Text: *Neglect not the gift that is in thee.*—I Timothy 4:14.

Lesson: I Timothy 4; II Timothy 2: 1-4.

Timothy was a young man who was either converted under Paul's ministry, or came under Paul's ministry and fellowship soon after his conversion. He was a young man of high promise, both because of his character and his ability and his consecration, and there grew up between the two men a devotion like unto the father to the son and vice versa. Timothy developed rapidly under Paul's teaching and leadership, and under Paul's wise direction. He was Paul's representative on special missions as well as his companion on Paul's missionary journeys. Paul on one occasion said that he had no man like-minded unto Timothy in his unselfish devotion to others, and he refers to him as his "fellow-worker." It is out of this intimate experience, and out of his intense concern for Timothy, and his high hopes for him, that Paul writes with burning heart and glowing pen concerning some of the characteristics of the Christian minister. Needless to say Paul wrote in timeless terms, and every minister needs to read again and again his words of advice and counsel and exhortation to this young minister.

The Christian Minister as a Watchman and Warner.

There is always danger of false doctrines. Error creeps in, folks go off at a tangent, heresies flourish, wild theories are proclaimed, truth is distorted. Against all these the minister must be on his guard. Against all these he must warn all his people. And the soundest method is to teach the truth positively. Only thus can "he be a good minister of Christ Jesus."

The Christian Minister as a "Servant."

The word minister used here means "one who serves." A minister is primarily a servant. Like his Master in whose name he ministers, he is sent not to be ministered unto, but to minister and to give his life a ransom for many. The true shepherd lays down his life for the sheep. He is not a dictator, one who is to lord it over his people, one who demands special privilege, but one who serves, one who puts at the disposal of others the powers and talents which God has given him. Only thus can he "be a good minister of Christ Jesus."

The Christian Minister and His Own Spiritual Life.

"And exercise thyself unto godliness." "Take heed unto thyself." "Neglect not the gift that is in thee" —in these and other like-minded words Paul reminds Timothy that if his message and his ministry is to have any meaning or power to others, he must give heed to the things of his own spirit and inner life. It is possible to preach to others and yet be a cast-away one's self. The minister cannot mediate the things of the Spirit to others, unless he himself is filled with the Spirit. It is only as he disciplines his own soul, only as he feeds his own inner life, that "he can be a good minister of Christ Jesus" to others.

The Christian Minister and His Basic Belief.

"Because we have hope set on the living God, who is the Saviour of all men, especially of them that believe" —this is the reason says Paul, that the Christian minister labors and strives. Faith in a living God, one who has revealed himself in Jesus Christ—this is the basic hope of the minister, the thing that undergirds his life, and inspires his service. Beyond all human effort, behind all human effort, there is an active, living sovereign Purpose and Power moving toward one far off divine event for humanity, the ultimate coming of the Kingdom of God. And that Purpose and Power is Love, God as revealed in Jesus Christ as Redeemer and Saviour. Only a man who believes this can "be a good minister of Christ Jesus."

The Christian Minister and His Example to Others.

"Be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity"—in the things he says not only in the pulpit but on the street, in the way he lives, in the spirit he manifests in all the relationships of life, in the faith which he declares by his outreach and his uplift and his plans,, in the spotless purity, and the sincerity and undivided allegiance—in all these things he is to be an example and to give an example to those who believe. It is a big order. Who is sufficient for these things? With men it is impossible. But by the grace of God in Christ ministers may live in such a way that they are worthy examples for their people to follow. Whether ministers like it or not, whether they think it is fair or not, they are to demonstrate the better and higher and best and highest way of life. Only thus can a man "be a good minister of Christ Jesus."

The Christian Minister and His Reading.

"Give heed to reading." The minister must read if he is to be thoroughly furnished unto good works. Everything wholesome is grist for his mill. He should not, he dare not become bookish. But only as his mind is fed on the best thought of ancient and contemporary life, only as he feeds his mind on great thoughts, especially on the truths of the Bible, can he "be a good minister of Christ Jesus."

The Christian Minister and His Appeal to Men.

"Give heed to exhortation, to teaching"—he is to appeal to the emotion and the will, and to the intellect. As a matter of fact, a true minister is a teacher and preacher, his example is Jesus who came teaching and preaching. Let a minister teach his people the great doctrines of the Bible and the Church. And let him appeal to the heart and will as well as to the head, so that men may become doers of the truth and not hearers only. Only thus can a man "be a good minister of Christ Jesus."

The Christian Minister and His Work.

"Be diligent in these things." There are lazy men in the ministry but they are a shame and a scandal to the ministry. A minister should be diligent in his work. He should discipline himself, and he should be most careful in the stewardship of time. Many a man's ministry would be more successful if he had more enthusiasm for his work. Enthusiasm is contagious. Let every minister do with his might and what his hands and his head and his heart find to do. Only thus will he "be a good minister of Christ Jesus."

The Christian Minister and Hardship.

"Suffer hardship with me, as a good soldier of Christ Jesus."

Pay as little attention to discouragement as possible. Plough ahead as a steamer does, rough or smooth, rain or shine. To carry your cargo and make your port is the point.
—*Maltbie D. Babcock.*

Nature's rights come ahead of human rights; and until this is recognized, there cannot be any permanent progress.—*William Feather.*

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

WHAT IS THE CHURCH.

"Thou are Peter, and upon this rock I will build my church; and the gates of Hell shall not prevail against it."—Matt. 16:18.

The church is something indespensible and deserves whole hearted allegiance and support or else it is unimportant and does not deserve the attention of any of us.

But the church has existed throughout the ages. Throughout the Jewish age, it was the medium of the relation of God to man and was known as a "solemn assembly" of the Lord. So important was it to Christ that He called the first Christians "the church" and sent the apostles into the world to make Christians of all nations.

So important was the church to the disciples that it is mentioned ninety-five times in the apostolic writings.

Prayer—Our Father, we pray for the true vision of the true church now and always. *Amen.*

TUESDAY.

THE TRUE CHURCH.

"Where two or three are gathered together in my name, there am I in the midst of them."—Matt 18:20.

Therefore, the church is not a building, nor a denomination, nor an altar, nor an organization, but it is the Spirit in the life of His children.

"Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of God, but he that doeth the will of My Father which is in Heaven."

"The Lord pardoneth everyone that prepareth his heart to seek God . . . though he be not cleansed according to the purification of the sanctuary." —II Chron 30:18-19.

They, who do the will of the Lord, then, are the church and all others are outside. Therefore, we ask you, how many unbaptized Christians are there? No one knows But God. This we do know, that whoever they are and wherever they are, they possess the spirit of the Lord.

Prayer—Our Father, Thou are our God. Embue us with Thy spirit that we may feel everyday that we are members of that true church. *Amen.*

WEDNESDAY.

THE WORLD'S OUTLOOK.

"And delivered Him to Pilate."—Mark 15:1.

It appears that the world does not look at the church today in the light of Biblical authority. It looks at it in the light of strife against itself and it seeing little necessity for such strife. It points the finger of criticism to the lack of the very thing the church most proudly boasts to possess.

The ministry of Jesus was, "the kingdom of God at hand," and, "the salvation of man." He gave His life to achieve this, and He baptized His disciples to carry it to the furthermost parts of the earth and make Christians of all nations, and you and I are responsible for that duty. He has placed the work of the church in our hands and whatever criticism we may have, that work is showing just how close or or how far off we are walking.

Prayer—Our Father, we thank Thee for the church and the human heart. Bring us into a high sense of our duty this day. *Amen.*

THURSDAY.

SEPARATION AS WELL AS UNION.

"I came not to send peace but a sword . . . to set a man against his father . . . the daughter against her mother, etc. . . ."—Matt. 10:34-35.

If there is strife and division in the church, such cleavage may be due to the Sword of the Spirit, severing righteousness from unrighteousness. For instance, an eminent divine, a man of sincere devout character, a scholar, a loyal church-man, a preacher of the gospel, and the light of thousands of souls, was convicted of heresy and dismissed from the church because he believed in the divine inspiration of the Word, that Moses did not write all the books attributed to him, and that there is a chance after death. Because he would not deny these things, he was expelled.

This is quite different from recent declarations in ecuminical conferences. They say that despite all differences, the church is one and that non-essential differences are not essentially unhealthy to Christianity.

Prayer—Our Father, lead us up and out and above petty differences and into the realm of the Spirit of the Living God. *Amen.*

FRIDAY.

THE CHURCH, A UNION OF ALL PEOPLE.

"That they all may be one."—Jno. 17:11.

We should be prepared at all times to distinguish between the church triumphant and the church militant. The church triumphant is the Spirit of Christ embraced in the society of persons who share these same beliefs and experiences. The church militant is an organization through which the Spirit expresses itself.

When Paul said, "the church is the Body of Christ," he meant the former. When Christ said, "where two or three are gathered together in my name, there I will be in the midst of them." He meant the former. But when we say "the Presbyterians" or the "Methodists" or the "Catholics," we mean the latter.

It is unfortunate that so many people think of the church only in the light of the latter. That is what they see, or they think of it in the light of untoward conduct of some of its members. They do not have any conception of that spiritual realm over which Christ reigns.

Prayer—Dear Lord, give us the wide conception, the far extended realities of Thy Church. *Amen.*

SATURDAY.

FELLOWSHIP BEYOND.

"The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in behalf of them whose heart is perfect toward Him."—II Chron. 16:9.

The true church is not limited to the operations of the local organizations nor to the extent of personal influence. It takes us into the realm beyond, where there is free comradeship with all that is good, and full fellowship with all the good.

The true church goes further still. There are people who are not members of any organized church but who really embrace in their lives, the Christ Spirit. Christ claims him "that doeth the will of My Father." Therefore, whosoever possesses the spirit of the Lord Jesus Christ and follows Him, are His children.

Prayer—Our Father, we believe that everything else fails, but that the church never fails, and we would not fail. Make us Thine forever. *Amen.*

SUNDAY.

THE WORLD WITH THE SPIRIT OF JESUS.

"These only are my fellow-workers unto the kingdom of God." Col. 4:11.

The church is comradeship with God. Paul often referred to this in terms as follows: "fellow-workers with God," "fellow-laborers with God," etc. Jesus, as a reward for their consecration, promised to endow the disciples with power to do "the works that I do and greater works than these shall ye do."

We understand that our lives are to go along with His life. Our minds are to think His thought after Him,

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

BROKEN FOR YOU.

By REV. JOHN G. TRUITT, D. D.

"This is my body broken for you."—I Corinthians 11:24.

Here is one of earth's sublime expressions of sacrifice. We have never yet realized what is the full meaning of this text: "This is my body, broken for you." We cannot realize the giving of Jesus for us, what it means. It is the sublime fact of the atonement. Only in humble, faithful gratitude can we take hold of it at all, that the body of Jesus was broken for us. But on the fact of Calvary the undone sinner may rest his case, and by faith accepting it, he feels a restoration and a pardon and a peace which he cannot otherwise explain. By faith one can say: Jesus died for me! Other people have died, but Jesus died for me! By faith I can take hold in humble gratitude of that fact, and come what will, and come what may, I can be assured that Jesus died for me, and that he is my Saviour, and my Redeemer!

That gives us a new start. That gives a new interpretation to our lives. From that point we can move with some assurety of there being some point to our lives. That fact makes us his, and subordinates the purposes and motives of our lives to him. That gives us a reason for living, and for engaging in the business of telling other people of that great fact. Each of us will be called upon to go about that business in the same way. The Lord needs each of us in our places, living and adorning the eternal fact that we belong to Jesus, because he has died for us, and thus made us his. And he is calling many of us to follow in his steps in giving our lives for others. It has been so since the beginning.

It is an appropriate thought as we gather today about this communion table. More than a century ago there was a very learned, and cultured young scholar on the campus of Oxford College, England. He was one of the lecturers on its faculty. He realized the fact that Jesus had died to save him. And that Jesus had thus put him under everlasting obligation to him. He felt the call to help carry out the command of the Christ to go into all the world and preach the gospel to every creature. India was calling him. India with its hot climate, with its crowded, unsanitary cities. India, with its lack of knowledge of Jesus. He knew its teeming millions needed the power of that message. He set forth to preach it.

Many friends of Reginald Heber must have tried to persuade him to remain in England. They must have told him of the ever higher place he would hold in his church at home, they must have reminded him of his talents, and they probably told him that they would all be wasted in a foreign land. Nevertheless Heber went to India. So wise and useful was he that he was soon made a bishop. But, before long, the heat of the country, and the hardships brought him down, and at the young age of forty-three he had laid down his life for India.

But was he dead? This morning, more than a century after, in this land, far across the Atlantic from his native England, and farther still from his India, as we entered this service of worship we sang one of his songs, "Holy, Holy, Holy." Heber still lives! How many millions have been lifted up in worship with that majestic hymn. And besides that what untold impetus has been given the entire modern missionary movement with his "From Greenland's Icy Mountains, to India's Coral Strand." Out of his suffering, toiling, working, praying, preaching, body-breaking, and soul-giving, have come seven of the hymns in our hymnal, besides the never-dying work which he left in India.

Yes, Jesus can say: "This is my body, broken for you," and he has his courageous ones still who go out in "his train," words from one of Heber's hymn, "The Son of God Goes Forth to War," and who in turn are giving their lives for others. The world goes forward on this supreme unselfishness. Without that haunting challenge, deep down within the souls of young men, and young women, civilization would be on a very humdrum road indeed. But as long as many men and women are moved with a desire to such idealistic endeavor, our world is not going to wreck and ruin.

Can we realize how much "body-breaking" has been done for us? Can we overlook the death of Jesus on the cross for us, the expression of the great heart-hunger of the Infinite for the redemption of all his own? Can we overlook the way in which untold millions since Jesus have caught the spirit of his life and have given themselves for his cause? Can we overlook the toil and sacrifice of our forefathers that we might have the blessings which we enjoy today? Have we forgotten the furrows in our mother's face, or the stoop in our father's shoulders? All of us know how our mothers have denied themselves of things they need, of things they craved to have, in order that we might have the blessings which are ours today! Some of us know that the physical bodies of our fathers and mothers have been actually bent, and battered, and broken for us. The blessings of life which you and I enjoy have come at the price of sacrifice.

Does not the manhood and womanhood within cry out of our very souls to get in and do something for God, and for goodness which has been passed on to us? Have we been coddled and petted, and pampered until we are soft, and flabby, and fruitless? Are we unable to walk in the footprints of men like Reginald Heber who wrote: "Who best can drink his cup of woe triumphant over pain, who patiently bears his cross below—he follows in his train?"

God is not calling us to lie on a deathbed in India and dream of our native, childhood haunts and write: "By cool Siloam's shady rill how sweet the lily grows! How sweet the breath beneath the hill of Sharon's dewy rose." He is not calling us to write like Heber did these things, and like Heber died to give his life in India, but he is calling us to be Christians right where we are. He is calling us to honest, clean and holy living; and to vigorous, forthright witnessing in our daily lives and actions to our fellowship with him. He desires that we do our humble Christian duty in loyalty to our home, our church, our community, our neighbor. He expects that of us, and if we do that we shall feel something of the duty to sacrificial serving which has characterized his followers all along the way.

So much of God's world is yet hungry! So much of the human race is yet in darkness and sin, and misery, too great to bear! In the best places that ever-unquenchable desire for God is being crowded out by things, and things, and things! Jesus still stands over his own with a broken heart. You and I as Christians must know that, and ask him for grace to do something in our short day about it. And as we gather about this Lord's table today let us hear Reginald Heber's song:

Bread of the world, in mercy broken,
Wine of the soul, in mercy shed,
By whom the words of life were spoken,
And in whose death our sins are dead.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:—

The Christian Orphanage needs to raise between now and December 31st the sum of $8,000.00, in order to close the year without any debt incurred during the year. How are we to raise it? (1) Sunday School Monthly Offerings; (2) Individual Offerings; (3) Special Thanksgiving Offerings.

We trust that all our churches and Sunday schools will do their very best in all of these offerings and especially in the Thanksgiving offerings.

I want to suggest to you that you plan your offering and set the goal to be reached and then work your offering up to the goal. But set your goal so it will be worthy of your church group. Put some effort in it. See your leading members and ask them to give five or ten dollars toward the offering. If one man gives ten dollars it is an incentive for some other to give. We want you to help us reach our goal of $20,000.00 for the year. You have helped us all these years and I have used the money you sent to the orphanage with the greatest of care. It has been used in adding farm land to our farm, building new buildings to make our plant more adequate and giving a home to orphan children.

This is the season of the year that we gather in our crops and market some. We can see how bountifully the Lord has blessed us. But at the same time we should realize that others have not been so bountifully blessed. Then, isn't it our duty to share our blessings with those less fortunate. At this Thanksgiving season I plead with you to open your hearts and make an offering to help our ninety-three little children here in the Christian Orphanage. Be a good neighbor, and share with us. The orphanage has been a good neighbor to take children from all the conferences when we had room. We want to ask you in return to be a good neighbor to us at this Thanksgiving season.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 11, 1937.

Amount brought forward		$11,696.93
Sunday School Monthly Offerings.		
Western N. C. Conference:		
Smithwood	$ 1.10	
Shiloh	2.00	
Graham, Prov-Memorial	12.50	
		15.60
N. C. & Va. Conference:		
Reidsville, October	$ 7.42	
Concord	4.50	
		11.92
Eastern Va. Conference:		
Wakefield	$ 2.17	
Old Zion	5.00	
Bethlehem	5.00	
New Lebanon	4.00	
Liberty Spring	16.96	
		33.13
Val. Va. Central Conference:		
Linville		4.40
Ala. Conference:		
E. Alabama Assoc.		9.52
Geo. & Ala. Conference:		
United, Aug., Sept., Nov.		4.50
Special Offerings.		
Mrs. Dalton, support of child	$ 12.50	
Mrs. Lasher, support of child	20.00	
Mr. May, support of children	5.00	
Men's Bible Class, Rosemont Congregational-Christian Church, Norfolk, Va., support of Robert Currin	12.50	
		50.00
Total for week		$ 129.07
Grand total		$ 11,826.00

Rev. A. R. Flowers, who is so well-known in several Southern states for the great service he has rendered in the work of Christian education among worthy young people of limited means, is now in South Carolina, speaking on the great importance of reading the Bible and other vital subjects.

ELIZABETH VAUSE.

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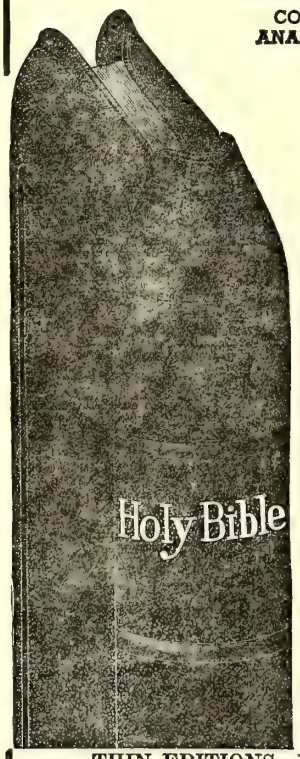

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *[e]even* all her living.

A. D. 33.
[i] John 3. 17.
[a] Matt. 24. 1.
[b] Luke 19. 44.
[c] Luke 21. 7.
[p] Deut. 28. 14.

18 And pray ye that your flight be not in the winter.
19 [p]For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

DARDEN.

Whereas, under the providence of God the Home Coming Society has suffered the loss of its first and, to this time, only president, Mr. J. M. Darden;

And, whereas, in the death of Mr. Darden not only our society but the Elon Orphanage and all the other institutions of the Southern Christian Convention recognize the loss of a beloved supporter and friend;

Therefore, be it resolved that it is our sincere judgement that the following tribute is fitting and should be spread upon the minutes of our society, a copy sent to the family, and a copy sent to "The Christian Sun" for publication:

In Mr. Darden the Elon Orphanage had a friend over a long term of years, who not only gave to this beloved institution his financial support and the counsel of his wide and successful business experience, but also his affection in public and private expression. It was the good fortune of Mr. Darden to hold membership on and for several terms to preside over the Board of Trustees of the Orphanage during a period when it became an institution of which not only the Southern Convention is proud but of which North Carolina is proud. The Orphanage was a thing of delight and joy to Mr. Darden.

Toward the ideals and purposes of our society Mr. Darden was in full and hearty accord. While his health permitted he faithfully attended its meetings and gave to it the ripe leadership for which his long and successful career as a Christian business prepared him. It is our hope and wish to memoralize Mr. Darden's memory by having our society achieve in the estimation of the Orphanage and in the goodwill of the girls and boys who go forth from the Orphanage the expectations in character and ends of its founders.

DOROTHY MILLER,
ETHEL RODGERS,
EARL CATES.

WRIGHT.

On July 10, 1937, the death angel entered the home of Mrs. Mollie Truitt and bore the spirit of her loving mother, sister Bettie Wright, to her home beyond. Therefore, be it resolved:

1. That our beloved sister was a faithful member of Concord Christian Church, and we believe that our loss is her divine gain and that she is now happy with the redeemed in God's mansion of love and glory.

2. That we extend our deepest sympathy to the bereaved family and commend them to God who is a very present help in time of trouble and can all sorrow heal.

3. That a copy of these resolutions be sent to the bereaved family, a copy be sent to "The Christian Sun" for publication, and a copy be spread upon the church minutes.

IDA ANDERSON,
Mrs. W. R. SIMMONS,
BESSIE SHAW.
Committee.

CAN AND SHOULD.

The church can and should do twelve kinds of service whole-heartedly:

1. The whole church should study God's word—II Tim. 2:15.
2. They can and should obey all of the Gospel—Jas. 1:22.
3. They can and should pray earnestly—Luke 18:11.
4. They should and can use faith in prayers—Heb. 1:33, 34.
5. They should and can live clean and humble—I John 1:17.
6. They can and should live to love —Matt. 22:37.
7. They can and should keep fellowship alive—John 1:7.
8. They should and can give the tenth of their income:
   (1) Systematically, I Cor. 16:2.
   (2) Liberally as God helps them, II Cor. 9:7.
9. They should and can build up their church—Eph. 4:16.
10. They should and can have good church officials—Acts 6:3.
11. They can and should be soul winners—Jas. 1:20.
12. They can and should stay sanctified—Rom. 15:16.

Vision that leads one church to practice the above scriptural teachings can and should make her a leader that others will be willing to follow.—*A. J. Jenkin, in Freewill Baptist.*

BULLETINS TO HELP YOU.

(Continued from page 10.)

with special interests and responsibilities:

THE ADULT EDUCATION BULLETIN.

This is published twice a year. It deals with methods of adult work, gives program suggestions, describes new materials and serves in general to help make people adult-education-conscious. The next issue will give considerable space to the question of younger adults in the church. Each minister receives a copy. Any adult leader may also receive a copy on request. (Enclose a stamp if you care to.)

THE BULLETIN OF THE PILGRIM FELLOWSHIP.

This is published three or four times a year. One copy is available, free, for each church; additional copies, 5c each. This includes practical suggestions on young people's work, helps for Sunday evening meetings, lists of study courses, organization ideas. This is basic material for the young people's group.

THE PILGRIM LEADER.

This is published two or three times a year. It deals with the whole problem of leadership education in summer conferences, community training schools, local church classes, and correspondence courses. It also furnishes help along the line of less formal methods of leadership education. A request will place your name on the mailing list.

WORLD FELLOWSHIP.

This is published twice a year. It deals with the program of missionary education and world friendship for all age groups. Frequent accounts are given of world-fellowship activities in local churches; carefully annotated book lists and lists of plays are printed from time to time; materials are described; and suggestions are included for missionary leaders. A copy is sent to every enrolled world service leader. Others may have their names placed on the mailing list on request.

FAMILY ALTAR.

(Continued from page 12.)

"It is only by such living that the world shall know Him." Our souls are to convey His Spirit to the world. Our lips are to speak His messages. Our hands are to do His work. Our shoulders are to bear His cross. Without this there is no success.

Prayer—Our Father, on this Sabbath Day, send us out to the church and into the true church and then on in the beyond spirit of this world, the realm of eternal glory. *Amen.*

God of the Nations, Near and Far

God of the nations, near and far,
Ruler of all mankind,
Bless Thou Thy people as they strive
The paths of peace to find.

The clash of arms still shakes the sky,
King battles still with king—
Wild through the frighted air of night
The bloody tocsins ring.

But clearer far the friendly speech
Of scientists and seers,
The wise debate of statesmen and
The shouts of pioneers.

And stronger far the clasped hands
Of labor's teeming throngs,
Who in a hundred tongues repeat
Their common creeds and songs.

From shore to shore the peoples call
In loud and sweet acclaim,
The gloom of land and sea is lit
With Pentecostal flame.

O Father! from the curse of war
We pray Thee give release,
And speed, O speed the blessed day
Of justice, love, and peace.

—JOHN HAYNES HOLMES.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, NOVEMBER 18, 1937 NUMBER 46.

Mrs B F Frank 12-1-37

FIRST CHRISTIAN CHURCH
Reidsville, N. C.

The 112th annual session of the North Carolina and Virginia Conference of Congregational and Christian Churches met at this church Tuesday, Wednesday and Thursday of this week. Rev. J. L. Neese is the beloved pastor under whose leadership the church has grown rapidly and has built an addition of a fine two-story building with basement on the backside of the church (entrance on the left).

LET THERE BE LIGHT

PERSONALS
News from the Churches

November 28th to December 5th is the time scheduled for a Preaching Mission in all of the churches of Virginia. If this carries over, it will mean a revival of religion in the state.

Rev. Carl R. Key, of Holland, Virginia, represented The Christian Sun and the Board of Christian Education at the Western North Carolina Conference last week. Mr. Key and his wife were visiting at his old home.

"To keep faith" with the young boys who have been his admirers for many years—that's the reason Tom Mix gave for not drinking, in an interview published in the Metropolitan Press recently. He won't play a part in which he has to smoke or drink, Mr. Mix declared. Wonder if the movies may yet have a message for ministers, church officials and Sunday school teachers.

The man who gives the Bibles distributed by the Board of Christian Education worshipped in the church last Sunday where the editor of The Christian Sun preaches. He says that he wants every person who does not have a Bible and who wants one to have it. He does not want them piled up some place to accumulate dust. Bibles are made to be read. If you need one for this purpose, write for it at 514 South Main Street, Norfolk, Virginia.

Congratulations to the Elon Alumni Association on the fine little newsbulletin which it is now issuing each month. Dr. J. E. Rawls, of Suffolk, Virginia, is the new and efficient president, and Mr. George D. Colcough, is the executive secretary. Miss Pattie Lee Coghill is to be the orator at commencement next May. This publication will help to keep the alumni informed as to what is going on at Elon and will thus be a blessing to those who have studied there.

The following is taken from a recent Orlando (Florida) newspaper: "Rev. Victor B. Chicoine, pastor of the Congregational-Christian Church, Winter Park, was elected president of the Orange County Ministerial Association this morning, succeeding Morris Butler Brook, pastor of Central Christian Church." This is the first time a minister, outside of Orlando, has held this position. The day Mr. Chicoine took office the ministerial group started a drive for removing obscene literature and novelty objects from the stores of the county.

Are human beings happiest in the long run under a great white father, which, being interpreted, means despotism? If the answer is yes, then democracy is a disease, an aberration, to be cured as quickly as possible. In the past the genius of America has refused to accept such diagnosis. Our creed has been that democracy is not only possible but desirable, the only form of government which will in the long run satisfy the self-respect of a self-respecting people.—*Dr Harold W. Doods, president of Princeton University.*

Dr. W. J. Campbell, president of the Southern Seminary Foundation which is affiliated with the Vanderbilt School of Religion, was recently awarded the Doctor of Laws degree at Marietta College, Ohio. The degree was awarded at ceremonies attendant upon the installation of Dr. Harry Kelso Eversull as ninth president of Marietta College. Honorary degrees were conferred at the same time upon Col. Frank Knox, publisher of the Chicago Daily News and Republican candidate for vice-president in 1934; Charles P. Taft, Cincinnati lawyer; and James G. Gilkey, a clergyman of Springfield, Massachussets.

From the San Diego (Cal.) Progress Journal, of October 29th comes this clipping: "Oneirans are again fortunate in having a program of unusual quality to look forward to on November 4th, when Chaplain H. E. Rountree, of the U. S. Navy, will address them, and will, in addition, entertain them with humorous songs. Chaplain Rountree's winning personality has made him deservedly popular at the Destroyer Base, and those who have heard his diverting solo concerts know that a very lively afternoon is in store. It will have its serious side, however, as Chaplain Rountree has chosen 'Peace' for the topic of his address."

The annual alumni banquet for the Elon College football team will be held on Thanksgiving evening after the annual game with Guilford College. E. N. Jones, of the class of 1932, will be the master of ceremonies for the occasion. He also has charge of arrangements. The main speaker for the occasion will be Laurence Leonard, sports editor of the Greensboro Daily News, who will speak on a subject of interest to the followers of the Elon football team. A good crowd is expected for the annual event, according to Mr. Jones. The usual custom is for an alumnus to pay for his meal and for the meal of one football player. A plate is seventy-five cents. The team this year has had an extraordinarily good season under Coach Horace Hendrickson, who is coaching his first year. The Maroon has lost only to Appalachian, while defeating V. M. I., Emory and Henry, Davis-Elkins, Lenoir-Rhyne, Naval Apprentice and Catawba.

NEW MINISTER AT MEMPHIS.

Rev. Marshall Wingfield, a former member of the Disciples of Christ Church, became pastor of First Congregationl Church, Memphis, Tennessee, in September, last. Rev. Mr. Wingfield is a native of Franklin County, Virginia, has served churches in Richmond, Newport News, and Bowling Green, Virginia, was associate of Peter Ainslie in mission work in Baltimore, was a pastor at Moscow, Idaho, and Amory, Mississippi.

He was president of the Disciples Convention in Mississippi recently, has represented the Disciples Church in numerous councils and conventions, has conducted four European tours, writes a syndicated column of "Short Notes on World Doings," has written several historic documents and books of poetry.

Reports are to the effect that Rev. Wingfield is an able and fraternal brother. He will be welcomed into the fellowship of the Southeast and will doubtless mean much to us in the years that lie ahead. His latest book is reviewed on another page.

RAMSEY SWAIN ORDAINED.

Rev. Charles Ramsey Swain, a graduate of Elon College and of Vanderbilt University, was ordained to the Gospel ministry in Pilgrim Congregational Church, Corbin, Kentucky, on October 17, 1937. Among those sharing in the service were Rev. T. A. Kitchen a former pastor of the church, Rev. Ruth F. Sargeant, Miss Helen Kitchen, grand-daughter of the Rev. Mr. Kitchen and bride-elect of the Rev. Mr. Swain, Dr. W. J. Campbell, Dr. F. P. Ensminger, Rev. J. M. Trosper and Rev. J. Watt Raine, author of "Land of the Saddlebags."

Many people in the Carolinas and Virginia will remember the Rev. Mr. Swain as a graduate of the Blind School, in Raleigh, a good student at Elon, and a talented musician. Last year he won a reading prize at Vanderbilt, using Braile.

PROGRAM OF 112th ANNUAL SESSION OF THE EASTERN NORTH CAROLINA CONFERENCE.

SHALLOW WELL CHRISTIAN CHURCH, JONESBORO, NORTH CAROLINA, NOVEMBER 23-24, 1937.

Tuesday—Morning Session.

10:00 Conference called to order by the President.
Song Service conducted by Rev. J. A Denton.
Worship Service conducted by Rev. S. E. Madren.
10:30 Enrollment of Delegates and Ministers.
Welcome Address—Rev. F. E. Hyde, Pastor.
Response—Rev. J. L. Foster.
Introduction of Visitors.
Appointment of Special Committees.
Report of Executive Committee.
Report of Program Committee.
11:00 Report of Committee on Religious Literature—Mrs. B. M. Newman.
Address—Rev. F. C. Lester, Editor of "The Christian Sun."
Discussion and vote on report.
11:45 Conference Sermon—Rev. Stanley C. Harrell, D. D., President of the Southern Christian Convention.
Communion Services conducted by Rev. J. Lee Johnson, and Rev. George N. Edwards, D. D.
Adjournment for lunch.

Tuesday—Afternoon Session.

1:00 Song Service conducted by Rev. J. A. Denton.
Worship Service conducted by Rev. S. E. Madren.
1:50 "Our Orphanage"—Chas. D. Jonhston, Superintendent.
An Offering for the Orphanage.
Church Letters and Ministerial Reports.
Report of Treasurer—W. J. Ballentine.
2:45 Report of Committee on Stewardship —Rev. S. E. Madren.
Discussion and vote on report.
Report of Committee on Evangelism—Rev. M. T. Sorrell.
Discussion and vote on report.
Report of Committee on Social Service—Rev. F. E. Hyde.
Report of Committee on Apportionments—Prof. L. L. Vaughan.
Discussion and vote on report.
Business Session.
4:00 Report of Entertainment Committee.
Adjournment.

Tuesday—Evening Session.

8:00 The Evening Session will be in charge of the Youth Fellowship of the Eastern North Carolina Christian Conference; Marvin McCauley, President, will preside.

Wednesday—Morning Session.

9:30 Conference called to order by the President.
Song Service conducted by Rev. J. A. Denton.
Worship Service conducted by Rev. C. Rexford Raymond, D. D.
Roll call and minutes of previous day read.
10:00 Report of Committee on Home Mission—A. H. McIver.
Discussion and vote on report.
Report of Committee on Foreign Missions—Rev. J. Lee Johnson.
Report of Woman's Missionary Work —Miss Margaret Alston.
Discussion and vote on report.
Address—Dr. William Beard, Representative of the Mission Council for Foreign Missions.
11:15 Report of Conference Historian—Rev. J. E. Neese.
11:30 Report of Committee on Education and the Standing of the Ministry—Rev. C. Rexford Raymond, D. D.
Discussion of report.
Address—Rev. L. E. Smith, D. D., President of Elon College.
Adjournment for lunch.

Wednesday—Afternoon Session.

1:30 Conference called to order by the President.
Song Service conducted by Rev. J. A. Denton.
Worship Service conducted by Rev. C Rexford Raymond, D. D.
Report of Committee on Finance, Rev. Jas. L. Foster.
Report of Special Committees.
Election of Officers for next session.
Report of Treasurer on Collections.
Appointment of Standing Committees.
2:30 Business Session.
Adjournment.

WINSTON-SALEM.

We should like to make mention in THE CHRISTIAN SUN of some of the things that have been going on in the United Church, Winston-Salem, during the late summer and fall.

The church was represented at the Elon Training School by its pastor and one youth. Immediately after the school we held our Vacation Bible School for two weeks with an enrollment of 43 and an average attendance of 35. Nineteen were from our own school and the remainder from the community. Rev. A. B. Buchanann, student summer worker from Milroy, Pennsylvania, was our assistant and did very worthwhile work.

The annual Sunday school picnic, held early in August, at Crystal Lake, near the City, as usual, was a very poular event and was well attended. During the last two weeks in August the pastor and his family spent a pleasant vacation in Pennsylvania, Baltimore, and Eastern Virginia. The fourth Sunday in September was observed as Rally and Promotion Day with 62 present at the merger service. The Sunday school attendance has regularly exceeded that number since Rally Day.

October 9th marked the fifth anniversary of the organization of the church and was fittingly celebrated by a banquet on the night of October 13th. Mayor W. T. Wilson of the city was the speaker and gave a splendid message. The pastor reviewed the history and progress of the church and various members responded with short talks.

Dr. James R. Clinton, of Philadelphia, was with us in a Preaching Mission Service from October 24 to 29th. This was Dr. Clinton's second visit to this church, having been here for three days last February. It was an inspiration to the church to have Dr. Clinton with us and he did a work that we believe will be lasting. Bethese have since become teachers in the Sunday school. They joined the morning and his messages brought in very favorable comment. He also addressed the High School body of 1,700 students, the Draughon's Business College of 150 students and was the guest speaker at the Lions Club with about 90 present.

Three new members were added to the church during October. Two of these have since become etachers in the Sunday school. They joined the church and then willingly went to work.

Miss Maizie Hosick, a member of the Church of Christ (Disciples) is the popular teacher of our Adult Bible Class and no class could wish for a more intelligent and consecrated teacher. She is an invalid and can walk only feebly with the aid of a cane; yet, she is wheeled for three blocks in a rolling chair to the church each Sunday morning by her ten-year-old nephew. Such willing and consecrated service on the part of an invalid would put to shame those who possess both talents and good health, but who seek to avoid such opportunities for service in the church.

On last Tuesday night Mrs. E. C. West and Mrs. Aden Fair entertained the Woman's Association at their monthly meeting, in the club room of the Southern Dairies. An interesting business session and program were enjoyed by all. Twenty-four were present, four of whom were new members received into the Association at this meeting. The Southern Dairies joined with the hostesses in their refreshments and provided ice cream.

We invite those coming to Winston-Salem to visit the manse and to attend our services.

W. M. JAY.

Inclosed herewith is my check for $2.00 to continue my subscription to THE SUN. I was sixty-nine years old yesterday. The earliest of my memory is that of seeing THE SUN in my father's home—I have had a home of my own for forty-one years—and it has been a weekly visitor in my home all of these years, and if I live a long or a short time, it will continue to come, if I can earn, beg, or almost steal $2.00 a year.

J. W. MANNING.

Thank you, Dr. Manning. We hope you don't have to steal it. Ed.

EDITORIAL STAFF

F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

IS IT WORTH IT?

There are those who say that this little paper isn't worth $2.00 a year. Maybe they are right, but just look what they get for their money: A Good sized Volume of Poetry; News of the Churches; About two volumes of Thought Provoking Articles; A two hundred and fifty-page Book of Editorials; A two hundred page book of Daily Devotions covering the entire year; A two hundred page volume of Sermons, worth $3.00 of anybody's money; A volume of Comments on the Sunday School Lesson and Christian Endeavor Topics that would sell for a dollar or two and worth much more. This is in addition to advertising concerning institutions of the Church. Count up the cost, good reader, and be convinced that "The Christian Sun" is worth all it costs—and much more.

Now, if you are convinced, there are two things that you can do about it. The first one is be sure that your own subscription is paid in advance. The second is like unto it; namely, sell the paper to someone else on the paper's own merit and send in one or more subscriptions.

F. C. L

BEGIN AT THE BEGINNING.

It is commonly reported, and many reputable people say so, that there are churches within the Southern Convention—Christian churches, too—which made no attempt to raise their conference apportionment until just before the annual conference met. They did not raise their quota. Doubtless they were not disappointed, for surely they could not expect to do a year's work within a few weeks.

A new conference year is just beginning. Within a few weeks every church should know its benevolent quota for the new year. The chances are good that all those churches which begin at the beginning of the year to work on this matter will have their money in hand when conference convenes next fall. The needs of the church are larger than can be met with a few weeks work. They run through the entire year. It will take the constant effort of all the churches to meet the needs.

If you are a pastor, or a leader in the local church, it is your business, kind friend, to call a meeting of leaders in your church and make plans for raising the benevolence quota, unless some previous arrangement has been made. Missionaries, risking their lives in China, sacrificing in many places around the earth, depend upon us who live in luxury to pay their salaries and expenses so they may preach the Gospel found in the Book which we take as our "only rule of faith and practice." Their sacrifice is commendable, but our negligence is despicable. Let's begin at the beginning of the year by sowing seeds, cultivating the crop, and preparing for the harvest when time comes for the next annual conference.

"IN SIMPLE OBEDIENCE TO DUTY."

Duty is a word not used much with the modern generation. Opportunity and challenge are words that more frequently flow from the lips of leaders. But there still remains the solemn call of duty to the human heart.

Across the Potomac from the city of Washington in the beautiful Arlington Cemetery there is a monument erected to the memory of Confederate soldiers. On this hillside lie buried many who fought in the "lost cause," and scattered across the fair fields of the Sunny South lie multitudes more who lost their lives in a conflict between the states. Wicked indeed would be anyone who undertook to stir up the animosities of those ancient days. But the inscription on that Arlington monument is one worth considering by people of any day. It is worthy of brave men, and citizens might covet it as a memorial:

Not for fame or reward
Not for place or for rank
Not lured by ambition
Or goaded by necessity
But in simple obedience to duty
As they understood it
These men suffered all
Sacrificed all
Dared all And died

"In simple obedience to duty" is a phrase that may well stir the hearts of church leaders. God has given us responsibilites. He expects every man to do his duty.

Let it be said of you who lead that God was not disappointed, even if it means that you must sacrifice all.

A COVETED COMPLIMENT.

Strangers stopped at the door of my church this (Sunday) morning and said, "You have such a friendly church." The minister was too busy to hunt them out and say nice things even though he may have wanted to do so. When it came their turn to speak there is nothing they could have said which would have brought him more joy, for that compliment is the kind of thing that a pastor wants said about his church. Church members represent the world's greatest Friend. In the early days non-Christians recognized Christians because they loved each other so. If a church in the modern world can develop that same spirit and include in its friendship and love the strangers who come to worship, and all those who need redeeming love, then that church has a chance to live and grow and win. This is a coveted compliment for a church on Main Street. It is the kind of compliment that every church may properly covet.

RESPONSIVE READINGS.

Rev. J. H. Lightbourne, pastor of the Burlington Christian Church, has been giving considerable thought to responsive readings which he has put into his Sunday bulletins. Because they are suggestive of what can be done, as well as helpful reading in themselves, some of them are given herewith.

Apparently the scripture reading centers around the sermon idea, as can be seen from the following selections:

SERMON: *"Another Quiet Talk."*

Minister—Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Congregation—And we know that all things work together for good to them that love God.

Min.—Let us not love in word, neither in tongue; but in deed and in truth.

Cong.—Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.

Min.—And this I pray, that your love may abound yet more and more in knowledge and in all judgement.

Cong.—Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.

Min.—Grace be with all them that love the Lord Jesus Christ in sincerity.

Cong.—That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

The Doxology—

Min.—O Lord, save thy servants that put their trust in thee.

Cong.—Send unto them help from above, and evermore mightily defend them.

Min.—O Lord, hear our prayer.

Cong.—And let our cry come unto thee.

SERMON: *"The Glorious Promise for a Great Work."*

Minister—and Jesus said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.

Congregation—And that repentence and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Min.—And ye are witnesses of these things.

Cong.—And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Min.—And he led them out as far as Bethany, and he lifted up his hands, and blessed them.

Cong.—And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Min.—And they worshipped him, and returned to Jerusalem with great joy.

Cong.—and were continually in the temple, praising and blessing God.

The Doxology—

Min.—Unto thee, O Lord, do I lift up my soul.

Cong.—O my God, I trust in thee, show me the ways, O Lord; teach me thy paths.

Min.—Remember, O Lord, thy tender mercies and thy loving kindness, for they have been ever of old.

Cong.—The secret of the Lord is with them that fear him.

Min.—Turn thee unto me and have mercy upon me; forgive all my sins.

Cong.—Let integrity and uprightness preserve me; for I wait on thee.

SERMON: *"Faithful Watching for Jesus."*

Minister—I know that my redeemer liveth and that he shall stand at the latter day upon the earth.

Congregation—The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Min.—Watch, therefore; for ye know not what hour your Lord doth come.

Cong.—Blessed are those servants, whom the Lord, when he cometh, shall find watching.

Min.—Nevertheless, when the Son of man cometh, shall he find faith on the earth?

Cong.—What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ.

Min.—The Lord directs your hearts into the love of God, and into the patient waiting for Christ.

Cong.—Looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ.

The Doxology—

Min.—Some trust in chariots, and some in horses; but we will remember the name of the Lord our God.

Cong.—God, be merciful unto us, and bless us; and cause his face to shine upon us.

Min.—The Lord hear thee in the day of trouble; send thee help from the sanctuary, and strengthen thee out of Zion.

Cong.—Now know I that the Lord saveth his anointed, he will hear him from his holy heaven with the saving strength of his right hand.

SERMON: *"The Church Endued With Power."*

Minister—Unto thee, O Lord, do I lift up my soul.

Congregation—O my God, in thee have I trusted.

Min.—Guide me in thy truth, and teach me.

Cong.—For thou art the God of my salvation.

Min.—Show me thy ways, O Lord.

Cong.—Teach me thy paths.

Min.—Hear my cry, O God.

Cong.—Attend unto my prayer.

Min.—O send out thy light and thy truth, let them lead me.

Cong.—Let them bring me unto thy holy hill.

OUR LEADERS GREET US.

We, the members and delegates in attendance at this, the sixth All New England Meeting of Congregational and Christian Churches, and the one hundred, twenty-eighth annual meeting of the American Board of Commissioners for Foreign Missions, have from these days at Concord, New Hampshire, received a new vision of the Christian Church around the world, an Ecumenical Church. We rejoice that we are a part of this Church of all races and nations.

It is with joy that we recognize the part our fellowship has played in building this universal Church by many means, but particularly that known as the missionary enterprise. We take pleasure in the word received that our churches and members are to a degree renewing their support of our common work as indicated by the returns thus far received during the calendar year.

Yet, we note with concern that there are large areas both geograpical and social where we have peculiar responsibilites which are neglected through lack of funds. Compelling our attention are long established fields inadequately cultivated and new fields into which we would, but are unable to enter.

We remember, with gratitude, the generous support of our churches in days past. We plead for a continuing and increasing interest in the world-wide cause of Christ. Especially in this year do we urge hearty participation in all local and national plans and programs of Thank-With-Giving, that mounting deficits may be adequately met and every advance made in local, state, homeland and overseas service.

We pledge ourselves anew and we urge our colleagues throughout the entire fellowship to renew and maintain the practice of Christian Stewardship. Thus, we propose and promise by word and deed to perform our part toward creating a world "with broad horizons, fences leveled and frontiers penetrated."

Unanimously adopted and signed on behalf of:

The sixth All New England Regional Meeting of Congregational and Christian Churches: James F. English, Connecticut; G. Homer Lane, Connecticut; Stanley Cummings, Vermont; Mrs. M. J. Bradshaw, Maine; Louise C. Hazen, Vermont, and,

The American Board of Commissioners for Foreign Missions: Rockwell Harmon Potter, President, Connecticut; Mrs. Robert L. Bowen, Vice-President, California; Russell H. Stafford, Chairman, Prudential Committee, Massachussets; Fred Field Goodsell, Executive Vice-President; J. E. Taylor, Member of Prudential Committee, Nebraska.

I want to say to all Christian workers that if the Lord sees our faith for those whom we wish to be blessed, He will honor it. He has not disappointed the faith of any of His children yet.—*D. L. Moody.*

CONTRIBUTIONS

SUFFOLK LETTER.

One of the most perplexing problems before the Board of Publications and the Executive Board of the Southern Convention is the matter of publishing and providing for the financial support of THE CHRISTIAN SUN. For more than eighty years this paper has represented the interests and institutions of the Christian denomination in several of the southern states. It has passed through several changes in management, but has survived in spite of adversities and financial difficulties. Apparently the present financial crisis is the most discouraging of its entire history.

The cost of labor and printing material has mounted rapidly in recent years. The subscription price has not been increased and the number of subscribers has been reduced as compared with the more prosperous years of its history. Only a few people have felt a personal responsibility for securing renewals and new subscribers for the church paper. Conferences and Convention sessions have recorded many resolutions and heard much discussion, but no aggressive action has been taken to develop this important enterprise.

Much opposition has arisen to the plan of having the various Departments of the Convention pay designated amounts to the financial support of the paper. A large number of people have expressed the opinion that the paper is costing the Convention too much. Between indifference and direct opposition the paper has been gradually losing its hold upon the hearts of the people who are not fully informed concerning its mission and motive.

The constituency of the Southern Convention may well face the facts in the background of this situation. This paper has been a medium of communication and fellowship between the ministers and laymen of the Southern Convention. It has filled a worthy place and written a commendable record during its history. It has been an important factor in uniting the forces of our churches and institutions. The Convention has been a compact, progressive organization, with a unity of purpose and a rich fellowship. New conditions have arisen, and new leadership is taking the field for future plans. Unless there is a church paper to serve as a unifying medium of communication, there will be a strong tendency towards a localized leadership which will split up the Convention constituency into smaller groups. Within a generation many of our churches will drift apart and members will be influenced to seek a larger fellowship among the stronger denominations. The ideals and traditions of the Christian denomination are very dear to many people within the bounds of the Southern Convention. Some of these things should be preserved in the union with the Congregationalists. They are worth preserving. If an effort to advance is to challenge our thinking, it must rest, in part, upon the history of the past. Religious convictions and denominational traditions cannot be swept aside, by any leadership, over-night.

In the interest of a worthy past and a hopeful future, THE SUN should be allowed to shine for our churches and homes. We should have a better paper, in spite of the increased cost. A few years ago a Model-T Ford was considered a luxury. Now the V-8, or something better, is demanded. People buy better cars because they want them. They should be willing to buy a better church paper. They will, when it is sold to them, with a real salesman-like spirit. Every church and every institution will lose a vital contact if the paper is discontinued.

I. W. JOHNSON.

OUR CHURCH PAPER.

THE CHRISTIAN SUN is owned and controlled by the Southern Convention of Congregational and Christian Churches. It was established in 1844 by the Rev. Daniel W. Kerr. Since that date, it has been making weekly visits to the homes of our people almost without interruption. It is the one medium of expression for the churches of our Convention. Under its influence the various institutions of our church have been founded and launched with a measure of success. It was the principal agitator for the formation of the Mission Board, and through its columns the program of Missions has been brought into favor with our people.

THE CHRISTIAN SUN, through its editors and contributors was instrumental in creating sentiment for an institution of higher learning, and the ultimate founding of Elon College. It has been the medium through which information concerning the college has gone to the churches and individual members, resulting in the almost universal support of the college.

Without THE CHRISTIAN SUN, it would have been practically impossible for the churches of the Convention to have established the Christian Orphanage, located at Elon College. This movement began in a small way, with the Children's Corner. Without THE CHRISTIAN SUN, it would have been impossible for this institution to have been held in high esteem as it is today.

THE CHRISTIAN SUN is the most effective medium for information and propaganda regarding our young people's work in all of its phases. In fact, there is not a single interest of church that THE CHRISTIAN SUN has not been the prime mover for information and advancement. THE CHRISTIAN SUN, Elon College, and the Mission Board, have been the principal factors in the building of our church in the South.

We are now face to face with the question as to the future of our church paper. What will the churches do about it? According to the report of our editor, Rev. F. C. Lester, we have a circulation of 1,240, including exchanges. According to the Board of Publications and the Committee of the Convention, THE CHRISTIAN SUN sustains a present deficit of $2,000, and with its present income is sustaining an additional deficit of $250 each month. At present, there are no sources for funds with which to pay the debt or retire the deficit.

The present cost of publishing THE CHRISTIAN SUN is practically $7,000. $2,000 of this amount is expected from subscriptions which means that the Convention must subsidize the Board of Publications in the amount of $5,000, that THE CHRISTIAN SUN may continue. At the present cost of publishing and the present rate of circulation, the paper is costing $5.00 per individual subscriber per year.

The question has been raised as to whether or not the church is justified in publishing the paper in the face of the above facts. The Executive Committee of the Convention has asked the question, if we are justified in publishing the paper at such an expense, and when it seems evident that the church as a whole does not want the paper. I cannot feel that the church does not want the paper, but that perhaps the rank and file of our people do not know the facts. I feel that when the facts are generally known, that the people of our church will arise and subscribe to the paper, that it may continue its weekly visits to our homes. Three thousand sub-

(Continued on page 15.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE CHURCH.

(A Correspondence.)

Orlando, Fla.,
November 13, 1937.

After all, to quote Diognetus about Christians, "They hold the world together. Not your church, nor my church, but Christians, the ecclesia, that multitude of souls called out of God, who go about their home duties and daily affairs, prompted and guided by reverence for and obedience to Almighty God, and love of their fellowmen. These are they who carry the world forward and upward. There is a great company of them, but for whom business would not be safe and human society would be in constant chaos and jeopardy.

But there are in the churches two classes of people who count little in the forward and upward journey: One class consists of those whom the church carries, but who do precious little if anything, to help carry the church. Without admitting it, they look upon the church as a social club. They joined the church much as they would join a club, because it is made up of the "nicest people, the most prominent people in our town, you know." Oh, yes, we know. We know only too well. But as that distinguished New England layman, Donald Adams, most aptly observes, "There are lot of big men in small churches, and there are a lot of *small men in big churches.* The size of the church does not determine the size of the man. In one sense there are no small churches. Wherever the Word of God is proclaimed is an important place. A church may be small in numbers, but immensely important in influence."

One should bear in mind that the one purpose of the church is not to show us folks, but to help us find God. One would far better be an active man in a "small" church than inactive in a "big" one. It gives strength and character to help carry rather than be carried. It is the service we render, rather than the service rendered for us, that counts. It took the greatest of all minds and men to say, "He who would be greatest among you shall be servant of all; for the Son of Man came not to be ministered unto but to minister."

The *North Carolina Christian Advocate* has this timely paragraph: "It might be well for us to recall that the Son of God did not bow down before the fallacy of bigness. On the contrary, we hear him saying, 'where two or three are gathered together in my name, there am I in the midst of them.' With twelve men and one of them to turn traitor, he set about his task of seeking and saving the lost. Not outward show but inward spirit was with Jesus the prime essential; and we would do well in this as in all other respects to be like our Lord."

And then there is another class in the church who are to be pitied and tolerated, though they themselves have little pity, sympathy or tolerance for those who disagree with them. They are the "we-know-we-are right and we have no patience or fellowship with those whose views and beliefs differ from us." In this class are many good and well intentioned people! But they have put their interpretation upon what Jesus Christ Himself taught, or did not teach, and they will not have, nor will they tolerate, any interpretation of the Bible, or those whose views of the Bible differ from theirs. They will uote you some such Scripture as this, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath the Father and the Son. . . . If there come any unto you, and bring not this doctrine receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." And they want to repudiate you if you do not interpret this "doctrine of Christ" just as they do. Oh! the tragedy and heartaches wrought by those who interpret our Sacred Word, with its message of mercy and love and brotherhood, in a spirit of bigotry and intolerance. How the heart of our Lord yearned, and how frequently he prayed, that "they may be one." "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are." (Jno. 17:11.)

In this world of war and sin and chaos, the people of God of any and all churches should unite in exalting the name of our Lord and His Christ, for He alone has the strength, the wisdom and the power, to establish on earth the Kingdom of Righteousness.

The one wholesome sign of our day is that the churches are seeking a common ground of union and fellowship for all who love and serve Him.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 13, 1937.

Sunday Schools.

Long's Chapel, Mebane, N. C. ..	$ 1.25
Ramseur, N. C.	4.17
Henderson, N. C.	5.38
Palm Street, Greensboro, N. C. .	7.07
Haw River, N. C.	10.59
First, Greensboro, N. C.	12.19
Newport, Shenandoah, Va.	2.41
Wake Chapel, Fuquay Springs, N. C.	6.68
Pleasant Grove, News Ferry, Va.	7.05
Bethel, Elkton, Va.	2.00
First, Portsmouth, Va.	8.44
Winchester, Va.	4.47
Cary, N. C.	4.95
Apple's Chapel, Gibsonville, N. C.	3.33
Waverly, Va.	4.00
	$ 83.98

Individuals and Churches.

Rocky Ford ,Fancy Gap, Va. ...	$ 1.75
Elk Spur, Fancy Gap, Va.	1.25
Pleasant Hill Christian Endeavor Society, Liberty, N. C.	7.75
Cary N. C.	1.67
	$ 12.42
Total for the week	$ 96.40
Previously acknowledged	4,151.26
Total since Sept. 1, 1937 ...	$4,247.66

J. O. ATKINSON,
Mission Sec'y.

NEWPORT NEWS.

The Woman's Missionary Society met in regular session on Tuesday, October 12th, at 7:30 P. M. The regular order of procedure was reversed and the business session preceded the devotional. General routine business was conducted. Study books for the year were discussed, and plans were made to study the book of our home work, "Highland Heritage" on November 9th, in an all-day session, beginning at 10:30 A. M.

Reports were given from the Woman's Conference, held in Franklin, on October 1st. This business session was followed by a consecration and communion service. During the consecration service, Mr. W. H. Baker sang, "Take My Life and Let It Be," while the officers of the society lighted their candles from the altar candle and in turn lighted the candles of the individual members. The candle of Mrs. Wilson, who was absent on account of illness, was lighted by the president. The Communion was served by the pastor, after which Mrs. Raymond Lewis sang, "An Evening Prayer," as a benediction. In this brief but solemn service, each individual must have felt the presence of the Father, leading the society to new visions, new labors, and purer fellowship with Him and with each other.

God is ready and willing to work, if we are ready and willing to let Him, and to be used by Him.—*D. L. Moody.*

THANKSGIVI

The Christia

One Hundred Children are depending upon you to
of their State and Nation. Do not fai

Chas. D. Johnston, Superintendent

G OFFERING

Orphanage

hem an equal opportunity to become good citizens
n, but send in your offering at once to

- - - - Elon College, N. C.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave., Winter Park, Fla.

NORTH CAROLINA RALLY.

We, who had a part in making the program for the North Carolina Pilgrim Fellowship Rally, wish to take this opportunity to thank all those who helped in any way to make the conference a success.

We certainly appreciated the cordial welcome and the splendid entertainment which was shown us by the members of the Sanford Church under the leadership of their pastor, Rev. F. Ervin Hyde.

It was voted that this type of rally would be held next year at approximately the same time, and a steering committee was elected to begin to make plans for that meeting.

Dean Messick, in giving the inspirational address Saturday afternoon, urged the young people to take advantage of the opportunities which face them today and to make the most out of them.

In his message Saturday evening, Mr. L. I. Medlin urged the youth of today to get on the right path with God and march forward with Him as the guide.

Among the most inspirational services of the conference was the Candlelight Communion Service, with Rev. F. E. Hdye administering the sacraments. The play, "If I Be His Disciple," presented by members of the young people's group of the First Church in Greensboro, was another one of the high spots of the meeting.

The discussion groups were all fine and inspirational. The findings from them will be collected for a bulletin to be sent to the various young people's groups.

Where there is a group of young people one will always find fun and fellowship, and the Recreational Period, directed by Miss Truitt, and the Banquet, with Rev. Millard Stevens acting as Toastmaster played important roles in bringing about a spirit of fellowship.

We hope that next year more churches will be able to send delegates to the Rally.

ELBERTA MURRAY.

LOOKING AHEAD.

Plans are well under way for two very important meetings for young people of the Southeast.

The first is a Christian Conference at Greensboro, North Carolina, during the Christmas holidays. All officers of Pilgrim Fellowship conferences in the southeast should plan to be in Greensboro during the Christmas week for that conference, so that definite plans can be made for cooperative and united work during the coming year.

The second meeting is the National Council of Pilgrim Fellowship to be held at Rockford College, Rockford, Illinois, June 15-22, 1938. This is to be a delegated body with at least two representatives from each state. The General Council of Congregational and Christian Churches will be in session at Beloit College, Beloit, Wisconsin, a few miles from Rockford, at the same time. The preliminary plans are very challenging and those who represent the southeast will be fortunate indeed.

F. C. L.

PLANNING FOR THE CHURCH.

Young people have a wonderful opportunity to help make plans for the Church. For instance Thanksgiving is just a week away. Young people can do much to make that a happy day for people in the community. Early morning programs, visits to the shut-ins and many other things can be planned. Then Christmas is just around the corner. There should be Christmas programs for all ages, including the church program, Christmas carols, parties for students and others who have been away, and many, many things to make the Christian message live in the lives of the people connected with the Church, as well as those who do not come to the regular services. Plan for the Church, and then work for the Church.

F. C. L.

SUPPOSE THERE HAD BEEN NO MISSIONARIES.

CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 28, 1937.

SCRIPTURE: Matt. 28:19, 20; Luke 24:47; Acts 2:39.

Daily Reading—

Monday—The Change Christ Makes—Eph. 2:1-10.

Tuesday—Man's Position Without Christ—Eph. 2:11-22.

Wednesday—A Contrast, Gentile and Christian—Eph. 4:17-24.

Thursday—When the Gospel Comes—Titus 2:11-15.

Friday—A Missionary's Program—Luke 4:16-20.

Saturday—A Passion for Souls—Rom. 9:1-5.

Christianity has a history so closely woven with a spirit of the Missionary Movement that it is hard to imagine what would have been the results without missionaries. We are sure that it would have remained a small sect in the Jewish faith and probably would have become a dead religious faith.

If there had been no missionaries, the Puritans would not have sought religious freedom in America where they set up ideals and principles which have not been surpassed in nobility and purpose.

Without missionaries who have carried the Gospel of love around the world there would not be any hospitals, orphanages, public libraries, public charities, public schools, democratic governments. The oriental religions did not make many steps in establishing agencies for public welfare.

We owe a great debt of gratitude and admiration to the heroic missionaries of the past. We can pay this debt by doing our share in our generation to continue the onward march of Christianity to the uttermost parts of the earth.

For Discussion—

1. Since previous missionaries have served us so well and brought great blessings to us, what is our responsibility that others may profit by what we do and say to extend the Gospel to every creature?

2. Who are missionaries today?

3. Would the Gospel of Christ have spread without missionaries?

4. Would the Church have been a world wide institution without missionaries?

5. What are missionaries doing for the world?

Suggested Hymns—

"Throw Out the Life Line."

"Open Mine Eyes."

"We've a Story to Tell to the Nations."

S. E. M.

Compare our opportunities of serving with those of the early Christians. Look at the mighty obstacles they had to encounter and surmount. Let us grasp these opportunities to serve Him; and then we may expect great things. He will not disappoint us.

—*D. L. Moody.*

Sunday School

Rev. H. S. Hardcastle, D. D.

CHRISTIAN WORKERS.

Lesson VIII—November 21, 1937.

Golden Text: *Let us not be weary in well-doing; for in due season we shall reap if we faint not.*—Galatians 6:9.

Lesson: Acts 6:1-10; I Corinthians 3:10-15; Galatians 6:6-10; I Timothy 6:11-21.

Work is written deeply in the structure of the universe. Jesus himself said that His Father worked, and that He himself worked. Apart from work man cannot find abiding joy nor realize his best self. As Christians we must work the works of God. This does mean that we all have to be what we call "Christian workers" in the sense that we are ministers or missionaries and other full-time Christian workers, but that as Christians we do our work as unto God, feeling that we are workers together with Him. The lesson deals with some phases of such work, both specifically and in general.

Division of Labor.

The development of life from the lower to the higher stages is marked by what is called the division of labor. In the simplest form of life, for instance in the Amoeba, there is no differentiation of cell structure or division of labor. But as life increases in complexity certain cells are set apart for certain functions, and division of labor becomes a fact. It was just so in the development of the church. The church in Jerusalem grew apace. The problem of relief for dependent families in the church assumed large proportions. The task was too great for the disciples to carry on with their preaching and ministering in spiritual things. They, therefore, appointed seven others whom we call deacons to attend to these practical and pressing matters, and thus safeguarded their time for the ministry of preaching and prayer. As a result their work became more effective and at the same time they trained their workers. It was sound strategy and good religion. Many a modern minister is so entangled with so many petty things that he cannot give himself to study and prayer. This may be due to the fact that he does not have the folks to help him, or because he does not know how to put the folks he has to work. Laymen ought to relieve the minister of many petty and practical things and then insist that the minister spend more time in his study and in the more spiritual aspects of his ministry.

Building Against the Time of Testing.

Jesus said that inevitably there would come storms and stresses in life and he urged his hearers to be as those who built upon the rock. Paul states with equal cogency and force that a man's work as well as the man himself will be tested, tested even as if by fire. Only that work which is well founded and into which sound principles have been applied will stand the test of time and trial. The work of many ministers is a mushroom growth. On the other hand the work of many others has stability and enduring power because it is builded on sound principles and wise work. Only as a man builds on the foundation of Jesus Christ can he be sure that his work will abide. But Paul adds a word of encouragement to those who might be faint-hearted or fearful about undertaking work. Even though a man, because of lack of knowledge or experience, should build unwisely, he himself may be saved even though his work may not survive.

Building On Another's Foundation.

One man layeth a foundation and another buildeth thereon. One man soweth and another reapeth. These truths are often overlooked in both Christian and secular fields. In many instances an evangelist comes into a town or into a church and reaps what faithful teachers and ministers have been sowing and nurturing through the years. In other instances one minister will have what seems like a phenominal ministry which is based on the thorough foundation which his predecessor has done before him. We are heirs of all ages. Let no man boast about what he has done. Let him rather give thanks that others have laid the foundation and he has been privileged to build thereon, that others have sown and he has reaped, or that he himself has the privilege of laying a foundation on which others may build, or sowing that which others may reap.

Sowing A Reaping.

"Never in the field of nature, but so often in the realm of moral matters, men are deceived into believing that, no matter what kind of seed is sown, the consequences will not be so bad after all; or that they can sow one kind of seed and reap another." Men are deceived into believing that "they can sow folly and reap wisdom, they can sow wild oats and reap honest wheat; they can sow excess and reap soberness and moderation; they can sow unclean and diseased things and reap health, strength and a well-balanced mind hereafter; they can sow neglect and reap the rewards of duty; they can sow disbelief, irreligion, and contempt for God, and reap the peace of mind and joy in living which can come only by faith. They think they can shape the harvest to their own liking when the time comes, no matter what the sowing. They think they can sow to the devil and not reap the devil's pay." As a man sows he reaps. What he sows he reaps. He who is wise will sow to the spirit that of the spirit he may reap life everlasting.

Unweariedness in Well-Doing.

It is difficult sometimes to keep on doing good. The thing seems so futile, so unappreciated, so fruitless, so unrewarding. But we are not to become weary in well-doing or weary of well-doing. If we faithfully sow the seed and if we faithfully tend the growing crop we shall in God's good time reap a harvest.

Doing Good To All Men.

As we have opportunity, let us do good unto all men, especially unto those who are of the household of faith. In Jesus's thinking, love was simply inner goodness going forth in active service. And opportunities for doing good come to practically every one of us every day. And every opportunity is a challenge to our religious sincerity and also a chance to develop our spiritual life. As we do avail ourselves of the opportunity to do good unto all men, we increase our capactiy to do good. And although those who are of household faith have perhaps the first claim upon us, they do not have the only claim upon us. Every man who needs us and whom we can help is our neighbor, and as we have opportunity we are to do good unto him.

No one can prevent a man or a woman from getting drunk and making a hades out of home. But on the street the decent public has rights; and sure, severe justice meted out to the drunken driver could, in a year drive him off our streets. We enforce laws to rid the country of smallpox, diphtheria and typhoid; have we not interest enough and force enough to banish this evil? Or had smallpox, diphtheria and typhoid no friend at court to save them from banishment?—*Ann Alice Byrne, New Canaan, Ct.*

The world is blessed most by men who *do* things and not by those who merely talk of them.—*James Oliver.*

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

UNDERSTANDING, UNCTION.

"He that hath seen Me hath seen the Father."—John 14:9.

In his last book "It Happened in Palestine," Dr. Weatherhead tells of an experience he had when in the darkness one night he was about to enter the bedroom of his small boy. He had taken his flashlight with him and upon entering, in order to avoid frightening the boy, he turned the flashlight full upon his own face, setting at rest all the boy's fears, for he recognized his father.

Jesus came to reveal the Father. The face of Christ is the face of the Father and seeing that face we understand the Father and our souls are at ease.

Prayer—Our Father, we thank Thee that Thou are revealed in Jesus, Thy Son. Increase our spiritual perceptions that we may see Thee and understand Thee. *Amen.*

TUESDAY.

BABIES AND BROTHERHOOD.

"Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." —Matt. 18:3.

It is possible that we regard children too lightly. The fact is that they accomplish more, perhaps, than an equal number of grown people. For instance, think of the delight they give parents, the freshness and joy they radiate in the world; the finer qualities which they inspire. No one can estimate the value of these achievements. They rank beyond the ability of the mature.

This would seem to give to childhood a unique place in Christianity and in the Brotherhood of man. It was in this spirit that Christ identified Himself with the child. Therefore it is our privilege, as our religion develops, to realize the daily contagion and happiness of child's life, and to sense the nearness of Jesus, in his presence.

Prayer—Our Father, help us to realize the value of childhood. As they help us to know Thee, may we help them to know Thee.

WEDNESDAY.

LIFE'S LEVERAGE.

"Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing into everlasting life."—John 4:13, 14.

There is a time, we know not when,
A place we know not where,
That marks the destiny of men,
For glory or despair.

Blessed Hymn! No one knows the turning point of his own life. Decisions that fix the future direction of one's character is beyond understanding. A trivial choice, a self-indulgence. A little deceit, a little yielding to temptation, may decide the destiny of the soul.

Prayer—Our Father, deliver us from the danger of wrong choices and make us wholly devoted to Thee. *Amen.*

THURSDAY.

WISDOM'S WAGES.

"Thy word have I hid in mine heart."—Ps. 119:11.

"Thy words uphold him that has fallen."—Job. 4:4.

"The entrance of Thy words giveth light."—Ps. 119:130.

As we see things today, people of older generations read the Bible more than the people of today. People of today seem to neglect the Book, or else they use it for controversy and speculation. Despite its profound depths and the mystery of much of it which worldly wisdom has never really plumbed, the Bible is a mighty impetus with pointed council and conduct.

To read the Bible studiously and store one's mind with its promises is indeed the most profitable course of education.

Prayer—Our Father, we pray for Thy mercy in our ignorance of Thy word. Grant that we may not sin against Thee by neglecting it further. Give unto us the great peace which comes in the possession of it. *Amen.*

FRIDAY.

"They shall still bring forth fruit in old age."—Ps. 92:14.

"The brim of it, like the work of the brim of a cap, with flowers of lilies."—II Chron. 4:5.

A familiar sight of New England seacost places is the decoration of an old dory filled with flowers.

These boats have served their day of usefulness and are no longer seaworthy, but they still serve as an object of beauty in the peaceful purpose of growing flowers for an admiring world.

For all those who have passed beyond the zenith of life when their days of greater activities are over and they can no longer sail life's seas as they did once, they can at least grow flowers. In addition to this, it is the finest period of life for the ministry of perfecting character and glowing gracefulness that sends forth their beauty and fragrance unto the flowing stream of humanity passing by.

Prayer—Our Father, make the evening tide of life full of light, growing in grace, the knowledge of the Lord and the beauty of Holiness. *Amen.*

SATURDAY.

NEW MOTOR IN OLD BOAT.

"Ye shall receive power."—Acts 1:8-11.

Of all the charter boats lined up at Miami's dock, Tom's looked the most commonplace. Some of the others were mahogany-trimmed and glistened with nickle gadgets. But Tom's boat was just like ten thousand other workaday fishing boats.

In that old boat, however, was a duplex, high-powered automobile engine, which sent fisherman Tom further and faster afield than any of his competitors. He knows how to use the power at his command.

Christians should do more than others because they are better equipped than others. Like Tom's boat, they may not be much in outward appearance, but they are engined above their neighbors. To them is given the "all power" to go far and fast, and to bring back rich harvestings. For God gives us power, not for our own embellishment, but for his service.

Prayer—Disheartened by our barren lives, we turn again to Thee, O Lord, to pray for power—the promised Divine enabling to live effectively and serenly. *Amen.*

—*Amos R. Wells.*

SUNDAY.

AN UNHOLY ALLIANCE.

"To be spiritually minded is life and peace."—Rom. 8:6.14.

Sentimentality is not spirituality. A mawkish, maudlin mood is no sign of a heart aflame.

Spirituality is so sane that it sees through the shams, alike of materialism and sentimentality, to the real values of life. It is soul-conscious, God-conscious and service-conscious.

To link sentimentality with spirituality is to perform a marriage which is not according to Scripture. Such a wedding of the unreal and the real is an unholy alliance.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

MEAT TO EAT.

By REV. VICTOR B. CHICOINE,

Winter Park Florida.

"I have meat to eat . . ."—John 4:32.

"Children, have ye any meat . . . ?"—John 21:2.

How easily and beautifully Jesus turned from one intricate situation, from one human dilema to another without any sense of embarrassment. Jesus had been talking to the woman who had come cautiously to the well in the heat of the day so that she might escape the scornful epithets and glances of her neighbors. There she met Jesus, and in the figurative, but powerful language of the east, made the soul searching discovery, that this Nazarene could save her.

Then the disciples came upon the scene. They wonder at the continued strength of Jesus. And in their wonderment He tells them that He has had meat to eat of which they know nothing. A few minutes before He had been speaking to the woman about the water of life, to the men He uses a different figure of speech, but the meaning is the same.

And as a fresh cool water was precious in Palestine so was meat. For we are told that those people "Saw little meat; meat was a luxury to them. The things they lived on, in the lowly cottages, were bread and fish and eggs." So Jesus spoke to the disciples concerning meat and said: "I have meat to eat that ye know not of . . ."

He said: "I have meat." He did have it. And I am so sure that He has it today, I mean, of course, the way of life! And men and nations must have this way and walk in it if they are to live. Oh, the world can exist. The world can blast itself into shreds and rebuild—blast itself and rebuild. But that is existing—not living. Jesus Christ had the way the way then, and there is no other way to this hour and there never will be. "I have meat to eat," He once said. He still has.

Then there is that other tremendous scene of Jesus upon the shore of the Sea of Tiberias after His resurrection, once more speaking of "food" to His disciples. I dare not attempt to explain it. It is too fragile, beautiful and precious for one such as I to analyse. One could tear it apart as is done with a beautiful rose and say: "See, there is nothing to this but petals, stem and so forth." But that would be far from the truth.

All I say its that some great soul enveloping experience came to those men, the like of which will never happen again. And our Lord, according to the record, said: "Children, have ye any meat?" What infinite tenderness is in that word "children."

Once before, many months ago, He had told them He had meat, and now so much had happened since that day at the well curb. Had they yet learned what He meant? "Children have ye any meat?" When Jesus called from the shore do you not suppose that the memories of these men went hurrying, pell-mell, back to that scene in the village, and the day He talked with the woman—and with them? I think that it must have been that way.

You may be saying we have no need of this that Jesus is offering. We are living in a different day. What we need is better housing, better food and more of it, better clothing, better medical attention, better education. No one denies that! But one must have the other!

Let men take the eternal policies of Jesus upon which nations must conduct themselves if they are to be great. Take the eternal axioms of Jesus upon which an individual lives must be built if the race is not to deterioate physically. Preach the laws of Jesus concerning personal purity and honesty and all the rest of His sayings. Yet it must be understood that the mind nor purpose of Jesus has not been reached. We must be aware, vitally aware, that Christ fed upon the belief and trust in God.

There had been a time when Peter, and James, and John, and the rest, would have argued that Jesus had no food that was utterly indispensable for them. If early in the ministry of our Lord the disciples were indifferent to the heart of the message of the Master it should not be surprising.

Could not these men have argued that their bodies were strong and vigorous and had not the food upon which they were living made them what they were? They could have clenched their fists and tensed their muscles and proved that they were strong men. And they would have said that what we need is leadership to drive the haughty Romans from our land.

No, in those early days they did not know the meaning of the "meat" of which Christ spoke. But later they did! For, what we call life, for the want of a better word, did to them what it does to every one of us. It brought them to the place where only spiritual matters really counted!

That is where the disciples had arrived in life that morning while the mist was still rising from the lake. This business of fishing on that particular day was being gone through because they were stumped. They did not know which way to turn. And when Peter had said the day before: "I go fishing," and the rest had chimed in that they would go too. it was because it was better to fish than to brood over the thoughts that were in their minds. Life had brought them to that place in a very rough way! And Jesus met these men of His as just the place when and where they needed Him the most. He always does just that!

Those disciples wanted rest unto their souls. We, too, want rest unto our souls. We, too, are discouraged, terribly discouraged, because men and women appear to be growing more and more irreligious. It may be that we are borne down by some tremendous burden in the carrying of which we feel that we must have help. And we are wondering who can help us—and who can know and sympathize with us. Who is there that has suffered even as we have and are suffering?

We must never forget that the Man of Galilee, a tortured, bruised soul, falling to His knees at a dark hour in the Garden, with enemies approaching to slay Him, found peace, and strength and sustenance. And because He did that and went through it, He knows the way—He knows us!

Because of that hour there, and because of that still blacker hour on the cross, there is not a one of us who will ever be able to say: "My troubles are the greatest that ever have been." No, your trouble is not. And what Jesus Christ did, we can do! And from where He drew strength, we can!

Our Lord, on the day He spoke to the disciples about eating meat of which they were not aware had not secreted some food about His person and then eaten it slyly without the disciples seeing Him do so. He had gone into the very depths of God's storehouse of the infinite with the keys of prayer and faith. And He had eaten and he had been fed. And it was the truth, the everlasting truth, when He told them that first time tht He had meat of which they knew nothing.

The record of the second occurrence

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:—

Our financial report this week shows that we have passed the $12,000.00 mark in our financial report—less than $8,000.00 to go to reach our goal for the year. That is fine. If all our churches will do their duty in this Thanksgiving period we ought to reach our goal and have some to spare. Surely our churches will send us eight thousand dollars by December 31st. We had expected to be able to tell you in this letter how many of our children got on the honor roll, but have not gotten their report cards. We feel sure most of the children did better than last month. We are through with our fall planting and had just finished when when the rain came. We still have the larger part of our corn crop to gather in.

The Thanksgiving dinner for the children! What church will send us a coop of chickens?—a turkey, too, if you like. Both are acceptable and would make us happy.

We are always glad to have visitors. A good lady came to see us a few weeks ago and looked over our entire plant and saw the children in their every-day life. After she saw the orphanage as it is every day, she said her idea of an orphanage had changed very much. She said she did not think the children would be happy. But she did not see a single child unhappy. The children were like they were at home and acted that way. She said she was wonderfully inspired with what she saw.

If more people would visit the orphanage they would be more interested in it. Anything we are interested in is the thing we get a pleasure out of helping. If we are interested in the church we will give to support it. If we are interested in the orphanage and the little children here it will be a joy to give that they may have a chance. Don't forget the Thanksgiving offering.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 18, 1937.

Amount brought forward $11,826.00

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Apples Chapel	$ 2.90	
Pleasant Grove, 3rd quart.	7.05	
Union Ridge	4.91	
Bethlehem	5.97	
Durham	16.94	
Bethel	.60	
Haw River	8.31	
Mt. Bethel	4.17	
Greensboro, First, October, $9.48; November, 11.26	20.74	
Lebanon	1.29	
Long's Chapel	1.82	
Happy Home	3.20	
Burlington, Dr. J. H. Lightbourne on 1936-'37 pledge	10.00	
		87.90
Eastern N. C. Conference:		
Christian Light, Church, $3.10; S. S., $0.90	$ 4.00	
Cary Church	1.67	
Cary Sunday School	3.94	
Morrisville	1.50	
		11.11
Western N. C. Conference:		
Pleasant Hill	$ 6.21	
Pleasant Cross	2.00	
		8.21
Eastern Virginia Conference:		
Berea, Nansemond	$ 5.00	
Rosemont	12.43	
First, Portsmouth	3.00	
		20.43
Valley Virginia Conference:		
Timber Ridge		1.27

Special Offerings.

Mr. Stout, for support of children	$ 18.00	
Mr. May, sup. of children	3.00	
W. P. Perry, for Billy .	10.00	
T. F. Hilliard	1.00	
		32.00

Thanksgiving Offerings—Individuals.

H. C. Holt, Selma, N. C..	$ 10.00	
J. W. Scott & Co., Greensboro, N. C.	5.00	
Julian Price, Greensboro, N. C.	10.00	
M. B. Smith, Jr.	20.00	
		45.00
Total for week		$ 205.92
Refund for amount received in error		4.61
		$ 201.31
Grand Total		$ 12,027.31

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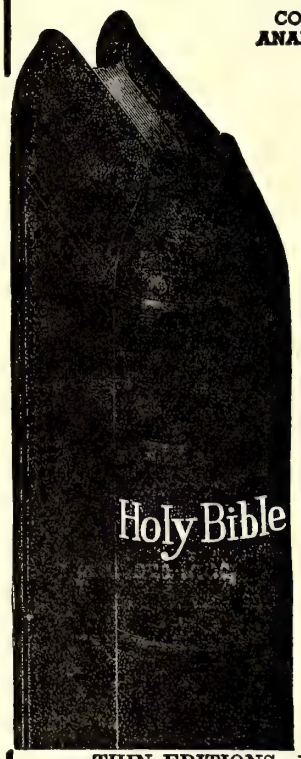

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

A. D. 33.

(1 John 2. 17.

a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
p Deut. 28. 15.

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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NOSTALGIA.

By Marshall Wingfield,
Advertiser Publishing Company,
Amory, Mississippi, 104 *pp.* $2.
Review by
Miriam Leyrer Drury,
Moscow, Idaho.

Like a silken thread one theme runs through this volume of verse. It is well expressed in the title poem,

> I must go back to the hills now,
> Across the miles dividing,
> To find a healing for the hurts
> These city streets have made:
> To heel a deep and ugly wound
> Which I have been a-hiding
> And lay the ghosts of hurry that
> Make my soul afraid.

The nostalgia which the poet feels is defined in the Introduction. It is a sense of loneliness, of frustration, of separation from that which seems more real than the things which are seen with physical eyes, of being an alien in a strange and unfriendly world, of being

> Far, far frae home and weary after while,
> For the longed-for hame-going
> And the Father's welcome smile;
> Who'll never more be fu' content
> Until his een do see
> The gowden gates o' heav'n
> And his ain countree.

The poet-preacher sings with a peculiar penetration of life and love and despair and death. The common paths of humanity are touched with the phosphorescence of compassion and understanding until they become luminous. And even at the end of his most despairing poems he lights candles of hope. At the end of "The Wheel and the Stair," we read:

> For believe he must in a splendid goal
> Else comes the rust that corrodes his soul.

And at the end of "The Cycle" come the surprising words,

> Then weariness deep of body and brain,
> A turn of the road—then spring again!

There is variety of meter and form. Some poems are sonnets, some are quatrains, and some are blank verse. The felicitous phrases and quotable lines in the blank verse make it so tower above all the rest that one could wish the poet-preacher would confine his singing to this form. Take, for instance, these three lines from Fox Chase:

> Souls that appreciate this music
> Should aliens be to discord,
> And forever released from ugliness.

Virginians should be proud of their plantation-born singer who has gathered up in the music of his words the song of the mocking-bird, the cry of the sea gull, the wail of the "strong sea-winds that pipe wild flowers away, and bend the reeds and rushes low." He has so transmitted sights, sounds, and perfumes and emotions to the printed page that one is aware of something nearer to vital truth than history. Pain and beauty are sensed with something of the aesthetic understanding of Proust, and one is keenly aware that the poet has forcibly felt, ardently nursed, and long brooded over hopes, fears, joys, and sorrows of our common lot.

OUR CHURCH PAPER.

(Continued from page 6.)

scribers who would pay their subscriptions would enable the Board of Publications to continue to publish the paper at its present size and frequency. Surely there are three thousand homes in our constituency that would be willing to subscribe for the paper, that it may continue. If not, some way must be worked out that will keep the paper in circulation. We cannot afford to be without our church paper.

I am sure that the Board of Publications and all officials of the Convention would welcome any suggestions on the part of interested persons. We could reduce the paper in size and frequency. This might be a way out. The suggestion has been made that the Convention decide on the number of paid subscriptions necessary to make the paper self-supporting, allocate this number to the churches on the basis of the number of families represented in the membership of the local church, and request each church to either send in its quota of subscribers or the money necessary to pay for its quota of subscribers. Of course, if every church would cooperate on this basis, the problem would be solved, but would they? One thing is certain: we need the paper and must find a way to continue its publication.

L. E. Smith.

FAMILY ALTAR.

(Continued from page 12.)

Nobody is spiritual whose thoughts do not often, and instinctively, turn toward the Godward side of life. Prayer and meditation are daily realities. In the night watches, his thoughts, like homing pigeons, turn naturally toward God.

Prayer—In a world distracted by things, we crave the wisdom to pursue the ideals of the spirit, our Father in heaven. Be Thou to us, in all conditions, the supreme reality. *Amen.*

—*Amos R. Wells.*

SUN'S PULPIT.

(Continued from page 13.)

of Jesus speaking of meat is, that He offered them food. That, too, is just like Jesus. He was still anxious about these followers of His. Did they have meat—did they have that, that which would carry them on as He had been carried on? Had they yet learned—would they ever learn—how deeply they must go, even as He went, to secure that which would sustain?

Rev. John Arthur Gossip, that great preacher of Aberdeen, tells the following: "For long, scientists could not understand how it is that even in the longest droughts of tropical lands, when all the green things are burned up and the watercourses are dry and dusty, the ants managed to keep their huge heaps moist with that wet steam heat they love. And only lately discovered, in one heap carefully investigated, that they had sunk a cunningly constructed shaft no less than sixty-five feet long, down to a perennial spring that no drought ever touches, and that at night the whole busy little population was detailed to hurry down and up again, time after time, bearing the precious water with which to keep alive their little fields of fungus crops and spread abroad that wetness they need for health."

Is that not the answer for most of us? The sustenance for living the life that would please our Saviour is to be had—but it is deep, but is no deeper than any man or woman sincerely seeking can reach. "Children, have ye any meat?"

If I Had the Time

I have often thought of things I'd do
    If I but had the time,
Of how I would bring hope and cheer to you
And lend my strong right hand to guide you through,
    If I but had the time.

And so I have thought full many a day
    As griefs around me crowd,
That soon I would find the means and the way
To deeds of kindness, and the courage to say
    My conscious thoughts aloud.

But, as I rush on in my daily grind
    Unheeding your distress,
I tread the high road on the other side
With rude and hasty and impatient stride,
    Still bound by selfishness.

There are many things I can surely do,
    There's time enough to spare,
I have just used it all on grasping self
And madly sought for worldly gain and pelf,
    Not for a chance to share.

Gay rainbow gleams in our hurrying lives
    Are vain, deluding snares.
God, grant us the vision to seek and choose
The abundant life that we never lose,
    And love that really cares.

Then for spirit promptings and things worthwhile
    There will be gracious time,
And hearts that were selfish and sad erswhile
Will thrill with the joy in the second mile,
    And life will be sublime.

—E. L. DAUGHTREY.

HISTORICAL SOCIETY, 1955.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, NOVEMBER 25, 1937. NUMBER 47.

Rev F C Lester
505 S Main St.

We Thank Thee

Not for our lands, our wide-flung prairie wealth,
Our mighty rivers born of friendly spring.
Our inland seas, our mountains proud and high,
Forests and orchards richly blossoming;
Not for these, Lord, our deepest thanks are said
As humbly glad, we hail this day serene;
Not for these most, dear Father of our lives,
But for the love that in all things is seen.

We thank Thee not for prestige born of war,
For dauntless navies built for battle stress;
Nor would we boast of armies massed for strife;
These all are vain, O Lord of Kindliness.
What need have we of swords and bayonets,
Of mighty cannon belching poisoned flame!
O, woo us from the pagan love of these
Lest we again defile Thy sacred name.

We thank Thee, Lord, on this recurring day,
For liberty to worship as we will;
We thank Thee for the hero souls of old
Who dared wild seas their mission to fulfill.
O, gird our hearts with stalwart faith in good,
Give us new trust in Thy providing hand,
And may a spirit born of brotherhood
Inspire our hearts and bless our native land.

—Thomas Curtis Clark.

PERSONALS

News from the Churches

The Christian Sun wishes for all members of its family a very happy Thanksgiving Season.

Rev. H. E. Crutchfield of Windsor, Virginia, and Rev. S. E. Madren, of Henderson, North Carolina, were among the visitors at the North Carolina and Virginia Conference. Both of these brothers and the editor of The Christian Sun were formerly members of this conference.

Dr. W. H. Denison, Assistant Secretary of the General Council, will be with the Richmond (Va.) Church for the special "Week of Prayer" services. These special services will begin on Sunday, November 28th. Various phases of church stewardship will be taken under consideration and discussed during the week. Visitors from other churches of our communion will be welcomed and will find these services most beneficial.

NEWPORT NEWS.

Sunday, November 7th, marked the first anniversary of the Rev. Jesse H. Dollar's pastorate of the First Congregational - Christian Church, Newport News, Virginia. The anniversary was observed with an appropriate program at the evening worship services.

It was very interesting to note that the church has been making steady progress during the past year. When Mr. Dollar accepted the pastorate of our church and came to serve us last November, he found the work in smooth running order; but he did not give us time to "get in a rut." He immediately outlined a program of activity for our whole church. In this program each department and auxiliary was given definite work to accomplish during the year.

In keeping with our church program we have issued a monthly parish paper, "The Vista." This is a twelve-page magazine which carries news items, editorials and articles of general interest to the church. "The Vista" is entirely financed by the advertising and is proving to be quite an asset to our church.

Last April the Newman Bible Class installed a "Hearing Aid System" in the church auditorium. This has not only brought much pleasure to the several members of our own congregation who are hard of hearing, but many visitors have also found a great blessing in it.

The first part of the year we completed the payments on our Hammond Electric Organ. At an early date both the Organ and the Hearing Aid System will be dedicated.

Our ladies have been doing a fine work during the year. Our church as a whole has been very much interested in the projects of the church.

It was a great privilege for us to have Dr. James R. Clinton in our midst for a one-week revival service during the early part of October. He endeared himself to the members of our congregation and did a fine work in the church and community.

We have had thirty-three new members join us in our work for Christ in the last twelve months.

THANKSGIVING SONNET.

By Amy Vance Weeks.

So long as colors blend at set of sun,
So long as stars are lighted through the night,
So long as homes await when work is done,
And hearthfires give a magic, mellow light;
So long as there are friends who come to call,
And life is full of blessed, simple things—
The drowsy kitten curled up in a ball,
The merry tune the copper kettle sings!
So long as churches point their spires to God,
And reach as well, toward those who suffer woe,
So long as men find comfort in the sod
And beauty in the sky, somehow I know,
Though here ungrateful murmur in our ranks,
That men can never cease to render thanks.

There is a fine spirit of cooperation between the pastor and people. We have a large group of fine young people who are being trained for leadership in the church and the service of the Master. Taken as a whole, we feel that our church is in a fine condition at the present and showing signs of growth in members, leadership, and spirituality. Our prayer is that we may continue in the Spirit of the Master, and ever press on to greater things than these.

Mrs. W. B. Williams,
Church Historian.

ALABAMA CHRISTIAN LIFE CONFERENCE.

Theme: "Giving Thanks for What?"

Friday—Afternoon Session.

3:30 Registration at Helen W. Jenkins Hall.

Friday—Evening Session.

7:30 Recreation in charge of Sophomore Class.
8:30 "Our Heritage"
Dramatic Presentation.
Message—Dr. F. P. Ensminger.

Saturday—Morning Session.

9:30 Worship Service conducted by Rev. M. I. McLeod.
9:45 Business Session.
10:00 "Our Present State"—
Of Society—Miss Lillian McKee.
Of Education—Rev. A. R. VanCleave.
10:30 Discussion of above topics; Choose one.
11:00 Recreation led by Southern Union College group.
11:15 Message—"What Can We Do With Things as They Are?"—Dr. Hallie Farmer.

Saturday—Afternoon Session.

12:15 Banquet — The First Thanksgiving Feast, with accompaniments.
Chief Whoo-cums-nex and his braves in charge; squaws in attendance.
2:30 Worship Service conducted by Blackwood's young people.
The State of Our Health
Message by County Health Officer.
Discussion led by County Health Officer.
Moving Picture.
3:30 Recreation in charge of picnic committee.
4:30 Vesper Service conducted by Freshman Class.
Message by Representative from University of Alabama.
5:00 Picnic Supper.

Saturday—Evening Session.

7:00 Stunts and games in charge of Stunt Committee.
Each delegation is expected to present a stunt.
8:00 Worship Service conducted by Piedmont College delegation.
Message—"The State of the World"—Rev. M. A. Redfield.

Sunday—Morning Session.

6:30 Sunrise Service conducted by the Senior Class.
Message by Representative from University of Alabama.
7:00 Breakfast.
9:45 Church School—
Worship Service conducted by Phenix City delegation.
Young People's Class taught by Miss Annie Campbell.
"Loyalty to Our Opportunities."
11:00 Service at Baptist Church conducted by the pastor Rev. M. I. McLeod.
Service at the United Protestant Church conducted by Wadley delegation.
Sermon — "The Future" — President Ross Ensminger.
12:00 Dinner.

Sunday Afternoon Session.

2:30 Musical Service, all delegations taking part.
Thorsby Music Committee:
Discussion—"Building Our Future on the Heritage From the Past and the Opportunities of the Present"—Rev. L. L. Stanley.
Business Session—
6:00 Consecration Service conducted by Junior Class.

Sunday Evening Session.

7:30 Evening Service at Baptist Church.

IMPORTANT NOTICE.

The Stewardship and Christian Education Committees of the Eastern Virginia Conference will meet with Dr. W. H. Denison, at Waverly Christian Church, to discuss plans of work on Tuesday, November 30th, at 2:00 P. M. All ministers and others interested are cordially invited to attend.

CONTRIBUTIONS

SUFFOLK LETTER.

The voluntary retirement of Dr. N. G. Newman from the active pastorate is a matter of more than passing interest. For the past two or three years his health has been failing. His wife who has been faithful and deeply interested in the promotion of the church, is also very feeble. Under these conditions he decided that he could not undertake to continue in the work as an active pastor. He and his wife are moving to the farm from which he went to college as a young man. Several years ago he bought this farm anticipating that the time would soon come when he should retire from active service. This farm is near Chuckatuck, Virginia, not far from Oakland Christian Church, and these dear friends have brought their letters of transfer to the home church of the Newman family. Dr. Newman has been unanimously elected assistant pastor of Oakland church, without any responsibility and without salary. This is a small compensation for a man of his ability, but it is in keeping with his wish.

Dr. N. G. Newman is too well known to readers of THE SUN for any review of his ministry to be news. He was President of the Eastern Virginia Conference and is the only surviving member of the Ordaining Presbytery officiating at the ordination of the writer, November 3rd, 1899, at Waverly, Virginia. During all these years he has been deeply interested in the advancement of young ministers and has helped many by his wise counsel, and his irreproachable character and his distinguished service. He has sought diligently to develop the talents of the young people in his charge. He has been a model pastor among his people. A cheerful spirit and a becoming dignity combined to give him a place of great respect and high honor.

As a preacher of the Gospel he is in the front rank of the ministers of the Southern Convention. A close student, a logical thinker, conservative in judgment yet progressive in his outlook, he has kept pace with present day trends in preaching and leaves his pulpit while at the zenith of his mental development. There has been no decline in his interest in preaching. He should be frequently used by churches throughout the Conference as a Pastor-at-Large to promote the unity and spiritual development of the pastors and laymen of the church. Oakland church considers itself most fortunate in having this man of God and his dear wife to make their home in that community. As pastor of that church it is a pleasure and an honor to be associated with them in the work.

What a privilege for a minister to have a few years of rest and quiet retirement, in the country before he goes to his final reward! Certainly he wishes to be able to work until the end. But failing strength sometimes prevents one from continuing in the work to which he has given his life. When that time comes the evening of life may become a beautiful transfiguration of blended glories and prememories. Field and forest, winding streams and enduring hills invite young and old to quiet meditation and profound study. It is a benediction to turn back to nature and to God.

We wish for the Newman family a happy experience in their new home. And hundreds of dear friends throughout the Conference and Convention will remember them in their devotions. It would be appreciated if many of these friends make it convenient to call on them, at their home, near Everet's Bridge, or within about four miles of Chuckatuck, Virginia.

I. W. JOHNSON.

THANKSGIVING.

By Harriet Keeler Magee.

I thank Thee for this day;
I've felt God's presence in my heart,
And joy has been with me.
Ahead I cannot see;
Disaster may become a part
Of life's uncertain way.

Tomorrow may be gay,
Or grief may come with me to dwell;
I do not walk by sight,
But this I know is right—
I'm in God's hands and all is well;
I thank Thee for this day.

OUR REIDSVILLE CHURCH.

The Reidsville Church was host to the North Carolina and Virginia Conference at its one hundred and twelfth annual session. The conference was well attended from the opening to the closing.

It is not the purpose of this article to give a report of the conference but to express a very warm appreciation of the Reidsville Church and what has been accomplished in recent months.

The church was organized in 1905 by the late Rev. L. I. Cox. Brother Cox had the vision to plant the church in a very favorable location in the town of Reidsville. He and those who worked with him also had the good judgment to build a very spacious, comfortable, and worshipful auditorium. This auditorium has proved to be a satisfactory nucleus for a very adequate and substantial church plant. Rev. J. L. Neese, the present pastor of the church, has served the congregation for three years. During this time the church has experienced unusual growth along all lines. Two hundred and eight members have been received into the church, a number who were members but were indifferent to the church have been reenlisted in the service, thus constituting a very active and a very enthusiastic congregation. Brother Neese reports an average attendance at the mid-week prayer service of 125. The Sunday before conference met, attendance at Sunday school as reflected by the records numbered 350. This would mean, of course, that there must be an enrollment of at least 400 in Sunday school. This unprecedented growth in church actvities and Sunday school work demanded enlarged facilities. The pastor and congregation set themselves to work to provide for their growing work. An addition, larger than the original church was erected. This new addition provided thirteen beautiful classrooms, two auditoriums 36 by 50 feet, pastor's study and prayer room combined, and Sunday school supply room.

The Junior Department has six classrooms and auditorium and is a part of the original building. The entire church has been remodeled and redecorated throughout. Carpets and rugs are on most of the classroom floors, and a very beautiful and appropriate carpet has been put on the church auditorium covering the entire floor at a cost of $850.00, the most of which has been paid. The entire repairs on the church including the new addition cost $15,000. Twelve thousand, five hundred dollars of this has already been paid. The church owes only $2,500. This is a most commendable showing, and the entire denomination is most appreciative of what our Reidsville church and their good pastor have been able to accomplish during the past three years. The church raised most of its conference apportionments and is facing the new year with consecration and high hopes. Plans are completed for the purchasing of a very valuable piece of property adjoining the church grounds. There is a two-story build-

(Continued on page 7.)

EDITORIAL STAFF

F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THANKSGIVING.

It has become a habit for the President of the United States to set apart the last Thursday in November as a day of Thanksgiving. This habit grows out of a sincere desire on the part of our early settlers to render thanks to the God who protected them and supplied their needs. When the Pilgrim Fathers first landed at Plymouth they thanked God for a safe trip and a new country. When the first terrible winter was gone and a harvest had been gathered in they thanked God for the inadequate supply of food and for the lives of the remaining ones who had not died during the year. With courage and fortitude and devotion they faced the future with praise in their hearts to the God whom they served.

The luxuries which we enjoy must not make us forget the God our forefathers worshipped. With all of our boasted depression the fact remains that most Americans enjoy not only the necessities but also the luxuries of life. With these increased advantages we need to give more thanks lest our hearts grow less rather than larger.

When we really give thanks to the "God from whom all blessings flow, we open the windows of our souls so that the light of His life and the power of His love may come into our hearts, making us into His likeness. It is by giving thanks sincerely that we are enabled to grow into perfection of character. It is the wish of your editor that you join with him at this Thanksgiving time in a sincere attempt to say and to sing "Praise God From Whom All Blessings Flow."

NORTH CAROLINA AND VIRGINIA CONFERENCE.

For a hundred and twelve years members of Christian Churches in adjacent counties in North Carolina and Virginia have met in annual conference to consider matters of the Church and the Kingdom of God. This year about two hundred and fifty ministers, delegates, and visitors met in the Reidsville Christian Church on Tuesday, Wednesday and Thursday of last week. Practically all of the active churches were represented. For two and one half days these people considered the problems that face Christians of this generation and considered methods by which they may better serve the world of which they are a part.

Only three churches reported having received no members during the past year. From one to eighty-eight was the list of increases in the various churches. There were losses also, one church reporting a loss of two hundred and three members, and another a loss of one hundred members, while still another said that ninety-two were no longer active in the fellowship. Twenty-three of the thirty-eight churches reporting made a gain while fifteen seemed to have lost in total membership.

The program as printed in this paper recently was carried out almost to the letter and to the minute. President G. C. Crutchfield presided with considerable dignity and watched carefully that the program move according to schedule. There was an abiding interest manifest throughout the sessions. Those who were scheduled to speak had taken the pains to prepare and brought messages worthy of Christian servants.

One very hopeful part of the conference came at the closing session when four young men, students at Elon College, and members of the Elon College Church, were licensed to preach. So far as this writer knows, this kind of thing has never happened before. No church has recommended four candidates for licensure at any one time and neither has the college presented such a class of candidates. Apparently, they are men of ability who look forward with keen delight to a life of service as a Christian minister—the greatest opportunity in the modern world.

The Reidsville people entertained in fine style. Their new Sunday school plant is adequate and beautiful. It is a great addition to the facilities of that local church and worthy of the fine people who are members there. The pastor, Rev. J. L. Neese, has done an excellent work in Reidsville and has built for himself a monument that will continue through the years, the best part of which is not the building, but the people who love to serve.

Rev. G. C. Crutchfield was reelected as president and Rev. W. E. Wisseman, vice-president. Dr. Stanley C. Harrell will continue to keep the records and will be assisted by Rev. John R. Chapman. Dr. W. W. Boone was also reelected as treasurer. The conference will hold its session in 1938 with Dr. James H. Lightbourne and his good people in Burlington.

OUR PAPER.

At the recent conference in Reidsville, a man from Orange County, North Carolina, told the editor that the people of his county are very proud that "The Christian Sun" began in their county. More than forty people at conference were sufficiently interested to renew or to subscribe for the paper at $2.00 per year. Others were kind enough to say that they enjoy reading its pages.

Some articles have recently appeared in these pages which indicate that the paper is having a struggle for existance. Some of the figures were inaccurate, but the fact still remains that financial support is very inadequate. During the first twelve months that it was my privilege to handle the funds for the paper we turned over to the treasurer of the Southern Convention $2,432.67. This is a little more than the $2,000 which has been figured as the income from subscriptions. There are now approximately 1,500 people taking the paper, with about sixty-five of these on exchange. A few of them are in arrears and may have to be discontinued. One thousand of them are paid in advance. This indi-

cates that many of the leaders in our Southern Church are not only interested in the paper as such but are interested in the message which it has to bring forth from week to week.

Your editor sincerely hopes that no individual will pay a subscription to the paper out of pity for the paper itself or because of denominational loyalty. If it isn't worth the price, do not pay it. If there is any other source from which to get the needed information, inspiration and help, then let's forget this "Christian Sun" and seek the other source that can bring us a better supply of needed helps. Your editor is working at the task because he believes this paper meets certain needs in our Church homes. He is well aware that it is not as good as it can be an dnot as good as it ought to be, but he does believe it has value. He believes thta the homes where the paper is read will have a wider vision, a more accurate knowledge of what is going on in the churches and a greater desire to share in Kingdom building than than do those who do not read it.

If this is true, then the things we need to do is not to decrease the size or the frequency of the paper but to increase the subscription list. Some plan may be worked out whereby the cost can be slightly reduced, but this should not be done at the expense of the values of our publication. At least this is the deliberate judgement of your editor. The major question on which we need to work, it seems to him, is: How can we get the paper into the homes of our people, and how can we make it such a paper that they will want to read it and will be benefited by so doing? This can be done only by the cooperation of the churches. If those who are now subscribers will just get somebody else to subscribe that will be a real service and will, incidentally, help to make the paper live. It is along this line that the work needs to be done, and it is in this field that the editor urges activity on the part of members in the immediate future before a meeting of the Executive Committee, the Board of Publications and the other committees connected with the Convention enterprises, which meeting is soon to be held. If you think the paper is worth the price, please do your best to send in a new subscription right away.

Pastors of the churches in the Southern Convention are being asked for a complete list of all officers connected with the churches. They are also asked to give the name of some person who may be willing to act as an agent for the paper. If the local churches will take this matter seriously, our Church Paper can mean much toward the development of our Church homes. Just as rapidly as possible we want to get these agents busy. it is entirely possible for us to double the subscription list before Christmas. This can be done, but it will take united effort. All of you who read this are hereby personally requested to see that the work is done by your own church. Let us work together to make our paper all that it should be and put it into the homes of our people. Your editor can help to make the paper, and you can help to put it into the homes.

GROUPING CHURCHES.

The North Carolina and Virginia Conference struggled with the idea of grouping the churches into pastorates. They voted to make the Home Missions Committee the central agency through which churches and pastors can work out the grouping in order that ministers may not have to travel too far and churches get more service. It is understood, of course, that the final vote must be by the churches themselves, but it is hoped that a sincere effort will be made to form pastorates. The following grouping of churches was recommended and voted by the conference:

Group I—Apples Chapel, Hines Chapel, Monticello. Group II—Belew Creek, Salem Chapel, Pleasant Ridge. Group III—Longs Chapel, Bethlehem, Berea. Group IV—Bethel, Concord, Mt. Zion. Group V—Haw River, Providence Memorial, Mebane. Group VI—Carolina, Hopedale (Student Supply). Group VII—Rocky Ford, Elk Spur, Ivy Hill. Group VIII—Union (Va.), Hebron, Liberty, Lebanon. Group IX—Pleasant Grove, Ingram, Happy Home. Group X—New Lebanon, Mt. Bethel, Kellam Grove, Howards Chapel. Shallow Ford asked that they be served from Elon College.

It was thought by some that this is not a perfect arrangement, but if the churches and pastors will seriously consider the matter and work cooperatively through the Home Mission Board it is evident that fine progress can be made in the right direction. The day must soon come when rural churches receive real pastoral service. They cannot get it under the present setup with preachers living many miles away from their churches and probably working at something else in order to make a living. Churches must consider paying a living wage and ministers will have to give themselves unreservedly to the high calling if we are to move forward as we should in these challenging days.

OUR THANKS OFFERING.

It is the custom of Christian Churches in the Southeast to make an offering at Thanksgiving time for the support of orphan children. Our home at Elon usually keeps in its care approximately one hundred boys and girls who need a Christian home. They are well cared for, well trained, and prepared to meet life's responsibilities. The offering we make at Thanksgiving time makes it possible for this home to continue. Let no church fail to do its full share in giving for the homeless. Many give an amount equal to one day's income for this worthy institution; others contribute even more; and some less. But every boy and girl, as well as men and women, in our churches should share in this type of Christian service.

F. C. L.

O Lord all glorious, Life of Life!
To Thee we raise our grateful song;
Lift up our souls from thoughts of self
To Thee, to Whom all life belongs.
Below all depths Thy mercy lies,
Above all heights thy love ascends;
Thy providence our path surrounds,
Thy watchful care each step ascends.
From Thee all good desires proceed.
All holy thoughts we gain from Thee;
The good we do is Thine alone,
Thine shall our heart's thanksgiving be.

—Anon.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

OUR NEGLECTED INSTITUTION.

(An Editorial Correspondence.)

Orlando, Florida,
November 20, 1937.

Every church, Protestant and Catholic, has five institutions, or enterprises, through which it expresses itself to, and does its work in the world. These institutions are the local church, missions, education, publication, benevolences. These may well be likened to the five fingers of the hand, the thumb representing the local church; the forefinger, missions; the middle finger, education; the fourth finger, publishing; the little finger, benevolence. The likeness thus given signifies the order in which these enterprises were developed into institutions. (Benevolence, for example, appeared in the early church, as spoken of in the Book of Acts, but not till a comparatively recent date did charitable and benevolent deeds result in institutions, such as homes for the aged, the infirm and the fatherless.)

One need not now discuss the relative importance of each, since by the figure used, that of the human hand, each is essential if we are to have a whole, and not a crippled hand. The object in calling to our attention this figure of speech here and now is that we of the Southern Convention, in particular are about to find ourselves with a crippled hand.

According to Drs. I. W. Johnson and L. E. Smith in last week's CHRISTIAN SUN, we are about to lose, for us, the fourth finger, and thus as a fellowship present to the world a maimed and crippled hand. THE CHRISTIAN SUN with us is more than an enterprise, it is an institution. But it, like every other institution, is but the lengthened shadow of a man. We have simply neglected and drifted at ease, and at our peril, without regard to this one institution, and it has atrophied. We have simply allowed it to waste away before our very eyes, until it has few subscribers, fewer readers, and still fewer contributors. As Dr. Smith states: "It has been a most potent factor in backing all our institutions and enterprises"; and now we see it well-nigh prostrate. We have not treated any other of our institutions with so much unwisdom, and lack of foresight. Take the pastor from the local church over a period of years and see what happens to it.

Try for a period of years, having a college without a president, an orphanage without a superintendent, missions without a secretary, and see what happens to these institutions.

We have placed the work of editing THE SUN, incurring its circulation and all the rest, on the shoulders of a pastor already loaded to the preaching point with other duties and responsibilities. And so the shadow of a man, whose heart is hardened, and whose mind is flooded with anxiety for our beloved CHRISTIAN SUN, does not fall across our pathway any more. We should now have at least 3,000 paying subscribers, with three times that many readers. But now, this one neglected institution lies prostrate, unable to help itself, and all of us are so burdened and busy with other duties to help, and willing that it should leave us with a withered and and crippled hand.

Comparisons are often invidious, sometimes odious. But as these lines are written there is before my eye a copy of last week's North Carolina Christian Advocate. On its second page in "bold face" type, which even those who run may read, is a most passionate plea that all pastors get on the "honor roll" by sending in lists of new subscribers. Then on page twelve of the same paper is listed the pastors, with their churches who the past week got on the "honor roll," by sending in a total of 299 new subscribers. One pastor was credit with 26, another with 21, from church.

Well, our pastors are not doing anything like that any more. When have you heard a pastor in one of our churches pleading with his congregato help him get on the "honor roll" by sending in so many new subscribers and renewals to THE SUN! And, yet, our pastors are as loyal and faithful as pastors in other communions; but there is no one any more with the burden on his heart of this one neglected institution — that institution, which, since 1844 has given its very life and spent its strength as Dr. Smith says, in being "The most potent factor in our Convention." The The time has come, the hour has struck for doing something heroic to restore to vitality and vigor our indispensable church organ — THE CHRISTIAN SUN.

J. O. A.

The American railroad industry now operates more than 400 railroad trains on schedules of 60 miles per hour or faster—to meet the public demand for faster travel.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 20, 1937.

Sunday Schools.

Mt. Pleasant, Vass, N. C.	$ 1.11
Morrisville, N. C.	1.50
Mebane, N. C.	9.50
Big Oak, Eagle Springs, N. C.	2.12
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Linville, Va.	4.75
Mayland, Broadway, Va.	1.00
Fuller's Chapel, Henderson, N. C.	4.00
South Norfolk, Va.	7.58
Total	$ 32.56

Individuals and Churches.

Auburn, Raleigh, N. C.	$ 4.61
Mt. Auburn, Manson, N. C.	3.55
"A Friend," Bethlehem Church, Altamahaw, N. C.	3.00
High Point, N. C.	.80
Total	$ 11.96
Total for week	$ 44.52
Previously acknowledged	4,247.66
Total since Sept. 1, 1937	$4,292.18

J. O. ATKINSON,
Mission Sec'y.

SHINING.

A Negro died not long ago, in Ohio. He had a shoe-shining stand in a store, and there he had worked hard for twenty-six years, without ever taking a holiday.

Apparently, he had a good education, and it is said that the famous Booker T. Washington once tried to persuade him to become his private secretary.

But he refused that and every other offer to leave his stand, and never did he explain why.

After his death the situation was revealed.

Beside him, as he worked, there were always ten young Negroes. Every one of them was attending school. Some were in high school, some in college, and a few in night school.

The stand could have been conducted with a smaller working force, but it was constantly maintained at that number.

Joe had figured it out that the earnings of the stand would pay the school bills of ten boys at a time. For more than a quarter of a century this unknown, unsung colored man did just that—kept ten boys in school.

His business had no other purpose.

Yet there are those who insist now and then that this world is a selfish, heartless place. — *Christian Union Herald.*

If you cannot do some great thing you can do some little thing for Christ.—*D. L. Moody.*

Tools For Toilers

BOOK REVIEWS

By F. C. Lester.

THE NEW CHURCH HYMNAL.

When H. Augustine Smith, of Boston University publishes a new hymn book that is news among those interested in good church music and worship. "The New Church Hymnal" just issued by D. Appleton—Century Company, of New York is such news. Dr. Smith is a student of music, art, and worship. He has few equals and no peers in this field.

Into this new book has gone the experience of years of study on the part of the author and his associates, E. S. Barnes, H. C Robbins, and J. D. Morrison. "Each word, phrase, stanza, melodic line, and harmonic structure has been subjected to minute criticism." Nothing is admitted that seems contrary to the teachings of Jesus. Many (perhaps too many) old tunes are used. A hundred new hymns and tunes appearing in for the first time deal largely with life today. There is a section of songs for the Junior Church and another for Youth.

An unusually fine job of indexing has been done, which makes it easy to find the appropriate hymns for various occasions. There is an abundance of material to enrich the service of worship, including chants, chorals, and responses for the choir, prayers, calls to worship, benediction, litanies, and responsive readings.

Six hundred and fifty hymns and helps await those who want to lead services of real worship.

The book is attractively printed on good paper, and well bound in convenient size. The biggest difficulty is the cost, $1.60 single copies, or $1.10 by the hundred. From rather careful study this writer is inclined to believe that the book is worth the cost to those who want to develop constructive worship services that use the best materials of ancient and modern times. It is not just a song book for flippant use, but it is a valuable addition to worship aids for churches that like dignified, stately, deeply devotional, and challenging church services.

OPEN DOORS IN RELIGIOUS EDUCATION.

A very fine little book for workers in religious education was printed in 1931 by Richard R. Smith, Inc., New York, on the above title. The author is John Wallace Suter, Jr., and the price of the book is $1.25.

Chapter headings give a good insight into what the author discusses, and they are: Toward Deeper Knowledge; Toward Better Worship—What Worship Is, The Place of Worship in Religious Education; Toward A Better Understanding of the Old and New; Toward a Creative Use of Authority—Creativity, What Makes Authority Valid, Two Schools of Thought, The Synthesis, Creativity Is Social, Creative Obedience; Toward Receptivity; Educating the Spirit.

Dr. F. L. Fagley thinks this is one of the best recent books in religious education, and this writer is inclined to agree with him. There are only 128 pages but these are filled with fine ideas.

THE CHRISTIAN VIEW OF MAN.

One of the good books from MacMillan Company this year is "The Christian View of Man," by the late Dr. J. Gresham Machen, professor of New Testament in Westminster Theological Seminary and former professor in Princeton University. Dr. Machen had written several other books such as "Christian Faith in the Modern World," "Christianity and Liberalism" and "Origin of Paul's Religion."

This new book is a clear-cut statement of the conservative Presbyterian view of man. Dr. Machen is obviously clear in all that he says, but liberals will not agree with much of his statement. He was a leader of the conservative group in the Presbyterian Church. He was a thorough student and a lucid writer. His definitions are pointed and his statements without equivocation. There is something he definitely believes and doesn't hesitate to say so. For instance, "When we say that the Bible is the Work of God . . . we mean that the writers of the Bible . . . received an immediate and supernatural guidance and impulsion of the Spirit of God which kept them from the errors that are found in other books and made the resulting book, the Bible, to be completely true in what it says regarding matters of fact and completely authorative in its commands."

Dr. Machen was a dictator in the field of religious belief, but that is probably better than being a doubter concerning all matters of importance.

Chapter headings of the book will indicate better than this writer can the things which are discussed: The Living and True God, The Decrees of God, God's Decrees and Man's Freedom, What Is Predestination? Does the Bible Teach Predestination? Objections to Predestination, God's Works of Creation and Providence, God's Works of Providence, Miracles, Did God Create Man? How Did God Create Man? God's Image In Man, The Covenant of Life, The Fall of Man, What Is Sin? The Majesty of the Law of God, Is Mankind Lost In Sin? The Consequences of the Fall of Man, What Is Original Sin? Sinners Saved By Grace.

The price of the book is $2.50 at all book stores or from the MacMillan Company, New York City.

PEACE, BE STILL.

This is a small pamphlet prepared for ministers to leave with those who are sick. A reviewer has said, "It is more than the expresson of sentimental platitudes. It is not gloomy or morbid. It is a message of faith and good cheer that will lift the soul to a renewed trust in the goodness of an All-loving Father. It is something the recipient will enjoy, not only during a period of illness and distress, but in other hours of devotion."

It is beautifully printed with a presentation page. The price is 15c each, or eight copies for a dollar, with envelopes to match, and is published by Church World Press, Inc., Auditorium Buildings, Cleveland, Ohio.

OUR REIDSVILLE CHURCH.

(Continued from page 3.)

ing on the property and will make a very attractive and comfortable home for the minister and his family. This purchase provides a vacant lot adjoining the church lot in the rear which affords ideal facilities for outdoor vesper services during the summer months. It is most refreshing and encouraging to see a church move forward with such rapid strides in a day like this.

Why shouldn't all of our churches move forward? They can and would with the proper vision, the proper leadership, thorough consecration, and consecrated determination. All things are possible through Christ who strengtheneth us.

Congratulations and prayers for our Reidsville pastor and congregation!

L. E. Smith.

INGRAM, VIRGINIA, CHURCH.

We are happy to say Ingram Christian Church has closed a very successful year.

The Sunday school, with Mr. J. K. Landon as superintendent, has had a good year. Mr. Landon is such a devoted Christian gentleman. The officers and teachers are very faithful and cooperate with the superintendent in every thing he undertakes. One of four classes of girls (aged 8-12) deserves special mention, as does their teacher, Miss Mary Price, who trains these children in church loyalty, and it is marvelous what they accomplish.

The Missionary Society, with Mrs. L. V. Dunn as president, has undertaken many things and has been successful in all of them.

Special mention should be given the ladies of the church, although we have no Ladies Aid Society. A good deal of money has been raised by them. Every lady stands in place when called upon to work or give.

The church has had twenty-one additions this year, and met all conference apportionments.

This, our closing service of this conference year, was well attended; the communion service was very inspiring; every deacon was in his place as they always are.

Now I am coming to a beautiful part of this letter. On Saturady P. M. a surprise came for the pastor and family. While they were in church his car was filled with many good things to eat. His car wouldn't hold everything, so Mr. Satterfield was so kind as to load his truck and bring the good things to the parsonage.

My! We were so happy. You just can't imagine what a thrill it is to have such a full pantry.

We were not so happy that we didn't remember to ask God to bless every person who remembered us. And, as we begin the year 1937-'38, we shall try to better serve the wonderful people here than we have in the past year.

Mrs. B. J. Earp.

It is only those who do not know how to work that do not love it. To those who do it, it is better than play—it is religion.—*J. H. Patterson.*

THANKSGIVI

The Christia

One Hundred Children are depending upon you to
of their State and Nation. Do not fai

Chas. D. Johnston, Superintendent

G OFFERING

Orphanage

hem an equal opportunity to become good citizens
n, but send in your offering at once to

- - - - Elon College, N. C.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave., Winter Park, Fla.

LET US BE TRULY THANKFUL.

Each of you have brought to your attention at this season of the year, if at no other time, the many things you have to be thankful for. And yet I wonder if you have considered this fact—that in many countries of the world today no such organizations as the Southeast Pilgrim Fellowship could exist. It seems to me that we ought to be truly thankful that we live in a country where young people are encouraged to organize for religious purposes—where young people are trying to build a Christian world.

Too often we accept conditions in our country without giving them a conscious thought, because we are so used to them. If we would consider seriously the position we might be in, were this country not a democracy, we would have so much to be truly thankful for—and would be more interested in the cause of cooperation among the democracies to forestall by the use of reason and economic means the further spread of dictatorships.

If we were a group of young people in certain countries today, we could be organized—but the organization would be for the purpose of military training or glorification of nationalistic myths, rather than for the purpose of attempting to live more Christian lives individually and cooperating in the carrying out of Christian principles.

In these dictator-ruled countries we would not only be denied permission to organize in our present form, but many of the agents we use in our work would not be allowed to exist. For example, a paper like this one, with its doctrine of brotherhood and other Christian principles, simply could not be.

And so, let us be truly thankful that we live in a democracy where freedom of religious belief has always been one of our principles—and let us work to maintain that freedom in the face of a changing world.

E. M. C

HOLIDAY CONFERENCE NEWS.

Each week we hope to be able to "let you in" on news regarding the program being planned for the Holiday Conference to be held in Greensboro, December 28-30. This week we are happy to tell you that Rev. Alan Jones, one of our finest ministers in Georgia, will be able to attend the conference and talk to us about Social Action. Mr. Jones has held several parishes in Georgia, and has recently been called to serve our church in Demorest, Georgia. He is tremendously interested in all phases of Social Action and will be able to present some thoughts along that line in a vivid manner.

One of the most important parts of the Holiday Conference will be the meeting of the Southeast Superintendent in a certain field with the State Superintendents (or other interested people from each state) in that same field of young people's work. Those groups will work out definite ways in which we can develop during the next year along each one of the important lines represented. Each one of these working groups of young people will have a "resource leader" from among our adult leaders interested in that field. Rev. Alan Jones will not only speak to the whole group on Social Action, but will be the resource leader for the group under Miss Dorothy Truitt, Southeast Superintendent, on that same subject.

Georgia is our most recently organized state in regard to Pilgrim Fellowship work in the Southeast. Therefore, we know you will be pleased to hear that two cars will bring Georgia young people and their leaders to the Holiday Conference. We are hoping to hear soon from other sections of the Southeast regarding the number from *your* area.

THANKS BE TO GOD.

By Janie Alford.

I do not thank Thee, Lord,
That I have bread to eat while others starve;
Nor yet for work to do
While empty hands solicit Heaven;
Nor for a body strong
While other bodies flatten beds of pain.
No, not for these do I give thanks!

But I am grateful, Lord,
Because my meager loaf I may divide;
For that my busy hands
May move to meet another's need;
Because my doubled strength
I may extend to steady one who faints.
Yes, for all these do I give thanks!

For heart to share, desire to bear,
And will to lift,
Flamed into one by deathless Love—
Thanks be to God for this!
Unspeakable! His gift!

UNREACHED MILLIONS IN AMERICA.

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 5, 1937.

SCRIPTURE: Luke 19:10; Matt. 14:13-21.

(CONSECRATION MEETING.)

Daily Readings—

Monday—Multitudes, That Need Christ—Matt. 9:35-38.

Tuesday—The Outstretch of Friendliness—John 4:7-14.

Wednesday—A Man With A Message—Jonah 3:1-10.

Thursday—Call to Neglected Fields—Acts 16:9-15.

Friday—Organizing a Home-Mission Drive—Luke 9:1-6.

Saturday—The Gospel for Soldiers—Acts 10:1-6; 34-38.

One of our leading ministers recently made this statement: "We are proceeding when we Christians think we are a majority group in our social order, when we are not. We are a minority group. Even if all those who belong to Church were Christians we would still be in the minority."

Only about 48% of the people of the United States belong to any Christian organization. Approximately 35,000,000 people are members of Evangelical Protestant Christian bodies, and 25,000,000 others belong to Roman Catholic or Eastern Orthodox Christian churches. The unreached millions in America challenge us to evangelistic and missionary endeavor that must not be neglected.

Among those who should have special attention are mountaineers, immigrant and foreign speaking groups, Indian-Americans, Negro-Americans, migrant groups and people in the slums. In every community there are large groups of unchurched people.

How may Christian young people reach the unchurched in your community and win them to Christ?

Suggested Hymns—

"Bring Them In."
"Let the Lower Lights Be Burning.
"Peal Out the Watch Word."

S. E. M.

Churches of Christ do not arise and develop by accident. They do not just happen. Their form and character are the result of hard, driving, continuous work—preaching, praying, singing—as per the orders of the head, Christ.—*A. H. Porterfield.*

Sunday School

Rev. H. S. Hardcastle, D. D.

CHRISTIAN FRUITFULNESS.

Lesson IX—November 28, 1937.

Golden Text: *Herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples.*—John 15:8.

Lesson: John 15:1-16.

Christians are not only to be good; they are to be good for something. They are to be more than merely ornamental; they are to be fruitful. This truth is emphasized again and again in the Scripture passage which forms the background of today's lesson. It is full of references to "bearing fruit," "more fruit," "much fruit." Jesus says that the Father is glorified if we "bear much fruit," so shall we be his disciples." He says that He has chosen His disciples that they should go and "bear fruit" and that their "fruit should abide." He states the conditions for bearing fruit, and the joy to be found therein. On another occasion Jesus said that men were to be known by their fruits, and one of His most disturbing parables was the story of the tree that bore no fruit. The application of all of this is quite plain—Jesus is insisting on a life of positive goodness, on a life of inner righteousness going forth in active service, on an inner vitality of life that finds expression in character and conduct.

The Husbandman, the Vine, the Branches.

God is the husbandman in the sense that He is owner and Master by virtue of creation and redemption. We are not our own, we have been bought with a price. Christ is the Vine, the medium through which the life-giving force is communicated to the branches, and by which they become fruitful. We are the branches, the means through which the life of Christ finds expression in fruitfulness. It is a three-fold, intimate relationship between God and Christ and us, a relationship "of possession and care on the one side, and of dependence and submission on the other, the vine being such as the husbandman makes it."

Unfruitful Branches.

"Every branch that beareth not fruit, he taketh it away." If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned." Produce or perish seems to be the law of the Christian life. Unless we bear fruit we simply cumber the ground. A branch separated from the vine withers and dies, of course, and bears no fruit.

Fruitful Branches.

"Every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Herein is my Father glorified, that ye bear much fruit." God always deals in terms of bounty and bountifulness. The branches which bear fruit are carefully pruned that they may bear more fruit. The best is yet to come. There is always room for progress. We are to live at our best, to refuse to be content with second best.

Conditions of Fruit-Bearing.

"He that abideth in me, and I in him, the same beareth much fruit." If ye keep my commandments, ye shall abide in my love. Just as the branch cannot bear fruit of itself, just as its life and fruitfulness depends upon a vital relation with the vine, just so we cannot bear fruit unless we are in intimate fellowship with Christ Who is the Vine. It is only as His life is in us that we can bear fruit. It is not within us, of ourselves, to generate spiritual life; that can come only from God in Christ. Abiding in Him through obedience to Him is the secret of growth and fruitfulness. And abiding in Him releases through us all the divine resources—shall ask what we will and it shall be done unto us. As we commit ourselves fully to God, He will release His power fully to us. He can trust us with His power only as we are committed to Him.

Fruit-Bearing as a Mark of Discipleship.

"So shall ye be my disciples"—if we bear much fruit. By their fruits ye shall know them. It is not what we profess with our lips but what we produce with our lives that is the mark of true discipleship. The follower of Jesus who has His spirit in his life will bear fruit. The truly good tree cannot bring forth bad fruit, nor can a bad tree bring forth good fruit. Wherefore by their fruits ye shall know them.

Fullness of Joy in Fruit-Bearing.

"These things have I spoken unto you, that my joy may be in you, and that your joy may be made full." Fruitbearing is the secret to fullness of joy. We have not been made for inactivity or unproductivity; we have been made to bear fruit. Only as in Christ we fulfill our divine mission can we find abiding and especially abounding happiness or joy. In His words, in this lesson, Christ has given us the secret of the fullness of joy which comes from working with Him and in bearing fruit for Him.

Friends and Fruitfulness.

"I have called you friends." Friends of Jesus, The Society of the Friends of Jesus—that is what Christians are, and that is what the church of Christ is. He has honored us by admitting us into the circle of His friendship, and by calling us His friends. As such His secret is with us. And as such we should see to it that we cultivate His friendship and try to be worthy of it.

But we are His friends for a definite purpose—that ye should go and bear fruit, and that your fruit should abide. If we are His friends we will want to do something for Him by doing something for His children.

THANKSGIVING.

By Harry Elmore Hurd.

I shall be grateful on Thanksgiving Day
For home and friends who share our humble fare:
I shall be happy as a boisterous jay,
I shall go walking in the crispy air.

I shall be thankful for the gift of health,
For appetite and all the common joys
Which should be figured as a man's true wealth—
Delights which repetition never cloys.

I shall be thankful for the commonplace,
I shall rejoice in little household things,
For radiant love upon my comrade's face
And for her trust which gives my courage wings.

AFRICA TODAY.

Africa, known but a few years ago as the Dark Continent, is now numerically *the most Christian continent of the non-Christian world.* Protestant Christians number 8,638,514; their children under fourteen years total 2,618,890; and scholars enrolled in Sabbath-schools, 2,087,989. The stronghold of Protestant Christianity is the Union of South Africa, where Christians number 4,000,000 and their children 1,500,000. The old established and highly organized religions of Asia are not here to impede progress except in North Africa, Northern Nigeria and areas of West and East Africa, where Islam offers an unyielding opposition to Christian penetration.—*Revelation.*

In many of the nation's large industrial plants, where men work near high temperatures, they are provided with and urged to eat salt in tablet form as a protection against heat prostration. Sweating depletes the body's normal salt supply.

FAMILY ALTAR

Conducted by H. E. Rountree
Chaplain in the U. S. Navy

MONDAY.

Stir Up the Fires.

"Stir up the gift of God which is in thee."—II Tim. 1:6.

We are informed that Paul meant to say to Timothy "stir into flame the gifts that are in thee."

Does that mean anything to us? Just this: everyone has gifts. Some of them are exercised and developed. Such have made the world what it is and everything in it that we enjoy. Some people have other gifts which will never be developed, latent talent never brought to the surface. They remain latent either from the lack of disposition or the lack of opportunity.

The point is clear; whatever gifts we have we should realize that we have them and do our best to develop them for the highest good. We are not to sit by, letting them die and then weep over them. We are to "stir them into flame"—these dying fires.

If more fuel is needed to stir these fires, there is plenty of it in your prayer closet, in your Bible study, in your fellowship with true Christian people, in your worship and in participation in the things that develop your gifts. Practice these good gifts whether you like it or not.

Prayer—Our Father, Thou has told us to covet earnestly the best gifts and Thou wilt show us a more excellent way. For this we pray. Forgive us our coldness of heart and make us quick to do our part in stirring up the gifts in us. We ask in Christ's name. *Amen.*

TUESDAY.

Guarding the Gates.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."—Phil. 4:8.

There is an old saying "we cannot keep the bats from flying over our heads, but we can keep them from nesting in our hair." Not everyone that knocks at our door is to be allowed to come in. That is what we have doors for, to protect us from enemies.

Likewise, we must protect our souls. To do so, we may realize that we cannot keep thoughts away from us but we must realize that we can keep from making them a part of ourselves by shutting them out. We are responsible for our thoughts and when we learn this we have mastered a great lesson. It is marvelous. "Guard well thy thoughts, for thoughts are heard in Heaven."

Prayer—Our Father, we would live so close to Thee that we may turn our thoughts to Thee always as the flower turns to the sun. We pray for this. *Amen.*

WEDNESDAY.

My Creed.

"Watch ye, stand fast in the faith, quit you like men, be strong."—I Cor. 16:13.

Regarding resolutions, a friend was making resolutions one day and he wrote them down. The following is what he wrote:

"I may not be much, but I will be my best.

"I cannot do much, but I will do my best.

"I will pray daily for courage to live my own life, heedless of the changing fashions of thought and conduct; and live it the best.

"I will adhere to the fine, sweet, helpful pattern of Christian life, regardless.

"I will regard my first duty as that of doing my best as the best may be made plain to me.

"In doing these things, I may have to stand alone sometimes; if so I will try to stand, God helping me."

Prayer—Our Father, we believe that anything less than the best is second rate. Be Thou our strength and endeavor that we may not live below the level of our best. We ask it for Christ's sake. *Amen.*

THURSDAY.

Characters That Stand.

"Having done all, to stand."—Eph. 6:13

Two hundred neighbors were gathered to do honor, by a testimonial dinner, to a friend who was having a hard time. Many tributes were paid to his qualities—tributes which a million dollars could not buy.

Outstanding in the dozen short addresses was the note of appreciation of the guest's steadfastness. He is a man who has always stood strong and steady for his convictions. Everybody knew where to find him. His virtue is that of the oak or of the great rock.

At the end of life, there is no quality more greatly prized than this one of having stood fast for the best things. On such men society is built. Not the brilliant men, not the rich men, not the conspicuous men, but the sterling characters who have stood unshakably for righteousness are the dependence of God and man.

I may not be great, I may not have special ability, but at least, having done all, I can stand, unchanged by veering winds.

Prayer—Our Father, Thou knowest that we deeply desire to be true friends of Thine, and of Thy world. So we pray for the grace of constancy, that, in spite of all, and after all, we may stand fast. *Amen.*

—*Amos R. Wells.*

FRIDAY.

The More Excellent Way.

"Show I unto you a more excellent way."—I Cor. 12:31.

These are the words of Paul concerning the spiritual gifts which Christ bestows upon the soul who earnestly consecrates himself to do His best. History, both secular and religious, furnishes abundant evidences of the fulfilment of this promise. It reveals that the world is better for every man who is living at his best.

However limited our natural powers, and however small our lot, everyone of us can give to God and man this supreme gift in a life at its best.

Prayer—Our Father, forbid us to dishonor Thee by anything cheaper than our best. We ask for Christ's sake. *Amen.*

SATURDAY.

The School of Hard Knocks.

"I can do all things through Christ which strengtheneth me." Phil. 4:13.

The writer knows a person who has achieved distinction as a minister of the Gospel and has been the means of saving many souls. This person never went to college. He was obliged to work in his younger days till he had reached his teens. In his early manhood he realized the truth of our text and began immediate refining himself, and inspiring and fostering every influence possible in his life as a substitute for his formal education. God never failed him.

We have hardly tapped the resources of the Lord. There is nothing that He cannot do for us; from taming an unruly temper, checking riotus passions and supplanting selfishness by love, to creating new desires, new purposes, and new abilities. Our fault is, we will not give God a chance. Life must have one principle fountain. Let Christ be that fountain.

Prayer—Our Father, we pray for more of Christ in our lives. To live in Him, by Him, and for Him, having no part from Him, we ask in the name of Christ, our Saviour. *Amen.*

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE GATE BEAUTIFUL.

By REV. JOHN G. TRUITT, D. D.

"And a certain man, lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful."—Acts 3:2.

A beautiful gate, and an ugly, broken form of a man, lame from birth. A beautiful gate which the poor cripple could not enter. A beautiful gate but he must ever remain outside. I like the beautiful gate. Do not make them less beautiful, but with their apparent, outside beauty, learn their inner meaning, and they become more beautiful still!

"This is none other than the house of God, and this the gate of heaven."

In old Jerusalem there was a temple, a temple with a great history, and built for the greatest business on earth—the worship of God. That temple had been the center of the worship of God for many centuries. It had in it the holy of holies, and the sacred altar. It was a favorite place with Jesus Christ. He called it "My Father's house"; he called it "the place of prayer for all nations"; and he respected and reverenced it with a great affection. He would cry with the psalmist of old:

"The Lord loveth the gates of Zion more than all the dwellings of Jacob."

In this old temple there was an especially beautiful gate, the best craftsmen and artisans of all the land had been sought out for the building of this beautiful entrance. And such was its beauty that they called it The Gate Beautiful. It became a choice entrance, and people from far and near poured in and out through that Beautiful Gate. There hardby cripples and beggars were laid to receive a scant pittance from the passers-by. I suppose they sometimes wished with the palmist for the coming of one more glorious than all who had ever entered there, who would heal their broken bodies, and free their imprisoned spirits:

"Lift up your heads, O ye gates; and be lifted up, ye everlasting doors; and the King of glory shall come in."

Now this poor cripple must have sometimes wished for the best that possibly could be. I do not see how anyone can be so impoverished as to fail to wish for great things. This poor beggar must have wished that some day a king, able to grant any blessing upon his poor subjects, would enter the Gate Beautiful—the King of glory, indeed!

There was One other that wished that. Jesus hoped to be able to give help, and healing to his needy ones; and so often he did. Wherever they cried out to him they were healed. But outside of the beautiful gates of the city of Jerusalem they hanged Jesus to the cross, and put a sword through his heart.

However, the dream did not die! The vision of blessing for the poor and needy lived, and even the Christ was resurrected! He gave power to his followers, and his blessings he gave to his church. At the Pentecost he poured out his power on his people, and so, as Peter and John went up to the temple to pray they saw the poor cripple lying at the Gate Beautiful. You know the story of how he was healed, and the beggar that never expected to enter the temple through the Beautiful Gate went leaping, and jumping and praising God. What a glorious entrance! What a beautiful Gate!

"This is none other than the house of God, and this the gate of heaven."

Please let me make a comment, or two: The men with power to do this deed of love and mercy were men who regularly went up to the temple to its appointed hour of prayer! There are men who talk about helping the poor, and doing their good outside of the church—and let us thank God for all the help that is so given whether it be outside or inside the church—the people who could give more than a pittance of this poor world's goods were people who attended the regular services of the church.

The men who went to God's altar could give the gifts of God, bread, and gold, and goods for this world's needs could be honorably gotten by the larger gifts of life, and reason, and industry, and courage, and character, and opportunity which true Christianity offers! "Such as I have" are gifts worth having when a true follower of Jesus is speaking!

Had they given this poor lame man an alms he would have been a poor beggar still with the Gate Beautiful forever shut in his face; but if they "put him on his feet" he could enter the Gate Beautiful leaping and praising God; he could earn his gold, and his food, and he could have a share in opening the Gate Beautiful to countless others! He could have a real share in life and the joys thereof.

The king was passing through the Beautiful Gate! The dream was action!

The streams of nineteen centuries of history have piled un-numbered millions at the door of the church. We need to pray for the power of the Christ, pentecostal power, wherewith the King may again walk the corridors of his temple, and lift the halt, the lame, the poor, the imprisoned that lie a-begging at its door. The doors of the church—oh! that they may become again the Gates Beautiful, and the poor, lame, and lonely men of the earth may enter leaping and praising God!

Too much has the world forgotten the church doors! Too much has the church forgotten the world!

In this fair city of Suffolk there are hundreds of people who are, according to their views, too poor to enter the church doors. I visited in more than a score of homes this week where there was abject poverty, want and woe. I saw it with my own eyes! I know whereof I speak. I saw bending over those poor people the lowly Nazarene! There were forty little children without Sunday school, fair little faces, bright little eyes, and unaware many of them of the misery which was—and which was to be—their lot! In the name of Jesus I plead for them. Let this great out church bring alive its doors, and let us go and lead them into this church, and let us go back behind their want and poverty, and see what can be done to lift them, many of them on their feet! It is not a hopeless task. Some will not be helped, but others will. It is miraculous how far a little real kindness, and a genuine help will go. Jesus multiplies it. We can show our desire to help and in the showing things will come to pass. Ah! we may not have the gold and silver, but we do have the God and Saviour—just as every church which awakens to its great mission in the world does have. We are custodians of the Christian message. Can it be possible that there are at our very church door hundreds, so crippled, and maimed, that they cannot expect to enter the Gate Beautiful of our church? God forbid that we rest as long as it is true. Let us swing our church doors as wide open as the eternal heart of God, and our gates will become alive, and the King of glory will come in!

Let me make one more comment: Both sides of the Gate Beautiful are important. It takes both sides to make the gate. Important things

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:—

Watch our financial report from now till December 31st. This week carries us above the 12th rung of our ladder. We now have $7,326.57 to raise. Are you going to do your share? If all the churches will co-operate and raise an offering that they will feel proud of I feel confident that we will reach our goal. When you have made your offering in and through your church, if you want to mail us a check as a personal offering we will be grateful. Now, my friends, before you make your offering for Thanksgiving, please take time to sit down and think of the many blessings God has blessed you with during the year. Count them one by one, prayerfully, then remember there are many who have not been so richly blessed as you. After you have counted your blessings one by one, don't you think that it is your Christian duty to share with those who are in need.

When the Thanksgiving offering is taken in your church for the Christian Orphanage please be as liberal as you possibly can.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 25, 1937.

Amount brought forward		$12,027.31
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Shallow Ford		3.00
Eastern N. C. Conference:		
Oak Level	$ 1.00	
Plymouth	3.10	
Mebane	9.50	
Fullers Chapel, Nov.	4.00	
Mt. Auburn	3.60	
		21.20
Western N. C. Conference:		
Mt. Pleasant	$ .59	
Hamlet	9.56	
Pleasant Ridge	7.15	
Biscoe, Nov.	.84	
Hanks Chapel Missionary Society	10.00	
		28.14
Eastern Va. Conference:		
Waverly	$ 4.50	
So. Norfolk, $4.40; $3.18	7.58	
		12.08
Ala. Conference:		
Bethany	$ 1.00	
Vaneeville	1.00	
		2.00
Special Offerings.		
Mr. Loy, for rent		5.00
Endowments.		
Lawrence S. Holt		150.00
Thanksgiving Offerings.		
N. C. & Va. Conference:		
Albemarle		7.50
Western N. C. Conference:		
Hamlet, East		12.50
Thanksgiving Offerings from Individuals.		
Miss Mamie K. Perkins, Wise, N. C.	$ 5.00	
James Sloan, Redlands, Calif.	100.00	
John M. W. Hicks, Raleigh, N. C.	50.00	
Miss Olive A. Gould, Albion, Me.	5.00	
Miss Sallie Tate, Elon College, N. C.	5.00	
John Sprunt Hill, Durham, N. C.	50.00	
"A Friend"	3.00	
Alfred W. Haywood, New York, N. Y.	25.00	
Mrs. Mollie Hicks, Norlina, N. C.	2.00	
James N. Williamson, DeLand, Florida	25.00	
Mrs. James N. Williamson, DeLand, Florida	25.00	
Mrs. H. E. Pearce, Franklinton, N. C.	5.00	
Mr. & Mrs. James L. McLemore, Suffolk, Va. ..	5.00	
Horace W. Phillips, Hardeeville, S. C.	25.00	
Mrs. Horace W. Phillips, Hardeeville, S. C.	75.00	
		405.00
Total for week		$ 646.12
Grand total		$ 12,673.43

SUN'S PULPIT.

(Continued from page 13.)

were inside that Gate Beautiful: The holy place, and the holy of holies, where the presence of God was. Important things were inside, and those who go inside get the vision of God, and those who get the vision of—unless they are false to that heavenly vision—are the ones who will be able to say to the needy outside, "Rise up and walk!" If we only go in to worship, and do not come out to work, God's altar becomes a spiritual trap!

All the important things are not on the inside. Jesus died on the cross on the outside of that Gate Beautiful.

The needy, bleeding, broken, dying world lies on the outside of the Gates Beautiful. Jesus is still on the cross, so to speak, out there with them. The world needs Jesus, the Prince of Peace, today! The Church, let her arise, and offer him, as Peter and John offered him that day at the Gate Beautiful.

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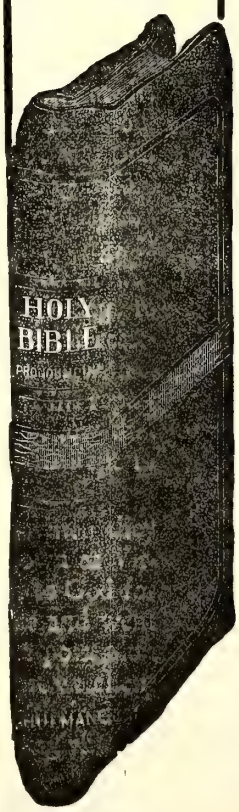

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a]Ĕph'ē-sŭs write; These things saith [b]he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
[a] Acts 19, 1;
[b] ch. 1. 16;
[c] Ps. 1. 6.

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The Christian Sun

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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In Memoriam

RAWLES.

On September 17, 1937, God, in His infinite wisdom saw fit to remove from our midst one of our faithful members, Mrs Sarah Rawles. She was a loyal member of Holy Neck Christian Church. For many years she had been an invalid, but bore her affliction patiently and without complaint.

We, the members of the Missionary Society of Holy Neck Church, desire to express our devotion to her, our appreciation of her worthy life, and our grief at the loss sustained by her departure. Therefore, be it resolved that:

1. We bow in humble submission to the will of our Heavenly Father, remembering that "He doeth all things well."

2. In her death Holy Neck Church and the Missionary Society have lost a consecrated member, and her home a loving and beloved mother.

3. We extend to the bereaved family our deepest sympathy and may their memory of their sainted dead be a blessed inspiration.

4. These resolutions be made a part of our minutes and a copy be sent to the family, and a copy be sent to "The Christian Sun" for publication.

Mrs. E. T. HOLLAND,
Mrs. NELLE LANGSTON,
Committee.

ORIGIN OF THANKSGIVING.

(Continued from back page.)

it would be more generally observed.

June 1, 1774, was proclaimed as a day of fasting and prayer in Virginia for the people of Boston, whose port had been closed by the British, and they were suffering for the necessities of life.

November 13, 1777, Governor Patrick Henry proclaimed that day as a day of Thanksgiving in Virginia.

(December 17, 1777, was the first national Thanksgiving Day. May 7, 1778, was proclaimed as a day of Thanksgiving for Continental army at Valley Forge.)

May 1, 1779, was recommended as a day of Thanksgiving, humiliation, and prayer by the Governor of Virginia.

December 9, 1779, was proclaimed as a day of Thanksgiving for the people of Virginia. At that time it might be said that the people thanked God that it was well with them as it was, for at times that year things looked very dark, especially in Suffolk, for the whole town was in ashes, the church excepted, and the inhabitants had fled to other places.

November 4, 1780, the Governor proclaimed a day to be kept as Thanksgiving in Virginia.

All during the Revolutionary War Congress recommended a day annually to be kept as a day of Thanksgiving, and in 1784 a day of Thanksgiving was ordered to be kept on account of the return of peace to the land.

In 1789 General Washington appointed a day of Thanksgiving after the adoption of the United States Constitution.

In 1795 a national Thanksgiving was appointed for the general benefit and welfare of the nation at that time.

In 1815 President Madison appointed a day of Thanksgiving for the return of peace after the War of 1812.

August 3, 1894, was set apart as a day of fasting and prayer in Virginia for the relief of the people of the state from the scourge of Asiatic cholera which was then raging in the state.

(Before that time it had been urged by the Governor of Virginia, but it was opposed, and Governor Joseph Johnson, in 1855, was advised against such a course by the people who regarded the holiday as too reminiscent of "Puritan bigotry."

(In 1857 Governor Henry A. Wise, of Virginia, without asking legislative advice, issued a Thanksgiving proclamation and the people of the state celebrated it with true Southern hospitality.

September 18, 1862, after the Confederate forces had been successful during the summer campaign a Thanksgiving was proclaimed from Richmond, the capital of the Confederate government.)

Since 1863 the president of the United States has annually designated a day the last Thursday in November, as a day of Thanksgiving for the people of the nation, and this custom has been followed by the governors of most of the states of the Union, until now it has become almost a national custom.

November 28, 1918, was perhaps the most generally observed Thanksgiving in the history of the world, on account of the return of peace to the world on November 11th, of that year. It was a world-wide Thanksgiving.

The Protestant Episcopal church in this country in 1789 reorganized the civil government's right to appoint such a day and joined in the movement.

In 1888 the Roman Catholic church also decided to have a festival at that time, which has long been nearly universally observed.

Thanksgiving is generally kept all over the nation, but is regarded as larger in some sections than in others. In some sections it is almost as great a home-gathering time as the Christmas holiday.

FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

Jesus Religion.

"There is none other name under heaven given among men, whereby, we must be saved."—Acts 4:12.

What non-Christians call "the Jesus religion" is reviving in the churches.

Breaking through all theological discussions, and all social and ecclesiastical problems, is manifest a new concern for a closer understanding of Jesus Himself.

In the glow of personal communion with Christ, light is shed upon all of life's perplexities. That priceless peace, which is beyond the power of the world to man, is the possession of those to whom the Saviour Himself is real and dear. This the most satisfactory reality of life.

To think about Jesus, to study His words and ways, is to enter into the fullest reality of faith. Every Christian's daily prayer may well be,

"Lord Jesus, make Thyself to me,
A living bright reality."

Prayer—This is all we are seeking, O God, that we may see Jesus—see Him in every dark experience of life; and see Him in the radiance of devotion and communion. *Amen.*

—*Amos R. Wells.*

Origin of Thanksgiving

By W. E. MacCLENNY.

The only religious festival observed in the United States under governmental authority is Thanksgiving. Although many people think it originated in Massachusetts, such is not the case. It dates back to the days of the ancient Greek, when it was participated in by married women only, in honor of Demeter, foundress of agriculture and "Goddess of Harvests." A sacred feast, called Theomophoria, was served in the course of these festivities. This was prepared by two wealthy and distinguished members of the sex. It was similar in spirit, if not in viands, to our own holiday.

The Canaanites, living along the Jordan, held a harvest festival known as the "Feast of Tabernacles" when they "went into the field," according to the Book of Judges, "and gathered their vineyards and trod the grapes and held festival and went into the house of God and did eat and drink." Moses commanded: "When ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord."

The Romans on each October 4th worshipped Cores, their goddess of the harvest, with processions in the fields, music and rustic sports, and a feast at the end of the day which was called Carella.

Probably it was from "merrie old England" that our ancestors brought the idea of festival at the harvest time, for the English peasants always, since the days of the Saxons, have indulged in joyful festivities when the sickles were laid down and the last sheaf set upon end. An image crowned with wheat heads was made and hoisted on a pole, around which the harvesters danced. Then they proceeded to the barn where they sat down to a feast known as the "Mell-supper."

Holland holds its harvest festival in the towns, instead of the fields, and it is called the "Kermis."

The original inhabitants of Virginia, the Indians, had many festivals, one of which was in commemoration of the return of the hunting season, and another at the great corn-gathering celebration. This took place about the time of our Thanksgiving, and it might be said that the Indians were acquainted with the idea long before the first colonists landed on Roanoke Island, or Captain John Smith and his companions sailed in the Virginia Capes. Even today when the Indian population of Virginia is very small, they make an annual pilgrimage to the governor's mansion in Richmond from the the reservation on the Pamunkey River and present him with a large quantity of game taken by their tribe for his repast at this season. The Pamunkey Indians thus show that the ancient custom of their forefathers is still kept in the Old Dominion.

On July 4, 1584, the English explorers, when they first reached the coast of what was to be known as Virginia, record as follows: "After thanks given to God for our safe arrival thither we manned our boats and went to view the land next adjoining, and to take possession of the same in the right of the Queen's most excellent majesty, etc." Their first act upon reaching their destination was to hold a divine service of Thanksgiving on the shores of the original Virginia.

On April 26, 1607, the English colonists who were to plant the first permanent English colony in America landed at Cape Henry, went ashore, set up a cross on the spot, and held service to God, giving thanks for their safe arrival. The Rev. Robert Hunt was the minister on the occasion.

June 8, 1610, Lord Delaware, the high priest of Virginia, upon landing, fell upon his knees on the shore, "lifted his heart in prayer, thanking God that he had come in time to save Virginia." He then arose and went into the old church where divine service was held and a sermon preached.

The Pilgrims of Massachusetts kept their first Thanksgiving in the fall of 1621. But it was not, as many suppose, a religious festival, for as one writer says: "It was not a day set apart for religious worship, but a whole week of festivity. No religious service is spoken of, and it is not likely that any was held, other than the ordinary morning devotions. This, however, was a week of rejoicing and pleasure." They had as ther guests ninety Indians with their greatest king, Massasoyt, for three days, and one thing they did was to exercise their armies while the Indians were there. No doubt this was done that the Indians might see for themselves their preparedness for any attack that they might make in the future.

(One philosopher, commenting on the first Thanksgiving in New England said that the people had been in a gloomy state of mind for the whole year, and had often taken their troubles to the Lord in the services. Finally one of the colonists suggested that instead of bemoaning their lot they should appoint a day for Thanksgiving. His idea was agreed to and the result was the 1621 Thanksgiving.)

April 18, 1645, was set apart in Virginia as a day of Thanksgiving and prayer for the deliverance of the colony from the Indian massacre that had recently taken place, and to thank God that the colony had been saved.

September 13, 1663, was set apart as a day of Thanksgiving in Virginia on account of the people having been saved from the murderous intentions of those at the head of the Indented Servants' plot to murder their masters and then take possession of the colony.

Plymouth colony and the Massachusetts Bay colony united in a general Thanksgiving celebration in 1662, and in 1677 the first regular Thanksgiving proclamation was printed in Massachusetts.

August 27, 1668, was appointed as a day of humiliation and prayer in Virginia.

April 29, 1694, was appointed as a day of prayer in Virginia by Governor Andros, on account of the epidemic of measles which was then raging in the colony; and the people turned their eyes to God through the church for relief. That spring the disease was very prevalent in malignant form.

September 10, 1713, the Governor of Virginia ordered that day be kept as a day of Thanksgiving, having sent out a proclamation from the city of Williamsburg some time previously, so that (Continued on page 15.)

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, DECEMBER 2, 19[illegible] NUMBER 48.

Mrs B F Frank 12-1-37

The Voice of God Is Calling

The voice of God is calling
  Its summons unto men;
As once He spoke in Zion,
  So now He speaks again.
Whom shall I send to succor
  My people in their need:
Whom shall I send to loosen
  The bonds of lust and greed?

I hear my people crying
  In cot and mine and slum;
No field and mart is silent,
  No city street is dumb.
I see my people falling
  In darkness and despair,
Whom shall I send to shatter
  The fetters which they bear?

We heed, O Lord, Thy summons,
  And answer, here we are!
Send us upon Thine errand,
  Let us Thy servants be.
Our strength is dust and ashes,
  Our years a passing hour—
But Thou canst use our weakness,
  To magnify Thy power.

From ease and pleasure save us;
  From pride of place absolve;
Purge us of low desire,
  Lift us to high resolve.
Take us and make us hold,
  Teach us Thy will and way,
Speak, and behold! we answer,
  Command, and we obey!

—John Hayne Holmes.

PERSONALS

News from the Churches

LA GRANGE NOTES.

The Rev. Frederick Held is now serving the North Highland Christian Church, Columbus, as well as the United Church of the same city.

* * *

The Rev. Charles Hanson is now giving full time to the Hillside Christian Church of LaGrange. Mr. Hanson has received more than thirty new members during the past summer.

* * *

Miss Betty Held, daughter of the Rev. Frederick Held of Columbus, Georgia, is again this year a student at Doane College, Crete, Nebraska. Doane is the Nebraska Congregational-Christian College.

* * *

The Misses Mozell Cole and Doris Moore, United Church delegates at the Georgia Congregational-Christian Conference at Ambrose, gave reports of the Conference at the Sunday evening service, November 7th.

* * *

The United Congregational-Christian Church, of LaGrange, Georgia, has recently completed the revision of its Constitution and Membership Roll. Dr. S. C. Rutland, who is retiring this year as Chairman of the Board of Deacons, was in charge of the revision.

* * *

The United Church of LaGrange united with the South Baptist Church, the Unity Methodist Church, and the LaGrange Salvation Army Corps for a Union Thanksgiving service, on the evening of November 25. Rev. John H. Knight was be the preacher of the occasion.

* * *

The Rev. Nathaniel A. Long, formerly of Phoenix City United Church, Phoenix City, Alabama, has been called to the Macedonia Parish with headquarters at Brazelton, Georgia. Mr. Long succeeds the Rev. Alan T. Jones, who has gone to the Union Congregational Church, of Demorest,

* * *

The LaGrange United Church has converted its Sunday evening service into a Bible Study Hour. From 5 to 6 every Sunday evening Mr. Knight teaches the Bible Study, using leaflets written by the late Rev. C. J. Scofield, one time pastor of the First Congregational Church, Dallas, Texas.

* * *

Mr. R. L. Farrar, newly elected Chairman of the Finance Committee of the United Church, LaGrange, is working hard whipping into shape plans for the Every Member Canvass which will be held the first of December. He is being ably supported by his Committee, together with Mr. B. L. Allen, new Treasurer, and Mr. E. P. Moore, new Financial Secretary.

TWO WEEKS IN CAROLINA.

On November 4th, we loaded our household goods on a truck at Wadley, Alabama, for our new location at Belew Creek, North Carolina. We took a few days to visit relatives before we started. We arrived, howver, the night of November 10th, somewhat tired from the day's drive. We were received by kind neighbors who did all they could to make us

SHALLOW WELL CHRISTIAN CHURCH.

Meeting place of the last session of the Eastern North Carolina Conference.

feel at home. On finding our household things had arrived in perfect condition, we lost no time in arranging a place to retire for a much needed rest and refreshment. After a few busy days getting straightened out to housekeeping, we began to investigate our new field of labor, which we find to be a very challenging one, composed of Salem Chapel, Belews Creek, and Pleasant Ridge churches. After having had services at each place we find the prospects very encouraging. The people seem to be very cooperative.

We attended the North Carolina and Virginia Conference at Reidsville, November 16-18. This was one of the best sessions of conference this writer has ever attended. The conference was kind enough to receive my transfer from the Eastern Alabama Association of Congregational-Christian churches, and elect me to membership in this body.

The people of this group of churches are very thoughtful for their new pastor by proving to him that they are aware of the fact that he and his family eat just as other people do. All the good eatables they have brought us are greatly appreciated.

We hope that through the hearty cooperation with these good people, that we may succeed in building up the Master's kingdom in this part of the world.

G. H. Veasey.

PROGRAM OF EASTERN VIRGINIA CHRISTIAN MISSIONARY ASSOCIATION.

The 46th annual session of the Eastern Virginia Christian Missionary Association will meet at Waverly Christian Church on Tuesday, December 7, 1937, with the following program:

Morning Session.

10:30 Call to Order by President—Rev. J. F. Morgan.
Song Service conducted by Rev. J. H. Dollar.
10:40 Devotional Service—Rev. F. C. Lester.
11:00 Enrollment of Delegates.
Collection of Dues.
Announcement of Committees.
11:30 Special Music—Rev. O. D. Poythress.
11:40 Address—Rev. J. E. McCauley.
12:10 Hymn.
Announcements.
12:30 Adjourn for Lunch.

Afternoon Session.

1:30 Call to Order.
Song Service conducted by Rev. O. D. Poythress.
Prayer—Dr. I. W. Johnson.
Special Music.
2:20 Two-Minute Reports from Home Mission pastors.
2:20 "Talk-A-Round, Some C. M. A. Facts"—Rev. Joe A. French.
2:40 Reports of Committees.
Business Session.
Election of Officers.
Appointment of Standing Committees.
3:15 Closing Prayer and Benediction—Rev. T. Fred Wright.

William Tyndale, faced with a decree against translations of the Bible, said to the Bishop of London: "If God spares my life, ere many years I will cause the boy that driveth a plow to know more of the Scriptures than thou dost." We think this has come to pass—and still, possibly, the plower did not have to know much.

CHRISTMAS PROGRAM MATERIAL.

Peace I Give Unto You, by Dorothy Clarke Wilson. A one-act Christmas play on a peace theme, showing how not only brothers, divided by war, but all men, may be brought together through love. A worship service accompanies this excellent play. 4 men, 1 woman. 35 cents.

A Gift for the Christ Child, by Dorothy Clarke Wilson. A very dramatic presentation wherein a well-to-do man finds the Christ. 3 scenes. 12 men, 8 women, 3 girls, choir, angels. 25 cents.

And There Were Shepherds, by O. G. Herbrecht. A play for youth. In this simple but dramatic setting of the traditional Christmas story as recorded by Luke, a restless young shepherd, dreaming on the hills, about the part he might have in the coming of a better day, finds in the Manger King the answer to his quest. The costumes and setting are simple. The play uses many familiar and beautiful Christmas hymns, and brings a definite theme to an effective and purposeful climax. 10 or more characters. 4 scenes. 25 cents.

Why the Chimes Rang. Pantomine. Arranged by Martha Race from the story by Raymond Alden. 2 men, 2 women, 3 boys, 1 girl, carolers, gift-bearers. Royalty. 35 cents.

Standard Christmas Book No. 3. A complete Christmas pageant, also recitations, playlets, tableaus and programs. Arranged by Louise Miller Novotny. 25 cents.

A Christmas Mystery (For the Community Service)—Judge and Taft.

White Gifts for the King Services (For the whole school)—
"Miriam's Visions"—Sanborn.
"No Room in the Inn"—Blair. 8 cents.
"At His Throne"—Wolcott.
"The Bethlehem Inn"—Wolff.

Worship Material for Departments and Classes—

International Journal of Religious Education for November. 15 cents. Order from International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois.

For Children's Groups—

The Road to Bethlehem (A Guide to the observance of Christmas in Children's Groups), Ione V. Sikes. 10 cents.

Christmas Plays for Children—

Three simple dramatizations in one booklet. 40 cents.

The First Christmas Morning, by Maud Lindsay. An imaginative yet realistic scene in Bethlehem the morning after Jesus was born. The children congregate around a well and discuss the events of the night before—the singing of the angels and the visit of the Wise men. 8 girls ranging in age from seven to fourteen.

What Child Is This? by Martha Race. A simple pageant based on the old Christmas carol, "What Child Is This?" 20 characters, including 4 little Angels, 1 shepherd boy, 3 Bethlehem children, 3 children of the Faith, 4 of our children, and 4 of our neighbors' children, and 1 woman who takes the part of Mary.

Frankincense, by L. L. G. Cummings. A pageant which shows how Pilgrim Children, Colonial Children, French Children in the time of the war, and Hospital Children make other people happy at Christmas time. Characters: Little Girl, Fairy, Three Pilgrim Children, A Group of Colonial Children, Two Little French Children, Six Little invalids, Miss Betty, a nurse, and a hidden chorus, preferably of children.

Each play requires a minimum of rehearsals, simple stage setting and costuming. Complete directions.

Pilgrim Elementary Teacher—December Issue. Laden with plans for the observance of Christmas stories and articles interpreting the meaning and spirit of Christmas, including an unusually interesting report of a Christmas Workshop Project which other schools may also wish to introduce as a regular feature. Single copy, 10 cents. (Order from Pilgrim Press.)

These materials are published by several companies but, unless indicated, may be ordered from Christian Publishing Association, Dayton, Ohio; The Pilgrim Press, 14 Beacon Street, Boston, Massachusetts; or Methodist Publishing House, Richmond, Virginia.

Single copies may be borrowed from the Board of Christian Education, 514 South Main Street, Norfolk, Virginia.

LAKESIDE.

By Esther Veach.

Lakeside—and more golden sun
Than shines on other places—
Lakeside—and more merry smiles
Than beam from other faces;
Lakeside—pounding waves and surf—
Moon on old, old rocks;
Lakeside—wonderful rebirth
And long walks and talks—
Lakeside—and tall, strong trees blowing—
Taps, golden clear at night—
The place where lovely souls are growing—
Lakeside — and life — and light!

THE MINISTERS' INSTITUTE.

FRANKLINTON CHRISTIAN COLLEGE,
FRANKLINTON, NORTH CAROLINA,
JANUARY 4-28, 1938.

Officials and Faculty.

General Chairman—Rev. Carl R. Key, Holland, Virginia.

Dean—Rev. R. L. House, Arlington Apartments, Portsmouth, Virginia.

Superintendent, Grounds and Meals—Rev. J. A. Henderson, Townsville, N. C.

Librarian and Registrar — Miss P. L. Fraser, 470 Pine St., N. E. Atlanta.

Assistant Librarian—Mrs. Mary V. Copeland, Holland, Virginia.

Assistant Registrar—Mrs. J. B. Jones, 726-19th St., Newport News, Virginia.

Chief Chaplain—Rev. E. C. Lawrence, Raleigh, North Carolina.

Assistant Chaplains—Revs. J. A. Henderson, S. Dowd, W. M. Lake, F. A. Hargett, C. A. Harris, J. D. Farrar, Charles F. Rush.

Other Faculty Members—Rev. T. C. Hammond, 1001 Manley St., Raleigh, North Carolina, and Rev. Wm. Randolph Johnson, State Department Public Welfare, Raleigh, North Carolina.

Schedule, Courses and Teachers.

Continuation of Ministers' Institute*

8:30 English Bible—Old Testament Studies.
Dr. C. Rexford Raymond, Southern Pines, North Carolina, invited.

9:30 Grammar — The Minister's English.
Rev. T. C. Hammond, invited teacher.

10:00 Religious Education—Organization and Administration.
Rev. Carl R. Key or someone else.

11:00 Christian Doctrine — History and Principles of the Chris-Church—Rev. R. L. House.

12:00 Chapel Services—Fev. E. C. Lawrence and Assistants.

12:30 Dinner Hour.

1:00 Rest and Study.

2:00 Missionary Education Class—Miss P. L. Fraser.

3:00 The Minister and the Delinquent—Rev. Wm. R. Johnson.
The Minister and the Needy Aged—Rev. Wm. R. Johnson.

4:00 Study and free time.

6:00 Supper Hour and Social period.

7:30 Evening Programs: Lectures, Address, Forums, Plays, Motion Pictures, Stereoptican Slides, etc.

Important Notations.

This school begins on Tuesday, January 4, 1938, and will be held on Tuesday, Wednesday, Thursday, and Friday of each week through January 28, 1938. This schedule is thus arranged so that all ministers may come to Franklinton and return to their pulpits for Sunday appointments each week. It is very necessary that you attend, be on time for the opening and on time for the class session and all programs.

Each person attending will be expected to take two of the following classes: English Bible, Religious Education, Christian Doctrine, and Missionary Education. Everyone is expected to attend the course on Grammar, Chapel and the course on Public Welfare taught by Rev W. R. Johnson, and the evening programs.

Each person is expected to bring pillows, sheets, blankets, pencils, notebooks, a happy and cooperative disposition and a willingness to study and acquire.

Editor's note: Franklinton is an institution of the Afro-Christian Convention and is the only college of our colored friends in Eastern Carolina and Virginia where there are many members of Congregational and Christian churches. The college has been closed for several years except for a brief summer school. This is an attempt to make the college beautiful to the Negroes who are members of Congregational and Christian churches. It is sincerely to be hoped that good success will crown these efforts. F. C. L.

EDITORIAL STAFF

F. C. Lester, *Editor,* 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

WHAT SHALL WE DO?

Our reports to conference are all in so far as the Southern Convention is concerned. Another year is ended in our churches. We have given account of our stewardship. We have met together in friendly converse and have even prayed about our problems. We have voted to undertake new and greater things. We have dreamed of larger churches, more effective work and happier relationships. We have said that God is on our side and we will undertake in His name.

Now we are home again. Perhaps the same pastor will preach who was there before. It may be a new one, but what matters? Ministers will stand in the pulpit to speak words of truth to those who sit in the pew. Is that all that will happen during the coming year? Will no invitation be given to those who do not voluntarily come to the service? Will no members go out in search of the unconverted, the wayward, the backslider, the one who has failed to attend and share in the work of the Church? Will a conference of the church be held to plan for the things that need to be done in the local community? Will the conference apportionment be considered carefully and plans made for raising the amount suggested by the conference? Will an educational program be planned so that month by month people may become better informed concerning the church of which they are a part and the work which we are doing cooperatively? Will the church consider putting into the homes of its members its Church Paper and other literature which will develop informed and loyal members? Will there be a definite program of work so that all in the church may have a share in the progress of the Kingdom? Will the vision which we got at conference be carried over to the local church, or will it be allowed to fall into thin air and come to nothing? What shall we do? Shall we take life easy and drift with the tide, say that our people are too poor to contribute the amount asked by the institutions, or get busy and present the matter to the people who are members of our churches, friends of our churches, so that obligations may be met? Shall we challenge the church to undertake in the name of the Lord, or shall we apologize for lack of effort? The answer to these questions depends upon the activity of those who have shared in the conference program and the members of local churches. It is easy to believe that those who answer by ernest and sincere effort to accomplish the most possible will find that they are traveling the road to success. Now is the time to begin the work which will bear fruit through the year and will make the reports at conference next year indicate greater success than they ever have and in turn bring to the people greater happiness than we have enjoyed. What shall we do? Wish and wait, or work and accomplish?

EASTERN NORTH CAROLINA CONFERENCE.

The Eastern North Carolina Conference of Congregational and Christian Churches met in its 112th annual session at Shallow Well Christian Church, near Jonesboro, North Carolina, on Tuesday and Wednesday of last week. Illness prevented Dr. W. C. Wicker from presiding again over the conference of which he has been a member for some forty years. In his absence Rev. F. Ervin Hyde presided and did it well. The program was carried through practically as planned with a good attendance the first day but not quite so many the second day. Even some of the preachers felt the necessity of being elsewhere while the conference was in session.

Reports indicated some degree of progress among the churches. The conference faced some problems frankly and plans were made which may lead to the solution of some of them. It was voted to undertake arranging the churches in pastorates so that ministers can make a living and at the same time serve the churches more effectively. It was also voted to spend the home missionary money in one pastorate rather than scatter it among several different churches without helping anyone very much. The financial system was considered rather carefully and an attempt made to simplify finances in such a way that more money can be raised without so much bookkeeping. Other forward steps were taken and the indications are that this conference has an even better future than its past.

The Shallow Well Church (as the picture elsewhere indicates) has an attractive building and the people live in good homes and entertain royally. There seems to be no scarcity of food in this progressive farming community. The church maintained a reputation for southern hospitality by making the visitors happy while there.

The next session of conference will meet with Wake Chapel Church, near Fuquay Springs, and during the time the following officers will direct the affairs of the conference: President, Rev. F. Ervin Hyde, Sanford; Vice-president, Rev. Geo. N. Edwards, Charleston, South Carolina; Secretary, Rev. E. M. Carter, Youngsville; Assistant-Secretary, Rev. J. E. Neese, Henderson; Treasurere, Mr. W. J. Ballentine.

CHRISTMAS IS COMING.

This is the month in which we celebrate the birthday of Jesus of Nazareth whom we believe to be the Saviour of mankind. It is the Church's greatest festival. It is the time when the influence of the Church reaches into the remotest corners of American life and blesses the world with new hope. Business is already geared up to a high tension in preparation for this festival.

It is time for the Church to do likewise. December should be one of the busiest months of the Church year. It is an easy time to get the attention of the world

is saying that Christmas is coming. It is the business of the Church to make Christmas have a spiritual meaning. We need not expect any other organization to do it, but we can hope that the Church through every other organization may give meaning to this high holiday.

All of which means that by this time every church should have a definite program planned for the Christmas season. It is not too early to begin reading stories of Christmas, reading the Scriptures concerning Christmas, planning the Christmas activities for the church so that joy will come to the home of everyone. If, by chance, your program has not been planned, you surely will want to get busy at once. Listed elsewhere are quite a number of suggestions concerning materials for the Christmas program which may be composed of plays, pageants, pantomimes, recitations, prayers, and a number of things that can come in to give the Christmas spirit. But a mere program is not sufficient. There will be hungry people in most communities unless the Church feeds them. There will be boys and girls without toys and trinkets unless the church furnishes them. There are a hundred people in our Orphanage who depend largely upon the Church for their Christmas gifts and good cheer. There are aged ministers with little or no income who must depend upon the thoughtfulness and generosity of the churches for their Christmas cheer. We will want to see that these peole, and many others, know that we care, that we remember and that we are generous. Such activity must not pass over into mere sentimentalism. We must carefully plan the entire program, or else we will fail to celebrate the Christmas time as it deserves, for, be it remembered, God took a long time in preparation for the great event which we celebrate. He did his work carefully. The angels could sing because new life had come to the earth. They will sing again when there is new life stirring in the Church. May it be at this coming Christmas Season.

F. C. L.

THREE ESSENTIALS.

"I have fought a good fight, I have finished my course, I have kept the faith."

These words are not the utterances of a braggart, nor do they constitute a maudlin appeal for sympathy or publicity. They represent to us a brief resume of a completed life. The great apostle viewed his life as having been completed, because this language was uttered on the very eve of his execution.

In addition to giving us a brief summary of his life, this terse statement sets forth, by implication at least, three essentials in living a completed life today.

The first is that of courage. The expression, "I have fought a good fight," presents the Christiau life in the figure of a warfare, with the apostle possessing that degree of courage which enable him to fight the battles of life successfully. Life is a conflict when viewed from any angle—physically against disease, mentally against ignorance, and spiritually against that which is wrong. It requires no little courage to wage an aggressive warfare in either of these phases of conflict. That this courage must be possessed by Christians today is shown in Paul's admonition to Timothy to "fight the good fight of faith, lay hold on eternal life."

The second essential is that of endurance, and the expression, "I have finished my course," presents the Christian life in the figure of a race, with Paul possessing the endurance which enabled him to run to the finish. The Christian race is not a competitive race in which the fleetest runner only wins the prize, but is an endurance race, and a prize is offered to all who faithfully run to the close. Jesus said: "He that shall endure unto the end, the same shall be saved." We have but to read Paul's own recitation of the many things which he endured for the cause of Christ to realize that he possessed this important attribute in a remarkable degree.

The third essential is that of fidelity to purpose, and to that which has been trusted to us. Paul's expression, "I have kept the faith," indicates his fidelity to that which had been committed to his care—"the faith which was once delivered unto the saints." Paul said, in 2 Cor. 5: 19, that God "hath committed unto us the word of reconciliation." "We have this treasure in earthen vessels" today, and preachers and teachers should be faithful in their presentation of the great truths of God's word. Peter once said: "If any man speak, let him speak as the oracles of God."

It will be noted in this connection that the apostle, after having thus completed his life, felt entitled to the prize toward which he had been so zealously pressing throughout his eventful ministerial career. He was to give his life in the army of the Lord and was entitled to the reward of a courageous soldier. He had finished the course, or race, and was entitled to the prize offered to the winner. (Rev. 2: 10.) He had kept the faith, and was entitled to the reward of the faithful. (Matt. 25: 21.) So he says: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Let us, like the great apostle to the Gentiles, "fight the good fight of faith, lay hold on eternal life," that we may claim the prize at the end of the race.—F. H. Williamson, in Gospel Advocate.

CREED OF SELFISHNESS.

I believe in the Dollar Almighty, maker of nearly everything desirable on earth. I believe in seven per per cent—and as much more as I can safely get. I believe in success—measured by salary. I believe in getting ahead. If this means getting ahead of the other fellow—well, I'm sorry for him; but it can't be helped. I believe in religion, but not in too much of it. I also believe that business is business. I believe in doing good in the world, but not to the extent of doing anything I really do not want to do, and not to the extent of giving until it hurts. I believe that my own sins, which are not many, ought to be forgiven by a just and merciful Lord. But if anybody sins against me, he had better look out! I believe in loving people who love me, and in being good to people who are good to me. I believe that most people are not worth considering, but that a few of them are unquestionably worth while. I, of course, am one of these few. I believe that all this talk we hear nowadays about a coming brotherhood of mankind is sheer nonsense. When you try to tell me that a Negro or a "Jap" or a Jew is my brother, you make me sick. I believe, first, last, and always in having a good time. I sincerely hope that my good time will not rob any one else of his good time; but if it does—well, once more, I'm sorry, but it cannot be helped.—Christian Advocate.

CONTRIBUTIONS

SUFFOLK LETTER.

The Christian Missionary Association of the Eastern Virginia Conference will meet with Waverly Christian Church, Tuesday, December 7th, beginning at 10:30 A. M. This Association is a voluntary organization, organized for Home Mission work within the bounds of the Conference. Its past record has justified the faith and purpose of the original sponsors of this Association. The membership fee is $10.00 for men, churches, Sunday schools and other organizations; and $5.00 for women and children.

There has been a decline in the amount contributed annually for several years. This has been due, in part, to the fact that there has been no great emphasis laid upon the "securing" of new members. But this work is very important, and the money contributed each year is appropriated carefully to churches carrying a great burden. The need of funds, at this time, is as great as heretofore, and it is urgent that all members renew their membership by paying the annual fee. There are many people within the Conference who should become members of this Association. The pastors of the Conference are in a position to know those people who are able to join, and there should be no hesitation in soliciting these prospective members. If the membership of the Association could be doubled this year it would be possible to help several churches carry their burden of debt and annual current expenses.

Some plan should be undertaken jointly to pay off the existing indebtedness of the churches of the Conference. The payment of a church debt does not relieve all the burdens resting upon a church. But it does remove an excuse for not liberally supporting all the enterprises of the denomination. There are church members who are opposed to raising the Conference Apportionments as long as the local church is in debt. They say: "Why should we give money to others as long as we are in debt. We need the money to pay our own debts." The state does not excuse a citizen from paying taxes because he is in debt. A debt should not be an excuse for neglecting to give to the local church or the kingdom of God. Man's greatest debt is to God. And the debt to God should be taken into account in the distribution of our gifts and offerings.

A number of our large churches are burdened by their debts. The Christian Missionary Association has rendered invaluable service, for several years, in helping some of these churches carry their burden. With united effort these burdens could be lifted entirely within a few more years. In addition to this opportunity there are churches within the Conference which are unable to pay sufficient salary to support a pastor, and some of the country pastorates need additional financial support. This Association might render a great service in seeking to build up the weaker country pastorates. Our country churches should be encouraged to call the strongest preachers to serve them as pastors.

The Christian Missionary Association has not measured up to its full opportunity. It cannot do this without money. The money comes into the Treasury when people unite with the Association and pay their membership fee. This is written as a request to all members to pay their fee this year, and as a plea for other people to join. The local church can have at least one membership, if the matter is properly brought to the attention of the people in time. Take this matter up with your church and secure a new membership and send it to Waverly for the annual meeting.

I. W. Johnson.

ELON'S FURTHER CONTRIBUTION TO THE MINISTRY OF THE CHRISTIAN CHURCH.

It was the hope of the founders of Elon College that the college would make a significant contribution to the leadership of the church, that young men and young women would be properly trained for the responsibility of lay leadership in the local church, and that year by year there might be young men trained for the ministry of the church. These hopes have been realized constantly and continually through the years. The present is not wanting in this particular.

At the Eastern Virginia Conference, Mr. Emmanuel Hedgebeth, of Holland, Virginia, and a member of our Holland Church, was licensed to preach.

At the recent session of the North Carolina and Virginia Conference at Reidsville, North Carolina, the following young men were licensed to preach: Mr. LeGrand Moody, a member of our Senior Class; Mr. Isaiah Sears, a member of our Senior Class; Mr. Melvin Dollar, a member of our Junior Class; and Mr. Duane Vore, a member of our Sophmore Class. All four of these young men united with the Elon College Community Church during the past year. Mr. Moody came from the Methodist Episcopal Church in South Carolina, Mr. Sears came from the Baptist Church in North Carolina, Mr. Dollar came from the Christian Church in Alabama, and Mr. Vore came from the Christian Church in Ohio. These five young men now in school at Elon College are valuable additions to the ministry of our church. The hope of any church lies in its ministry. The efficiency and success of any ministry depends vitally upon its training. Elon College is happy to dedicate itself to the high task of training young men and young women for leadership in the kingdom through our church. The college recognizes that success in the ministry does not depend entirely upon intellectual achievements but it is conditioned in all relations by sincerity, faith, consecration, and effort.

It is the determination of the college to see that those who are preparing for the ministry are grounded in the faith and are actuated by high motives as they dedicate themselves to such holy undertakings.

The college pledges itself anew to the ideals and doctrines of the church.

L. E. Smith.

WESTERN NORTH CAROLINA CONFERENCE.

The two-day meeting of the Western North Carolina Christian Conferencewas held at Big Oak Church, Moore County, November 17 and 18. The president for the ensuing year is Rev. E. Carl Brady, native Randolphian, now residing at Hemp. Rev. M. A. Pollard, Liberty, is vice-president; O. D. Lawrence, Seagrove, was re-elected treasurer; George T. Gunter, re-elected secretary, and Rev. W. C. Martin, Biscoe, is assistant secretary.

Rev. T. E. White, of Sanford, delivered the annual sermon at the opening session Wednesday morning. Rev. Mr. White used for his subject, "Circles," and was at his best. His sermon received much favorable comment. Rev. Mr. White has been president of the conference since 1934, and the conference through President Brady expressed its gratitude for this faithful, efficient services.

A very impressive communion ser-

(Continued on page 15.)

For the Children

HOW THE ARTIST FORGOT FOUR COLORS.

Once upon a time a very beautiful church was being built, and before it was done all the people said: "Now the time has come to get the very finest artist in the world to make us a wonderful picture in glass, for our stained glass window over the choir."

So, as grown-up people have a way of doing, they left it to a very wise committee to choose the artist and the subject of the picture. Because the name of the church was to be "The Church of the Christ-Child" they wanted the picture to be about little children, so they chose as subject that lovely hymn we sometimes sing in Sunday school:

Around the throne of God in Heaven
Thousands of children stand,
Children whose sins are all forgiven,
A holy, happy band, singing:
Glory! Glory!
Glory be to God on High.

You know how artists work, don't you? With a great big white sheet of canvas and a queer oval thing called a palette for his colors with a hole for his thumb—just like the card pictures you have in your hand. Well, our artist painted, and painted, and painted, day after day, until he made what he knew was the very best picture he had ever painted, and he loved every inch of that canvas: For there was Jesus, and all around Him the dearest, loveliest, happiest children you can imagine, singing—oh you could almost hear them singing, "Glory! Glory! Glory be to God on High," as they stood around the Saviour with their golden heads thrown back and their sweet white throats full of beautiful music.

The artist was perfectly delighted with his work and as it was all done he sent word to the wise Committee to come the next morning to see it, to be sure they liked it—before he started the glass window picture, you understand?

Then he went to bed. And he went to sleep, still very happy over the finished picture in his studio. But in the middle of the night he was quite sure he heard a little noise in the studio where his precious picture stood . . . he listened . . . yes! he knew he heard sounds there! So he got up and hurried in, and there he found a stranger with his thumb through the artist's palette, actually painting on the artist's picture!

The artist rushed up, crying: "Oh, stop! stop! You are ruining it! Oh, look what you have done already! You have spoiled it—and alas! alas, the committee is coming tmorrow morning!"

The stranger turned calmly around, and just as calmly He said: "When I came in the room I saw that you had spoiled it yourself, so I am merely making it right. You had five colors left on your palette, why did you use only one color for the faces of the little children? Who told you their faces were all white in Heaven?"

The artist looked surprised as he tried to think: "Why, no one ever told me, sir, but I always thought of it in that way!"

The stranger smiled kindly: "But now, of course, you see how wrong you were. I have simply used these other colors and made some of the faces yellow and some brown, and some red and some black, for these little ones have come from many lands in answer to my call————"

"Your call?" asked the artist, puzzled, "What call was that, sir?"

The stranger's wonderful voice replied in words that sounded strangely familiar: "Suffer the little children to come unto Me, and forbid them not, for such is the Kingdom of Heaven."

Then the artist knew that the stranger must indeed be the Lord Jesus Himself, but even as he knew it, the stranger was gone, and the artist was alone facing his changed picture. And as he looked he smiled happily: for there were some dear little yellow children with slant-up eyes, and he knew they were singing, "Glory! Glory! Glory be to God on High" in Chinese! And next to them were quaint little brown children with great brown eyes, and next to them black children, and next to them, dear little red children: the happiest, loveliest lot of children, and white ones, too!

The artist looked and looked and *Looked*, he was so pleased picking out where the children came from: "You came from India, you dear little brown fellow with turbans and you cunning brown girls in gray shawls! You brown boys with red caps are from Arabia; and you little black children—you are from Africa; while you red ones live near me right in America—you're American Indians." It seemed as if he kept on standing there looking and looking, and loving it better and better all night long. . . when all of a sudden he woke up, to find the morning sun shining in the window, and there he was, in bed! He simply could not understand!

He rushed into the studio, and there stood his picture—and all the little faces were white, just like yours! Then he knew he had a dream, but such a beautiful dream he could never forget it again.

You will remember that the committee was coming that morning to judge the picture, and oh! how he worked trying to make it look exactly the way the stranger had made it look in his dream; and sure enough, one by one, quaint little yellow faces with slant-up eyes, and little brown faces with great brown eyes, and smiling faces with smiling eyes, began to appear, and that picture became just as lovely as *the* dream picture had been.

Then the wise committee arrived, and they loved it, right off! only, of course, they used big long words about it, the way grown-up people do: "Captivating!" and "Entrancing!" "Fascinating!" "Such marvelous characterization!" And oh, dear me! me! a great many other equally big words, but one sweet, quiet lady, the mother of lively little boys and girls just like you, said, with a happy sigh: "Why, it's God's Family at home with Him, isn't it? I love it!"

And I think God's Family will always mean all those five colors to you and me, won't it?—*Margaret T. Applegarth, "Mission Stories for Little Folks," in Biblical Recorder.*

STANDING COMMITTEES.

Eastern North Carolina Conference.

Executive—Rev. F. Ervin Hyde, Rev. E. M. Carter, Dr. C. Rexford Raymond.

Education and Ministerial Standing—Rev. J. E. Neese, Rev. S. E. Madren, Rev. Geo. N. Edwards.

Foreign Missions—Rev. S. E. Madren, Rev. M. T. Sorrell, C. D. Harton.

Home Missions—A. H. McIver, L. L. Vaughan, K. B. Johnson.

Evangelism—Rev. J. Lee Johnson, Rev. J. A. Denton, Rev. E. M. Carter.

Social Service—Rev. Carl H. Voss, Rev. J. E. Franks, J. A. Kimball.

Religious Literature—Rev. R. T. Grissom, Mrs. C. H. Stephenson, Charles Dunn.

Stewardship—Rev. J. A. Denton, Mrs. B. M. Newman, W. H. Hudson.

Superannuation — K. B. Johnson, J. Walker Kelly, J. F. Hilliard.

Apportionments—L. L. Vaughan, W. J. Ballentine.

Finance—Rev. J. L. Foster, W. S. Briggs, A. H. McIver.

Program—President of the conference, secretary, pastor of the host church.

Christian Education—Rev. J. Everette Neese, Marvin McCauley, Miss Margaret Alston.

Conference Historian—Rev. J. E. Neese.

Conference Reporter—Mrs. J. E. Neese.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

SUNSHINE.

(An Editorial Correspondence.)

Orlando, Florida,
November 27, 1937.

In college, studying Political Economy, they taught us the difference between value and wealth. There were many things of value which were not wealth, such as fresh air, sunshine, good health and the like, which were the common lot of mankind to which all were entitled. Wealth, on the other hand, had value, but something else also, such as ownership, power to get, to dispose of, barter, and exchange.

One wonders if John Stuart Mill, Adam Smith and the other orthodox economists, would not have to revise their definitions, if they lived and wrote in our day: Sunshine, for instance. It has come to have value and wealth, also. You can now buy canned, or bottled sunshine from the doctors of medicine—their ultra-violet rays—that they deal out to you at so much per. And then Florida. Thousands and thousands come to Florida to get — to buy — sunshine. They have already estimated here, the newspapers have, how large a "crop of tourists" Florida may expect to reap this winter, how much money they will spend here, how many hotels and boarding houses and trailer camps they will fill, how many miles and how much gas they will consume in the State. And it is a hefty and very sizable sum, running into many millions, and of more "value" to Florida than her orange crop, or vegatable products—celery, potatoes, beans, strawberries and all the rest, valuable as they are. Yes, indeed, some millions of people are travelling sunshine road to find good health, and are having to pay out millions in money to do so—get sunshine and health.

Only in the last decade or so, have physicians taught us the real value of sunshine. When taken in proper "doses" they teach us now that sunshine has curative values for almost every disease to which this body of ours is subject. So along with the sanitarium is the salarium—the open top house or inclosure into which one goes and takes sunshine, on the whole or part of the body, as prescribed by the physician. Hotels and Chambers of Commerce in cities of Florida provide these for use as prescribed.

Yes, sunshine has come to be real wealth to the individual or corporation or commonwealth that provides it. Some of us, even to keep strength to live and labor, have to have sunshine, God's great wide, free open, in order that wounds caused by over exertion may be bound up and healed by the great and all-wise Physician. Here is guessing that at least 50 per cent of the 5,000,000 people expected in Florida this winter will come, not from preference, but to seek health through the great nature restorative —sunshine.

In writing that most superlative and sublime of all his letters, Paul to the Ephesians says: "And to make all men see what is that fellowship of the mystery, which from the beginning of the world hath been hidden in God, who created all things by Jesus Christ." Well, scientists, engineers, scholars and preachers are joining with Paul in bringing mankind more and more into the use (the fellowship) of the mysteries heretofore hidden in the mind of God. I was talking just now with a friend, a patient here, who came by plane from Boston, Massachusetts. Just nine hours and a half, all in the light of day, from Boston to Orlando, making three changes and several stops. Each plane was filled to capacity, two, with fourteen, one with twenty-one passenger—besides pilot, hostess, et als. Was he frightened, this man of 81 who was taking his first trip by plane? Not in the least, never occurred to him that there was danger, if there was any. (They tell us now that by plane is the safest method of travel, far fewer casualities per hundred than by auto for instance.) It was so easy and so comfortable—and so delightful. "I never realized more the mystery and the wonder and the grace of God than on that trip. How can one ride in an airplane?" questioned he, "and not have a stronger faith, a more vivid faith in the might, the majesty, the real omnipotence of God." And how can one get newness of life, beauty, strength, and vision from God's good sunshine, and not have a stronger, a more vivid faith in God?

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 27, 1937.

Sunday Schools.

Pleasant Union, Lillington, N. C.	$ 1.80
Hines' Chapel, McLeansville, N. C.	3.00
Berea (Nans), Driver, Va.	6.00
Franklin, Va.	7.00
Durham, N. C.	6.22
Pleasant Hill, Liberty, N. C.	4.63
Rosemont, Norfolk, Va.	11.49
Happy Home, Ruffin, N. C.	3.65
Total	$ 43.79

Individuals and Churches.

Sanford, N. C.	$ 1.00

Specials.

Class No. 3, Rosemont S. S., Norfolk, Va.	$ 3.00
Burlington, N. C.	26.36
Total	$ 29.36
Total for week	$ 74.15
Previously acknowledged	4,292.18
Total since Sept. 1, 1937	$4,366.33

J. O. ATKINSON,
Mission Sec'y.

AN OPEN LETTER.

FROM THE EDITOR OF THE MISSIONARY HERALD TO STANLEY JONES.

My attention has been called to your "Open Letter to the People of Japan" which appeared September 15th in *The Christian Century.*

Some of your sentences deserve sober thought on the part of all peoples these days:—

"There were three attitudes your people could have taken," you say to Japan. "The first was to remain isolated; the second was to cooperate on a friendly basis with China and thus help in her developments and your own; the third was to take a position of antagonism to China and through her to the rest of Asia and possibly the world . . .

"You have taken the third. In this we feel that you have deeply erred. Many of your far-seeing statesmen have urged the second. Had you followed them you would have had so much to give to China and the rest of Asia . . .

"You have great gifts that the world needs. But you are erecting barriers between you and the rest of the world, and we cannot receive from you . . .

"You could have had almost anything from China, if you had decided to be friends . . . each supplying the other's needs and each being enriched . . . But you have doomed yourself to live beside a perpetual enemy . . .

"Your nation may break itself upon the fact of God . . . God in His judgments knows no East or West . . . 'They that live by the sword shall also perish by the sword.' "

Words stern but true, and you could not have rightly refrained from uttering them. Probably, too, you could not have done other than appeal to the people to stop the war before it was too late. Yet you must have sensed the futility of the gesture: this not only because you were an outsider; not only because mobs never

listen to sense after they have once gathered momentum; but also and especially because a people whose virtues are loyalty and solidarity have been made one in the determination to see the war through to a successful finish no matter how unrighteous the world may deem it.

Having been led into a costly war of conquest, the "people of Japan" will endure to the end together. There is no hope of Japan's retracing its steps to the turn in the road.

* * *

Nevertheless, could not your Open Letter have differentiated between the millions of Japanese hypnotized into zeal for the war and the thousands who, compelled to support the government against their judgment, are experiencing some terrifying doubts as to the righteousness of the cause and the ultimate outcome, or are revolting in spirit from the selfish, inhuman method of bringing a great neighbor to his knees, or are suffering intensely over the control of their national destiny by commercial barons, or are just plain ashamed of their country's actions?

Such are driven to agonizing prayer for some divine intervention. They should feel us with them. They must know somehow that thinking people throughout the world are conscious of their plight, are sympathizing with them, not condemning, and are praying with them for a peace that will save Japan's soul, save the Far East from Europe's heritage of hate, and bring in that day when the entire family of nations shall be working as one for the best interests of the human race.

Though an expression of our fellowship with such tortured souls might not have passed the rigid censorship of their present Japanese government, it would have had as good a chance of doing so as the prophetic portion of your Open Letter. Moreover, it would have served as a constructive suggestion to us who have a moral obligation to help the Japanese as well as the Chinese in these crucial days.

Yet, you may be right in not bringing such into your public message. Perhaps after all we can best reach our Japanese brethren right now through Air Route Number One, whereby spirit talks with Spirit, and Spirit with spirit. Thank God, this route into the very heart of things is always open. It never can be closed.

—*From Missionary Herald.*

Be glad of life because it gives you the chance to love and to work and to play and to look up at the stars.

—*Henry Van Dyke.*

CHRISTIANITY IN CHINA.

One of the field directors of the China Inland Mission firmly believes that the Church of Christ has been so firmly established in China that even if all missionaries had to be withdrawn, the work of evangelism would go forward. Missionary activity has been seriously handicapped during the past ten years by Communist influence. There has been general lawlessness.

Another worker in China draws attention to the fact that the past two or three years have been the most encouraging in the China Inland Mission's history, and suggested that the devil was angry at the progress which had been made. Thus behind the earthly conflict was the spiritual, and there was an urgent need for prayer. Every great advance of the Kingdom of God in China, he said, had been born out of apparent tragedy, and the present setback may well be the preparation for another great step forward.—*The Christian.*

SUCCESS CALLS FOR EDUCATION

Dr. Albert I. Good, Cameroun pioneer, says: "No mission can be successful in such a country as Africa without education." The Presbyterian West Africa Mission today has approximately 35,00 boys and girls attending 1,200 mission schools. Some have to walk five or more miles to and from school daily.

There was a time when, because of native fear of the white man's medicine and trust in the witch doctor, infant mortality claimed more than 50 per cent of Africa's babies.

Since 1894 there has been gradual transition, from the binding fear of the witch doctor's power to faith in Christian medicine; from hesitation about seeking help from the white doctor to the present crowding of hospitals and dispensaries with those sick in body and soul; with nearly 45,000 coming annually for treatment and to hear the Gospel.—*Missionary Review.*

MISSIONARY POSSIBILITIES.

Rev. C. Darby Fulton, Executive Secretary of the Southern Presbyterian Board of Foreign Missions, in commenting on the situation in the Far East says that the present trouble there, while accompanied by many elements of danger, need not necessarily retard the progress of missionary work. It is conceivable that in some ways the effect may be just the opposite. Through newspapers and other sources it is reported that there is a vast turning of the people of Shanghai and other stricken districts to the consolation of Christianity in this emergency. Then, again, missionaries are having a superb opportunity to prove to the Chinese people their genuine sympathy, friendship and devotion.

He points out that in Japan vast millions of the population are out of sympathy with the imperialistic policies of the military regime. This has been proven two or three times by the overwhelming majority of anti-government representatives that have been returned to seats in the Imperial Diet. In this opposition to militarism and aggression, the relatively small but influential Christian constituency in Japan is a strong nucleus. Letters from our missionaries reveal that despite the national crisis Japan is facing, the spiritual hunger of the people is evident, and there are untold opportunities for reaching men and women with the Gospel.

—*Christian Observer.*

GEORGIA BUYS BIBLES.

The State of Georgia, through its board of education, will purchase 800,000 Bibles for school children of Georgia as a means of inculcating religious principles and offsetting communistic tendencies.

The motion for the purchase of the Bibles came from Governor Rivers, who stressed the need for Bibles in the schools of Georgia, saying:

"The growth of Communism is a menace we of Georgia have got to watch, and the best weapon with which to combat it is the Bible. Communism teaches Godlessness. Our form of government contemplates the worship of God as a religion and as an act of citizenship."

It is reported that each member of the new 10-man board arose and indorsed "100%" the suggestion and motion of the governor.

It was the governor's suggestion that the Bible be furnished to all school children in the state, from the first grade through high school, and the Bible so furnished to become the property of the child and to remain in his possession throughout his school life.—*Living Church.*

JUST TALK—

That the American system of telephone communication plays an important part in our daily life is evidenced by a recent study which showed that approximately 750 telephone conversations are carried on every second of the day—equal to 185 calls per year for every man, woman and child in the United States.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

A NEW WORD.

The Iowa Pilgrim Fellowship publishes a paper every month, telling of the activities of the young people. For the last several months the word "Churchmanship" has been appearing quite frequently. For example, one suggestion is to have the church schools or young people's societies provide a Junior Churchmen course and a Senior Churchman course. One of their goals for the year is to emphasize "Churchmanship" in all of their young people's groups. Following is an explanation of the term as given in the October issue of the Iowa Pilgrim Log.

Churchmanship.

This is a new word in the Iowa Pilgrim Fellowship vocabulary. To be sure it is an old word in the English language, but with a rather aristocratic atmosphere. We propose to take this word out of its hiding place and free it from its restricted meaning and fill it with a content suited to our needs.

It is said that in the British Navy, the thoroughly trained recruit depends upon three ships: seamanship, comradeship, marksmanship. By some. what the same token adequate training for Christian service calls for three ships: leadership, fellowship, churchmanship. For our present purpose the greatest of these is Churchmanship.

What then is Churchmanship? Dictionary definitions do not help much. "The state or quality of being a churchman" sends us immediately to find out what sort of an individual a "churchman" may be. Says the dictionary, "a churchman is an ecclesiastic or clergyman." No IPF admitted under that definition. "An Episcopalian or member of the established church of England"—no Congregational - Christian is included here. "One who is attached to or attends a church" is the dictionary's final disposal of churchman and churchmanship. We are disappointed in dictionary definitions of these two noble words.

Churchmanship in its deeper meaning—the meaning which the IPF should put into the word—embraces a relation with our Master which is life giving and creative, and a relation with our fellowmen which in the highest degree is serviceful. To be a churchman is vastly more than being "attached to or attending a church." That may be most readily assumed. The churchman integrates his life with the body of Christ, which the New Testament says is the Church. This deeper significance of churchmanship can only become real to us as we grow into the stature of a churchman. It implies knowledge of the history of Christianity, appreciation of the contents of the Christian gospel, and a recognition of the Christian Church as God's noblest agency for the building of a better world.

OUR CHRISTMAS CONFERENCE.

We have just heard that Lanson Granger, president of the National Pilgrim Fellowship, and former president of the Southeast Pilgrim Fellowship, will be able to attend the Holiday Conference, to be held in Greensboro, December 28-30. Lanson is now atending Yale Divinity School but will be in the Southeast for the Holidays. We are all looking forward to receiving first-hand information from concerning the Pilgrim Fellowship work all over the country, and specific suggestions for future work here in the Southeast. This is just one more reason why *you* should plan to attend this Holday Conference.

ASPIRATION, THE SPIRIT OF INSTITUTE.

By Gerald F. Fisher.

God grant that we may learn to wait
With perfect trust in Thee—
For faith unlocks the doors of fate:
Despair but rusts the key.

Our Father, when we feel at length,
We cannot bear our pain—
Then wilt Thou lend us gentle strength
To rise to Thee again.

When worldly pleasures fondly call
And bring us near to wrong;
Dear Master, lest we, tempted, fall,
Oh, make us valiant, strong.

With open hearts, with seeing eyes,
With purpose full and free,
With visions of Thy paradise—
Our lives we pledge to Thee.

The way I treat you has a lot to do with the way I treat myself, and *vice versa.* You and I are members of the human family.

—*James L. Neal.*

WHAT MAKES LIFE WORTH LIVING.

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 12, 1937.

SCRIPTURE: II Cor. 3:6; I John 5:12; Col. 3:2.

Daily Readings—

Monday—Paul's Answer—Phil. 1:21.

Tuesday—Jesus' Cry of Victory—John 17:1-5.

Wednesday — Samuel, the Worthwhile Life—I Sam. 12:1-5.

Thursday — Noble Living — Acts 20:17-38.

Friday—The Advice of Jesus—John 9:1-7.

Saturday—The Unselfish Life — Exod. 32:7-14.

We are beginning with the assumption that life is worth living. We want to discover what there is in life to make it worth while. A Christian life is a way of life, and not a set of rules. There can be no real life apart from Christ. "In Him we live, and move, and have our being."

Christian Endeavor Societies should plan a service of worship for each meeting. Worship helps one to understand God better. Then our lives become better qualified for service.

The discussion of this meeting should be informal. The group should exchange viewpoints as if gathered in a home about the fireside to "just talk things over."

1. Life must have a purpose to be worth living. What is your purpose?

2. We must have a sense of values. To be pulled and pushed by every trivial interest in confusing.

3. Life seems worth living when we have some worthwhile work to do.

4. To have something to look forward to, young people can build a future. What can I do to help "Build a Better World?"

5. Fellowship with Christ transforms life. Henry Drummond wrote: "Ten minutes spent in Christ's society every day; aye, two minutes, if it be face to face and heart to heart, will make the whole of life different." Do you have private devotions each day?

6. Are we doing our part to make life happy for others?

Suggested Hymns—

"Love Divine."
"Spirit of God, Descend Upon My Heart."
"More Like the Master."

E. M. C.

Sunday School

Rev. H. S. Hardcastle, D. D.

CHRISTIAN REST.

Lesson X—December 5, 1937.

Golden Text: *Come unto me, all ye that labor and are heavy laden, and I will give you rest.*—Matt. 11:28.

Lesson: Matt. 11:28-30; Heb. 4.

An Invitation and A Challenge.

Jesus was standing before a multitude of people. He knew how worried and wearied, how tried and tired, how restless and restive they were. He knew how hungry their hearts were for rest and peace, and how futile had been their pursuit of these priceless possessions. And standing there, and knowing all these things, he invited these people—and all people—to come unto Him, and promised to give them rest. It was, and is a gracious invitation. It comes with appealing power to our modern world and to our maddening way of life with its hustle and bustle, its hurry and worry, its stress and strain. There is something warm and wooing in it, something that tugs at our heart, and bids us accept it, if perchance we can find that rest which it promises, and which has so often eluded us. To many a weary and heavy-laden life today, these words come as a cooling breeze on a hot summer's night, as an oasis in a desert, as the shadow of a great rock in a weary land, as a harbor in time of storm. And a great host of men and women through the centuries know at first-hand experience that Christ can give rest, that He has the secret of the peace of God which passeth all understanding. When we are in right relationship with Him, there is relief from friction and futility, from wear and tear, from anxiety and care, and we find rest and renewal. Alas, that all too many of us have not availed ourselves of His gracious invitation.

The thing works in two ways. Here is a man who has walked in ways of his own choosing, who has become enamored of, and enmeshed in sin. With a sense of shame, a sense of guilt, and a burden of sin he has turned to Christ in true penitence, and behold, he finds that the burden has rolled away, that through faith he has found peace with God through our Lord Jesus Christ, that he has found rest in a sense that he never knew before, indeed never dreamed of before. It was undoubtedly in this sense that Jesus offered rest. But more. Even those who have found this rest in what is called conversion, sometimes become faint and weary. Life has many problems and burdens, it makes exacting demands upon us, it brings many loads to be born. And we are not sufficient for these things. But when we turn to Him we find that as ever, He is the Great Burden Bearer. We find as we take His yoke upon us, He takes our burden from us, and we find rest, delicious, definite rest. There are multitudes of men and women who are carrying impossible loads, and bearing impossible burdens, simply because they have cast their burdens upon the Lord and have found that He sustains them and more than supplies all their need through His riches of grace in Christ Jesus.

It has been suggested that these words of Jesus are both an invitation and a challenge. Just so. Think how much was at stake that day as Jesus stood before that crowd and invited them to come unto Him and promised to give them rest! He knew that He was speaking to all kinds of need, not only in that crowd but down through the centuries. He knew that someone would accept His challenge, would put Him to the test. He knew that He would be the result if in any way he should fail to make good His promise. Looked at in this light the words become something more than a gracious invitation; they become a glorious challenge. Jesus was saying to those men and to us: "I do not care what your needs are, I can and will meet them, if you will come to me and learn of me and work with me." Come to think of it, there is the gospel, "the good news" itself. And the significant thing is that men have been taking the Master at His word all through the centuries. And equally, or even more significant, is the fact that in no instance has Jesus been found wanting. No man who honestly and sincerely came to Jesus with any human need ever found that Jesus could not minister fully to that need. Call the witnesses. Examine the record. The evidence is convincing. Jesus Christ is able to keep His word here, as everywhere. We Christians have a great, as well as, a gracious Lord and Saviour.

But this is not all. In the section of the lesson taken from the letter to the Hebrews there appears this statement: "There remaineth, therefore, a sabbath rest for the people of God." The rest which Christians find in this life is but a foretaste of that rest which they are to find in the life which is to come. This does not mean necessarily inactivity. What a dull and drab place our eternal home would be if it were rest in the sense of inactivity, rest in the sense of nothing to do. Whatever else heaven and the haven of eternal rest may be, it is not that. But it does mean that as the sabbath was designed for rest and worship, so in the on-going process of eternity we shall find as a permanent factor in our lives the rest which all too seldom we find in this life. The writer of Hebrews, therefore, urges his readers to "give diligence to enter into that rest, that no man fall after the example of disobedience."

MOODY—"BUSINESS AS USUAL."

"Business as usual" is a saying not attributed to the late Dwight L. Moody, but it might well have been when that great evangelist was combing the United States and British Isles for souls for Jesus. Winning sinners to the Master was Moody's business, and nothing was permitted to interfere with that inspired labor of love.

Next to fire at sea, there probably is no more terrible experience than to live through a fire in your own home; a fire which destroys most, or all of your possessions. Many years ago in Chicago, Mr. Moody lived above old Farewell Hall, where he preached. A young theological student also had a room above the hall. Early one morning a fire gutted the building, preventing the occupants from saving any but easily carried belongings.

After they had assisted some people who were ill to safety, Moody and the theological student gazed sadly at the burned building. Suddenly the missionary shook himself, turned to the young man and handed him a bundle of handbills.

"Here, young man. Help me out. Take these and distribute them to the crowd that has gathered here."

"But where is your wife and little girl?"

"I saw that they were safe," Mr. Moody answered, moving away.

"But your personal belongings—how about them?" The young man wanted to know.

"Never mind them, our noonday meeting must go on."

The theological student glanced at one of the handbills as Mr. Moody strode away. He read:

"Our beautiful home has burned. The noonday meetings will be held as usual, in the Clark Street Methodist Episcopal Church."

Somehow, Mr. Moody had found time during that exciting and tragic morning to remember that he had to conduct "business as usual," and had the handbills printed.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

CONDUITS OR RESERVOIRS.

"Prove all things, hold fast that which is good."—I Thes. 5:21.

Someone has said that this age is the "Pipe" age in public thinking. He says that "minds are like pipes," they let anything and everyhing flow through them. Unfortunately some are like sewer pipes. However, that may be, pipe minds are open at both ends usually and retain no conviction.

The human mind was never intended to be a pipe mind, but a reservoir mind. The reservoirs of our country run the manufactories and furnish power for lights and other utilities. The human mind is like a reservoir and is intended to "hold fast to that which is good" and furnish the power of faith and love and knowledge and the high purpose of life. These are not to be surrendered to every changing fashion or to every new idea.

Prayer—O Thou rock of ages, the God of our refuge, we can shelter in Thee. Give us strength to withstand the inconstant currents of life and to be something worth while in Thy world. *Amen.*

TUESDAY.

GRIN AND BEAR IT.

"Beareth all things."—I Cor. 13:7.

Often, these days, we hear it said, "he can't take it." And then again we hear someone say, "I can take it." What is the difference? Whatever other differences there may be, there is one difference that is possible and that is training. For instance, when a little boy was being pitied for a wound he had received in an accident, he was told to "grin and bear it" and everything would be all right. That became his policy. Now he is grown and in all of his experiences he displays the same spirit of endurance.

The burdens of life upon uncounted millions are grievous to be borne. Everyone needs the schooling of "grin and bear it." The Bible promises the crown of life to him who "endures to the end." All Christ's children bear the yoke bravely.

Prayer—Our Father, we need Jesus. He who bore the cross serenely up Galgotha long before this, bore the troubles of his people in His heart. We are aware that He shares with us our crosses. We dedicate our lives to Him. *Amen.*

WEDNESDAY.

"Be ye kind to one another."—Eph. 4:32.

Have you not before now been annoyed by squeaking door hinges and squeaks in many, many other things about us? And have you not seen someone come around with an oil can and lubricate the troublesome places and make it easier and pleasanter for everybody?

There are some folks like that, they go around with loving words and kind deeds, taking the squeaks and harshness out of life. It is believed that such people are the greatest benefactors, for without them, living would be very much harsher. The beauty of it all is that this kind of life may be lived by the humblest one in the lowliest places.

Prayer—Our Father, like Jesus we would "go about doing good." We pray for that kind of life within us that will make men think of their Master. *Amen.*

THURSDAY.

AN ATHEIST'S TESTIMONY.

"The words that I speak unto you . . . they are life."—Jno. 6:63.

Chancing to lunch, one day recently, with a world-famous musician and orchestra leader, our talk soon drifted to religion. He told me his own story:

"I was born a Roman Catholic. At twelve years of age I broke with the Church, and became an atheist.

"But one day, in a Western town, where I was leading a concert, I had some hours alone in a hotel room. So I picked up the Bible that was there; and as I read I took out a red pencil, and began to underscore the words of Jesus.

"They were so beautiful, so noble, and such wonderful setting, that they took strange hold of me."

That sensitive-souled musician, that lover of the beautiful, found new meaning and power in the words of the Master. He did not know, as he wielded his red pencil, that there is such a thing as a Red Letter New Testament. Yet, he felt that the words of Jesus glowed red, were instinct with life.

There are many profitable forms of Bible-study; but none equal to the frequent conning of the very words of Jesus Himself. In a strange, unique way, they are words of life.

Prayer—The entrance of Thy word giveth light. We would know for ourselves, with all of our mind and all of our heart, the meaning of the words of Jesus for our every time of need. *Amen.*

—*Amos R. Wells.*

FRIDAY.

THE PERSONAL SACRIFICE.

"Whatsoever thy hand findeth to do, do it with thy might."—Eccl. 9:10.

Paul enjoins all Christians to present "their bodies a living sacrifice" which he calls but a "reasonable service."

Most of us dawdle and drift through the days, and the days slip away and we accomplish so little. Time's preciousness has not mastered us. Pleasure and comfort have become a passion and thereby we miss the really great achievements.

The work of the world—our work—cannot be disassociated from a religious faith. Work is the primary expression of one's Christian duty and when Paul enjoined us to present our bodies, he meant work, and when he said work with the hands what we find to do, he meant that it was a part of our spiritual life. We cannot escape it.

Good work well done in everyday life means life well lived. Consecrated souls contribute most to the world's good.

Prayer—Our Father, teach us to pray and to work well in all things; teach us how to put our hearts in our work. This we ask for Jesus' sake. *Amen.*

SATURDAY.

THOSE ADVERTISEMENTS.

"Lying lips are an abomination to the Lord."—Prov. 12:22.

Among the many reforms of today, one of them is the purging of advertisements or misrepresentations. As we have listened to our radios and have read the emblazoned pages of our papers and magazines, we have felt that the public is subjected to an orgy of superlative false claims. We wonder how many people believe them. We are glad to know that faith in misrepresentations is being shattered and that there is a movement to purify these representations.

There is a splendid little lesson here, namely, untruthfulness reacts upon him who speaks it; falsehood defeats itself; truth-telling is the only sound policy. Truth in all things though sometime severe and uncomfortable, achieves more than all the skillful misrepresentations. Christian men must be truth-tellers or else they are not to be Christians.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

BARNABAS.

By REV. JOHN G. TRUITT, D. D.

"Barnabas . . . having land sold it, and brought the money and laid at the apostles' feet."—Acts 4:36.

Barnabas is quite unlike that rich young man whom Jesus met, and who was told by Jesus to go and sell and follow him. Jesus loved that devout, handsome, rich young ruler. How sad must have been when he turned away from him! But Jesus would have had a very different experience if it had been his good fortune to have met Barnabas, too, was rich, or at least comparatively so. We have a hint of his wealth in our text. He was young, also, and no doubt handsome. The colors the Eastern flowing robes must have been as beautiful on Barnabas as they were on the other rich young man. Perhaps his wealth had given him something of the same degree of confidence, so that, had he had a chance, he, too, would have come eagerly to Jesus to inquire concerning etenal riches.

Barnabas would not have turned away from Jesus. The rich young man that met Jesus came running to him with words; the rich young man later born came running to the followers of Jesus with wealth to lay at their feet. The other rich young man came to Jesus thinking of self, this rich young man came to his followers thinking of service. They both "went away," the one into oblivion; the other into opportunities to do some of the finest work for the Jesus movement the world has ever seen! What great things our first young man might have done; what great things our second young man did!

Jesus asked the first young man to do some real hard things—just such things as any really heroic young man or woman would like to be challenged to do. "Keep the commandments." There was a full man-sized commission, especially in the light of Jesus' interpretation of what that would mean. The young man replied that such he had done. *"Then go, and sell all thou hast, and give it to the poor, and come follow Me."* Perhaps a good deal of it really belonged to the poor in the first place, and at least he would be unencumbered in his following Jesus. No ties would hold him back. The same command rings today in many young hearts. Sell all! All hope of worldly fame, or favor; all hope of worldly houses or lands; all hope of social place, or prestige. Sell all, and give . . . !

Well, at least Barnabas, although he did not have the added help of beholding the beautiful face of the Son of God as he gave the command, was glad to accept the challenge of it. Had Jesus let down the bars, and made entrance into his Kingdom easy on that day when the other rich young man came to him he might have missed Barnabas, and Mark, and Luke, and Silas, and Saul, and Timothy and Titus, and unnumbered scores of others who have been glad to follow him when the challenge was hazardous! One of the greatest of them said: *"Learn to endure hardness as a good soldier!"* *"Barnabas . . . a Levite, of the country of Cyprus, having land sold it, and brought the money and laid it at the disciples' feet."*

Barnabas, the unassuming, the big-hearted, the beloved kinsman, was somewhat like Andrew in the work he did. An immeasurable tragedy was about to occur. Barnabas blocked it. Paul had played havoc with the church in its infancy. He had gone a long way toward crushing it, and had it not had Heaven's guarantee of ultimate success he might have finished it so great was the force of the blows he was striking. Paul was a fighter. But one day he met Jesus above his road to Damascus. Jesus told Paul that there were goads being held against his back; that he was pushing him into service with the movement which he was prosecuting, rather than against it; that he was to become a chosen vessel to be sent to kings, and to the Gentiles! "Who art thou, Lord?" "Jesus of Nazareth, whom thou persecutest." And thus Jesus of Nazareth had called Paul into a place of apostleship. Paul was one of the men he needed most, and he had accepted the change of heart and change of career, and was ready to begin the mighty things into which he had been called.

But, I say, a tragedy was about to happen. Paul had been called by Jesus, but Peter was afraid of him. Into the apostles' hands had been placed the keys of the Kingdom, whatever they bound was to be bound, and whatever they loosed was to be loosed—and Paul was outside! Paul was about to be kept outside so far as the little band into whose charge the keeping of the keys of Heaven had been given! Accepted by Jesus; about to be refused by Peter! It means something, my friends, for one's brethren to turn him down. It means something to have brethren that will give a fellow favors. There is no earthly way to get around it. If our brothers the world over "hands off" and persist in keeping hands off we are about done for. How would Paul begin, and where?

The unassuming Barnabas knew Peter. He knew Paul. He was God's loving link of conciliation in a moment when he was mightily needed. Stepping forward in the council at Jerusalem, *Barnabas took him* (Paul) *and brought him to the apostles."* There is history in that sentence, and Heaven! The man who had laid all at Peter's feet, now brought more than the combined wealth of Jerusalem and placed it in his hands—and the hands of the church. Just so somebody had brought Simon Peter to Jesus. Andrew and Barnabas—what a team; Peter and Paul—what powers in the hands of God! Maybe you will fill a little place, but who knows but you, too, may join hands as necessary to be joined as were the hands of Peter and Paul. You may be only the father of a boy! Or the mother of a son! Or the parent of a daughter! You may be neither, but just an Andrew, or a Barnabas—filling no great place, but filling some little place well. If so, rejoice, for great is your reward in Heaven.

Across the way the Jesus movement was getting started almost alone, and *"when tidings of these things came unto the ears of the church at Jerusalem; they sent forth Barnabas,"* for had he not offered his services as well as his wealth. But what did Barnabas do but go and get Paul? *"Then departed Barnabas to Tarsus to seek Paul."* Without saying a word Barnabas received the church's commission, and went and got Paul to help him put it across. Study Barnabas wherever you will and you will find him seeking the other fellow's preferment. *"In honor preferring one another,"* are the words Paul learned to write from the life of his friend, Barnabas. Since I am to preach on "John Mark" later, I shall reserve a remark I should like to make just here.

Jesus called Paul; Barnabas brought him to the apostles. The Holy Spirit mapped out his missionary journeys; Barnabas set his feet on the road! In the eleventh chapter of Acts we read of Barnabas setting Paul onto the task of becoming a mis-

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:—

Our financial report this week carries us above the thirteenth rung in our financial ladder ($13,779.73). We still lack $6,220.27 being to our goal of $20,000 for the year. Will you help us reach it? If you have ever climbed a ladder you remember climbing gets harder toward the top. That is when a little push helps a lot. Did you ever get your car stuck in the mud and some one stopped and gave you a little push and how much easier it was for you to pull out.

If every church will give us a good strong push with a liberal Thanksgiving offering we will gradually climb to the top and reach our goal. Now, let everyone push till the $20,000 is reached? Your Thanksgiving offering in your church will be credited in your Conference Apportionment.

I make the appeal in behalf of the little children here who are looking to the church to give them a chance. Are you willing to share your blessings with them?

I. W. JOHNSON,
Superintendent.

REPORT FOR DECEMBER 2, 1937.

Amount brought forward $12,673.43

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Lynchburg	$ 19.18	
Circular Cong-Christian Church	6.00	
Carolina	2.61	
		27.79

Eastern N. C. Conference:

Wentworth	$ 11.24	
Sanford	1.00	
Special Collection at Conference	27.00	
		39.24

Western N. C. Conference:

Ramseur	$ 5.94	
High Point, West Green	2.43	
		8.37

Eastern Va. Conference:

Cypress Chapel	$ 4.77	
Wakefield	2.11	
Windsor	4.27	
Franklin	5.00	
		16.15

Ala. Conference:

Pisgah		1.02

Special Offerings.

Mrs. Hayes, support of child	$ 21.00	
Mrs. Whitaker, support of children	75.00	
Mr. May, support of children	7.00	
Alamance County	45.00	
Mr. May, support of children	4.00	
The Fidelity Bank	12.50	
		164.50

Thanksgiving Offerings.

N. C. & Va. Conference:

Ingram		20.86

Eastern N. C. Conference:

Damascus	$ 5.00	
Chapel Hill Sunday School	3.25	
Chapel Hill Women's Missionary Society	5.00	
Mt. Gilead	2.00	
Lebanon	2.12	
Antioch	5.00	
		22.37

Western N. C. Conference:

Antioch (R)	$ 1.18	
Spoon's Chapel	4.10	
Seagrove	15.00	
Pleasant Grove	4.42	
Bailey's Grove	7.10	
Needham's Grove	3.71	
Glendon	15.00	
		50.51

Eastern Va. Conference

Eure	$ 14.25	
Oak Grove	8.73	
Old Zion	64.22	
Windsor	50.00	
Hopewell	2.00	
Berea, Nansemond	10.00	
		149.20

Val. Va. Central Conference:

Newport	$ 5.63	
Winchester	11.06	
Winchester Primary Department	2.10	
		18.79

Ala. Conference:

Pleasant Grove		1.50

Thanksgiving Offerings from Individuals.

Mrs. Benjamin T. Holden, Louisburg, N. C.	$ 5.00	
Mr. & Mrs. Harold Barney, New York City	5.00	
Misses Sarah & Fannie Ellison, Asheboro, N. C.	15.00	
Mrs. M. K. Alphin, Sunbury, N. C.	1.00	
Mr. & Mrs. D. A. Corneliison, Seagrove, N. C.	10.00	
Mrs. Lillian R. Read, Littleton, N. C.	5.00	
W. N. Reynolds, Winston-Salem, N. C.	500.00	
Warren H. Denison, Dayton, Ohio	5.00	
J. Dolph Long, Graham, N. C.	10.00	
Mrs. Cameron Morrison, Charlotte, N. C.	25.00	
Charles A. Scott, Graham, N. C.	5.00	
		586.00

Total for week	$ 1,106.30
Grand total	$ 13,779.73

Regular Price $4.25

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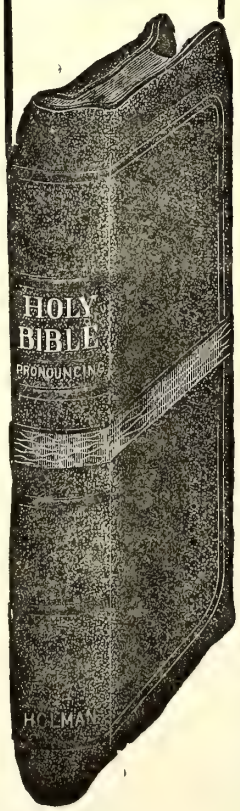

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Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph'ĕ-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.

a Acts 19. 1; b ch. 1. 16; c Ps. 1. 6.

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In Memoriam

WILES.

Silas Wiles was born July 6, 1876, and died November 13, 1937. He was the son of the late William and Catherine Wiles. He had been a member of Hebron Christian Church for thirty-seven years. Brother Wiles is survived by his wife, six children, and eleven grandchildren. The children are Mrs. Dane Adcock, Mrs. Howard Newton, Mrs. Lula Mae Newton, Mrs. Vergie Elliot, Willie and Hessley Wiles. The deceased had been in declining health for the past two years, but was ill only a few days prior to his death. The funeral was conducted by the pastor of his church in the presence of a large crowd of relatives and friends at the home near Nelson, Virginia, on Sunday afternoon, November 14th, and the burial was in the family cemetery. He will be missed both by his family and the community.

C. E. NEWMAN.

WILLIAMSON.

Mellisa Luvenia Williamson, daughter of Joseph and Mary Moore, was born October 4, 1860, and died at her home near Buffalo Lithia Springs, November 3, 1937. In March, 1882, she married J. J. Williamson, who survives her, together with four sons, two grand-sons, and nine grand-daughters. The sons are W. P., J. C., H. W., and J. H. There is one sister, Mrs. Hiram Forelines, of Virgilina, Virgina.

Sister Williamson had been a member of Hebron Christian Church for fifty-seven years. Her husband, children, and grandchildren are among the most active Christian workers in the church. She was a wonderful mother; her religion was a precious thing to her.

Funeral services were at the home, conducted by the writer, and burial in the family cemetery.

C. E. NEWMAN.

WESTERN NORTH CAROLINA CONFERENCE.

(Continued from page 6.)

vice was conducted by Dr. Willard L. Beard, returned missionary of China. Dr. Beard addressed the conference on two occasions, relating many interesting experiences during his long stay in China.

Others who addressed the conference were: Dr. L. E. Smith, president of Elon College; Dr. S. C. Harrel, Durham, president of the Southern Convention; Sup't. Chas. D. Johnston, head of the Christian Orphanage; Rev. Carl R. Key, Holland, Virginia; Rev. J. Lee Johnson, Fuqauy Springs; and Rev. J. L. Foster, Elon College, North Carolina. Visiting ministers besides those mentioned above were: F. Ervin Hyde, Sanford; J. S. Carden, Durham; J. A. Denton, Apex; and Jessie E. Franks, Raleigh.

A special feature of the Wednesday evening session was a pageant, "Sin and the Ages" by the Christian Endeavor Society of Big Oak Church, Miss Velma Thomas, leader.

The reports from ministers and churches indicated a very successful year. Attendance at all sessions was especially good, surpassing that of any conference for the last six years.

There are very few pastoral changes for the coming year. Revs. S. M. Penn, Sophia, is leaving the Western Conference to unite with the South Georgia Conference.

The 1938 annual session will meet in Grace's Chapel Christian Church, Sanford, Route 1.

GEORGE T. GUNTER.

FAMILY ALTAR.

(Continued from page 12.)

Prayer—Our Father, give us unction from on high to perceive not only the beauty and power of life but the beauty and power of truth, and forbid that we shall dishonor Thee by anything false. In Christ's name we ask it. *Amen.*

SUNDAY.

SUCCESSFUL BUSINESS.

"Lay up for yourselves treasures in heaven."—Matt. 6:20.

My friend, a wealthy cotton man in a Southern state, died a few years ago. Soon came news that his fortune had been lost by a son's business misadventures. The widow was left impoverished.

As I heard the tale of heaped-up misfortunes, my mind ran over some of my friend's investments which are safe. He had been a princely giver to foreign missions. The hospital which he established in one part of the Orient is still carrying on, in his name and in the Name of His Master. The advanced mission station which he founded is still winning converts. His school in China is still a center of light and life.

All that remains of my friend's fortune is what he gave away! The treasures that he laid up in Kingdom securities have unimpaired value. The one investment that is sure is whatever of treasure and labor and interest we put into God's work.

Prayer—Amidst the crash of material possessions, we would lay up for ourselves, O Lord, treasures in heaven, beyond the reach of change or disaster. *Amen.*

—*Amos R. Wells.*

SUN'S PULPIT.

(Continued from page 13.)

sionary, by going after Paul and having him share with him his commission to Phenice, and Cyprus, and Antioch; and in the thirteenth chapter we read: *"The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them, and when they had fasted and prayed, and laid their hands on them, they sent them away."* And sooner or later Barnabas drops out of the picture; nowhere do I read of his reward. What did Barnabas get out of it? He had put his wealth, and his life into it, what brought he out? Is it not enough that he was the keyman at the most crucial points in the career of Paul; and that he was a first missionary of the church; and that his name still lives in letters of loving, unassuming, unselfish daring for God! I should think it would be quite sufficient to have the privilege of linking together the hand of God and the hand of man as Barnabas had the privilege of linking them. We are co-workers together with God!

A woman took her little one in her arms to hear a famous preacher. The loud voice on the platform awoke the child and made it cry, and its mother got up and was leaving the church, when the minister stopped her by saying: "My good woman, don't go away; the baby does not disturb me." "It isn't for that I leave," she replied, with innocent sarcasm. "It's you disturb the baby."—*Selected.*

What a Nation Soweth

By ERNEST H. CHERRINGTON.

At one period in the history of the Lacedaemonians, following the advice of one of their philosophers, an attempt was made to guard youth from the vice of drunkenness by bringing constantly into the view of children the loathsome, indecent behavior of intoxicated slaves. By this process, the elders reasoned, there would be created in the children an aversion to intemperance. Neither the philosopher nor the Lacedaemonian leaders appear to have given due consideration to another philosophy which centuries later was set forth in the words of Alexander Pope:

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

At another period in the history of Laconia, the education of the youth of Sparta was directed with the greatest care taken to inculcate into the mind and life of young Spartans the benefits of sobriety. Spartan youth, as a result of this general policy, easily became distinguished from the youth of other nations by reason of their sobriety. They were able to undergo the greatest hardships and fatigues in war. Plato observed that this salutary policy finally succeeded in banishing from Sparta and all her territorial dependencies the curse of drunkenness and debauchery.

During the twenty years immediately preceding the beginning of the twentieth century there came into existence the salutary policy of teaching all American youth the wholesome and scientific truths regarding the nature and effect of alcohol, together with the physical, moral and spiritual value of sobriety. In every schoolhouse this became a part of the curriculum. In almost every church and Sunday school the same thing happened. The youth of those twenty years preceding 1900 became the leaders of political, social and moral life in America during the twenty years following 1900. That youth therefore was responsible for the far-reaching public policy movements toward sobriety in the first two decades of the twentieth century.

By reason of insidious propaganda and control of government by the interests opposed to sobriety, youth is now being encouraged not only to cultivate drinking habits, but what is even more significant, to discredit, despise and discard even without investigation or examination all theories, policies, programs and scientific philosophies looking toward the elimination of this habit-forming drug which we call alcohol. Thus, modern American youth is being exploited for the benefit of sordid greed. This becomes especially significant in the light of the philosophy of history which teaches that what a nation soweth, it shall most assuredly reap.—The American Issue.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, DECEMBER 9, 1937. NUMBER 49.

Mission Rooms
c/o J. Q. Atkinson

Bend Down Closer, God

By REV. ROY D. COULTER.

When the world succumbs to quixotic greed,
Impregnating innocent souls
With penury—an unsavory smell,
Bend down closer, God.

When nations wrangle with rapid vibrations,
Effecting a lesser faith in Thee
And in one another,
Bend down closer, God.

When self-conceit would rob us of grandeur,
Carving a pernicious attitude
On our feeble souls,
Bend down closer, God.

When night falls—a harbinger of peace and rest—
Lest we forget those of Thine
Who know not this repose,
Bend down closer, God.

PERSONALS

News from the Churches

Dr. Trevor L. Collins, Secretary of the North Carolina Council of Churches, was a welcome visitor and speaker at the Eastern North Carolina Conference.

Dr. W. H. Denison, on last Sunday, closed a very unique series of services in First Church, Richmond, Virginia. After the evening service, he was given a "party" at the parsonage on the occasion of the 46th anniversary of his first preaching service.

Three members were received into Henderson Christian Church, Sunday, November 21st, at 11:00 o'clock —Mr. F. E. Stigall on transfer of letter and Mr. Victor Langston and Mr. Wilson Hoyle on profession of faith. This makes fifteen received this year.

In compliance to the suggestion that I made on the floor of the Eastern North Carolina Conference concerning the resolution having to do with the Missionary Fund of the Conference, let me direct the attention to page 140 of the 1934 *Annual*, first resolution: "That 20 per cent of the money secured from the Conference Apportionments be retained for our use by the Home Mission Committee."

E. M. Carter.

NORTH MIAMI RE-DEDICATES CHURCH.

For the Union Congregational Church of North Miami, Florida, Sunday, November 21st, was a day of combined thanksgiving and Christian inspiration. On that day a re-dedication of the church was held. Two years ago a hurricane had severely wrecked their building. After being righted, the interior was still not attractive. One of the families had lost a son by drowning, and in memory of him they placed a stained glass window of "The Good Shepherd" in the pulpit alcove. The mother studied how to make the setting of the window more attractive. She had the wainscoting made more attractive, the pulpit chairs carved into a real cathedral effect, the choir was curtained and the chair backs were covered with harmonizing color of beautiful cloth. An altar cloth was provided.

As these changes went on, other people began to make gifts in the name of departed friends and loved ones until the whole interior has been harmoniously redecorated in soft browns. The main windows are amber glass, except two which are on either side of a striking reproduction of Raphael's "The Madonna and Child."

In the entrance is a plaque with the names of the twenty-four persons in whose memory the gifts for the remodeling and redecorating were made.

At the re-dedication service on November 21st, we had a large number present. Rev. Wm. T. Scott, Pastor-at-Large, gave a splendid message,: Building With Christ." He also gave the re-dedication prayer while the people stood with bowed heads. Immediately following the prayer the dedicatory service was read by the pastor, Rev. A. Craig Bowdish.

Rev. Mr. Ericson, who preached for the church in the early days of the North Miami, or "Arch Creek" Church (as it was called when it was organized 25 years ago) was present and spoke of incidents during the beginning of the work.

Throughout the services of the day there was a deep gratitude for past blessings, and a keen spirit of inspiration for the days ahead was the experience of those present.

Rev. Austin Craig Bowdish, the pastor, is a son of a former Christian Church minister, and is a namesake of Dr. Austin Craig, president of Antioch College and later of Christian Biblical Institute, where Mr. Bowdish's father attended school.

Correspondent.

NEWS FROM GEORGIA.

Three pastoral changes in Georgia have taken place during the past few weeks. Rev. Alan T. Jones succeeded Rev. H. B. Mowbray as pastor of Union Church, Demorest; Rev. N. A. Long, formerly of Phenix City, Alabama, has taken the work of Macedonia Parish, succeeding Mr. Jones; and Rev. S. M. Penn, for 12 years pastor of Sophia Parish, North Carolina, becomes the pastor of the newly formed Richland and Doerum Parish. The parsonage at Richland is being renovated and Mr. Penn will move his family about the first of January, but he will begin his services there on the first Sunday of December.

The 85th session of the Georgia Congregational-Christian Conference was held at Ambrose, on November 2 and 3. A program of inspiration was experienced by well represented churches. Rev. John H. Knight, LaGrange, was elected Moderator to succeed Rev. David W. Shepherd; Mr. Moses Fleming, Bowman, was elected Assistant Moderator. Reports from the churches show gains during the year in building improvements, number of members received on conversion and by letter, and a decided jump in payments on apportionment and conference dues. The Congregationalists and Christians in Georgia no longer exist along the old lines of denominations. Every church is happily a part of the united fellowship.

W. T. Scott.

CONFERENCE OF STEWARDSHIP.

The Stewardship Committee of the Eastern Virginia Conference, composed of Dr. John G. Truitt, Rev. Jesse H. Dollar, Rev. R. E. Brittle and Rev. Carl R. Key, chairman, met at Waverly Christian Church recently to plan a program for the year 1937 and 1938. Others present were Rev. J. E. McCauley, Rev. Joe A. French, and Dr. Warren H. Denison, Executive Secretary of the Commission on Christian Stewardship, all of whom made valuable suggestions. It was suggested:

a. That worship services be arranged, mimeographed and mailed to the pastors, young people's groups and missionary society presidents.

b. That the members of the committee visit churches and group meetings whenever possible to give sermons and addresses or teach stewardship classes in the local churches.

c. That the writing of essays on this theme by high school pupils be sponsored and that such compositions be read before the Church school by the writer.

d. That a circulating library of stewardship books and pamphlets be made available for churches in the conference. Any church or organization caring for a small library may secure same for two weeks by writing Chairman Carl R. Key, Holland, Virginia, and paying postage to the next borrower. These books and pamphlets may be kept one month if no other group has requested them.

e. That other literature be recommended. Quantities of free pamphlets such as "Immortal Money," by Stocking; "Jesus and Money," by Latimer; and "Spiritualizing Church Finance," by Denison, may be had by addressing the Missions Council, 287 Fourth Avenue, New York, N. Y. Other literature will be suggested upon request.

f. Plans for the Conference Meeting on Stewardship sponsored by the committee to be held at Shelton Church, Portsmouth, in February, were discussed. The date, time and program will be announced later.

Any member of your committee will be glad to serve you along stewardship lines at a convenient time, if you will call on them.

Carl R. Key.

CHANGING THE MOVIES.

(A Letter to the Editor.)

Out of four hundred and ten motion pictures that I have reviewed since the first week in January, I found that one hundred and fifty-four of them were unsuitable for showing either to children or to adolescents, or to both.

There is no question that, since the day the producers were compelled to adopt self-censorship because of the revolt of the churches, there has been a great improvement; but this does not mean that there is no room for further improvement: when one hundred and fifty-four out of four hundred and ten pictures, or 37½% are of the type that may put wrong ideas into the minds of young folks, you will admit that there is room for much improvement.

The independent theatre owners cannot be held responsible for the showing of the morally unsuitable pictures because they, owing to the prevailing block-booking system, must either buy all the pictures produced by a company, or be deprived of the entire product.

The theatre owners have tried to correct the block-booking evil by legislation, federal as well as local, but they have not been successful, for they have met with stern opposition from the producers, who have millions at their disposal to fight against any measure that it is designed to curtail some of their assumed rights.

There seems to be little hope that the theatre owners will be able to obtain, by legislation, the right to book only those pictures that are suitable for the people of their communities. Such being the case, there seems to be no other way of effecting a further improvement in the moral quality of the pictures than to bring into the motion picture industry elements that may exert on it a healthful influence.

The writer has made a deep study of the problem and has come to the conclusion that no other person in the United States is in a better position to enter the motion picture industry, for its good, than Mr. John D. Rockefeller. The Rockefeller family is so loved and respected by the people of the United States that Mr. Rockefeller's entry into the motion picture industry will, I am sure, change its complexion over night.

Since the industry has, however, suffered from considerable adverse publicity, it is unthinkable that Mr. Rockefeller could be induced to enter it just because it is the dream of an individual. But if there should be created a sufficient public demand, he will undoubtedly feel duty-bound to respond.

Because of the influence you exercise as an editor of a religious publication, you are in a position to create such a demand. Will you, therefore, join in my efforts, and in the efforts of other editors among the religious press to whom I am making a similar appeal, to induce Mr. Rockefeller to take an active part in the motion picture industry?

If you should see fit to join my efforts, you may urge your readers, through your editorial columns, to write to Mr. Rockefeller, Rockefeller Center, New York, to plead with him to take an active part. Let them remind him of his recent utterance: "The duty of an individual is clear—to make himself in every way as fine and useful as the resources and opportunities available to him make possible." If they should do so, and should also point out to him the great good he would thus do to the people of the United States, I am sure that Mr. Rockefeller would have no other way than to respond to public demand.

For your information, Mr. Rockefeller is not altogether unfamiliar with the motion picture industry; he has in the RKO picture company an investment of almost $10,000,000.00 which he was compelled to make as a result of a financial transaction involving a readjustment of leases with this company. Since that transaction was effected, the Rockefeller family has been managing the Music Hall with unusual efficiency, not only from the financial, but also from the moral point of view. Under the direction of Mr. William Van Schmus, their representative, the Music Hall has become an institution—it is no longer merely a "picture theatre."

What Mr. Rockefeller's organizing ability has accomplished in exhibiting motion pictures it can, I am sure, accomplish in producing them. And you may well imagine what will be the moral quality of the pictures that will be produced by the Rockefellers! Nor is there any doubt that their entry into the industry will be the signal for an improvement all over the line.

I feel sure that, if you should lend this movement your support, the people of the United States will be grateful to you.

P. S. Harrison.

Don't Forget

100 ORPHAN CHILDREN

and

MANY AGED MINISTERS

WHEN YOU

BUY CHRISTMAS PRESENTS

Offerings for the Orphanage and Superannuation count on your conference apportionments. The amounts are small, why not send it all?

THE CALL OF THE SECOND CONVOCATION OF NORTH CAROLINA PROTESTANTISM.

Raleigh, N. C.,
January 18-20, 1938.

The North Carolina Council of Churches, on behalf of Thirteen Protestant Denominations, issues herewith its call to the Second Convocation of Churches, to be held at Raleigh, on January 18-20, 1938.

It is a **Call** to ministers and laymen, both men and women.

It is a **Call** to three days of rich fellowship with persons from all parts of the state, from all types of local churches, and from thirteen denominational bodies.

It is a **Call** to consider, around the general theme, "Thy Kingdom Come," the most pressing problems in the life and work of the church today.

It is a **Call** to meet and hear some of America's leading ministers and laymen, ten of whom are the following:

Russell Colgate, New York. President of the International Council of Religious Education and a leading Christian layman of his generation.

John Bennett, Professor of Christian Theology, Auburn Theological Seminary. Author of "Social Salvation," and "Christianity and Our World," two books widely discussed today.

Hornell Hart, Professor of Social Ethics, Hartford Theological Seminary. Recent author of "Living Religion," a thrilling exponent of vital religion for our time.

William Quillian, General Secretary, Board of Christian Education, Methodist Episcopal Church, South. Recently returned from the Orient, he sees the challenge to Christian education around the world.

Grace Sloan Overton, Ann Arbor, Michigan. A mother who knows family life and the problems of youth by first-hand experience. Her book, "The Family in a Changing Culture," is a best seller. A leading voice this year, as last, in America's National Preaching Mission.

Benjamin R. Lacy, President, Union Theological Seminary, Richmond. A Native of North Carolina, known and

(Continued on page 15.)

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

A VISIT TO BOSTON.

On October 26th and 27th, last, this writer sat for his first time with the Prudential Committee of the American Board of Commissioners for Foreign Missions. At the annual meeting of the Board in Concord, New Hampshire, October 23rd, he was elected to membership on the Prudential Committee. This committee is composed of thirty-six people who do the major part of the work of the Board. The entire committee meets twice a year but the members near Boston meet at least once each month and some of them much more often to consider the detailed affairs of our missionary work around the world. The American Board of Commissioners for Foreign Missions was organized in 1810 and for several years represented not only Congregational but also Baptist and Presbyterian churches in foreign mission work. It was the first act on the part of American churches to do foreign work.

Members of the Prudential Committee deal with world affairs. They must needs think only in terms of support from American churches but also concerning the effect of activity in countries that are opposed to Christianity as well as those that welcome it. Rev. George Sheperd, one of our missionaries to China, was at the Board meeting to bring the latest news from our churches in China. He was sent by Madame Chiang Kai-Shek, wife of the Generalissimo, because he knows better than anyone the inside story of missionary work as it effects the national government of China. From nine o'clock in the morning until ten o'clock at night, with only a brief time out for two meals, this Prudential Committee remained in session and sought to find the best method for promoting Christianity in far away places of the world. The committee had to struggle with a reduced budget and far too small an income, but it was not willing to call home any more missionaries or to discontinue any of the present work now being carried forward.

It is believed by the members of the committee that the church people will respond to the present emergency needs and that they will give in larger sums for the promotion of Christianity in the countries where we are seeking to establish the Church. Unless there is an increased income, it will be necessary to discontinue more of our missionary program, but so far as this writer can see there is no need for such retrenchment. It is entirely possible for us to increase our contributions and to give to the missionaries over there an adequate support.

The trip to Boston was a delightful experience aside from attending the Prudential Committee meeting. It was a joy to be back at the Divinity School of Yale University for a brief visit with the boys there. Lanson Granger, Jr., Herbert Council, Jr., and Alfonso W. Grissom are representatives from this section. William Dudley and Loring Chase have served as Student Summer Service workers among our people and will be remembered pleasantly. They are happily engaged not only in study but also in Christian service. Yale offers wonderful opportunities in both fields.

It was a delight also to visit in the mission offices in Boston. All the secretaries (servants of the Church) were exceedingly courteous in welcoming a stranger and showing him how the denominational wheels go around. It was two months untill Christmas but Santa Claus had just started from the mission rooms to the four corners of the earth with gifts for our friends out there. Editors, business managers, secretaries, busy men and women courteously considered the problems of our Southern Church and clearly explained what the denomination is undertaking to do. In one great building is located the Pilgrim Press with its book store, offices of foreign secretaries, directors of Leadership Training and Missionary Education, editors of "Advance" and "The Missionary Herald." From the windows of this building one can look out to the great Boston State House, the famous Boston commons, to the Congregational Church where several organizations of the Church were formed, and down upon a cemetery where many noted persons are buried, including the writer of "Mother Goose."

If every leader in the Church could visit Boston, and become acquainted with the courteous people who struggle with the problem of making Christianity real around the world and get the "feel" of being a part of the great Church that ministers to needy men in all corners of the earth, they would come back, this writer believes, as he did—more enthused to serve in every possible way the missionary cause.

CONGREGATIONALISTS AND CHRISTIAN CHURCHES.

Before Jesus went out from the last supper to suffer on the cross and undergo a transformation which made Him spiritual rather than physical, He prayed three times that those who were to be His followers should be united in order that the world might believe on Him. Without their unity His cause would have come to naught.

When America was young, people seemed to forget this eloquent and sincere prayer as recorded in the 17th chapter of the Gospel by Saint John. They had ideas of their own which seemed to be worth defending and promoting. If the church of which they were a part did not agree then they established another church and gathered about them followers who would promote their ideas. The world is full of struggling denominations, and America is overbound with her share of them.

In our day leaders of the Church are learning the prayer of Jesus and are seeking to make His prayer come true. Historians will record whether it was first Congregationalists or Christians that sought the fellowship of the other denomination, but those of our day all

know full well that in recent years the Congregational and Christian Churches have merged their working program under one united church. They have done it with a sincere desire to help fulfill the prayer of Jesus.

Here and now are some who do not like the merger. Some Congregationalists know nothing of the Christian churches except some small little church. Some Christian Church people know but little or nothing about Congregationalists other than what they have read in the paper or heard somebody say. Those of the two denominations who have come to know each other feel that there is a real contribution which each church can make to the other. So far as we have been able to discover there is no desire on the part of one group to "swallow up" the other. On the contrary there is the most sincere effort to be sure that both groups make their contributions to the other. This writer is glad to testify that most Congregationalists he has known have been exceedingly careful to be courteous, thoughtful, considerate and kind. In some instances they are much more progressive than Christian Church people, but usually with patience they seek to understand our slow moving processes and to conserve the values in our Christian Churches. This writer is not a Congregationalist and never expects to be but he does believe they have made a real contribution to the Christian Church. He is very anxious that the Christian Church with only about one-ninth as many members shall be able to make a distinctive contribution to Congregationalists.

In the Southeast the mutual relationship of the two former church groups is developing in a fine way. The few individuals who fear as to the future may well forget their fears and work zealously to make their contributions to the united Church program. No one wishes them to do less than their best in the line of duty as they see it. In the united fellowship there is to be found a strength which no small group can have. There is an opportunity for world-wide service which is utterly impossible on the part of a little struggling group. It is devoutly to be hoped that Christian Churches will seek in every possible way to bring to Congregationalists the fine spirit of devotion, fidelity, and love for which the Church has been noted, and this writer believes that this is the desire of every person who loves the Christian Church.

USING A PULLMOTOR.

On the most stormy and snowy day we have had this fall officials of the Southern Convention met in Henderson, North Carolina, to see if they could pump new life into the Convention itself and particularly "The Christian Sun." For sometime the life of "The Christian Sun" has seemingly been held in balance. Perhaps it is a matter of drowning or asphyxiation. At any rate the doctors rushed together last week to consider what could be done and they had with them the pullmotor for they thought it would probably have to be used. As a matter of fact, it may be that such an instrument for pumping out foul air and pumping in the new has been in process for sometime. At any rate the Convention has had to give of its vitality and life to sustain its "Sun."

These doctors who met in Henderson last Thursday seemed to be of the opinion that it is very important for "The Christian Sun" to live. They recognize that it is dangerously ill and unless properly cared for may pass out of the picture at any time. But there seemed to be sufficient doctors, nurses and attendants who were willing to serve even at a sacrifice in order that the paper may be restored to normal life and usefulness.

Several suggestions were made concerning what can be done. Some thought to amputate. They would not stop with hands and feet but would take away half of the body itself. Others were afraid that the patient would never survive such an operation. Another suggestion was to reduce the publication price and elect an editor who would serve the Church as a secretary for the Convention and religious education. This appeared to be quite a fine idea but there seemed to be difficulty in locating sufficient funds to set up such an office and do the necessary work. Another suggestion was to combine all of the promotional work of our Southern Convention in one office and make one person responsible (with help, of course) for promotional and editorial work. This was too much of a radical change to be considered suddenly.

But something needed to be done at once and a decision was reached that if carried through will mean a more steady heartbeat for the Church's "Sun." That idea is to see which state can turn in the most new subscriptions to "The Christian Sun" between now and March 1, 1938. North Carolina and Vrginia have been rivals and friends for many years. They are at the center of the Christian Church movement. One state has about as many members of Christian churches as the other. It is believed that if these two states will consider the matter of "Christian Sun" subscriptions and will busy themselves about securing new subscribers that within the next three months the paper itself will be headed toward recovery and the churches will be much better for having rendered this service. There are those who think that each state can easily secure 500 subscriptions. This would be an excellent service and doesn't seem to be unusually difficult to do. When divided among the several churches there are not many subscriptions for any church to raise. This kind of use of the pullmotor will really put new life and vitality into "The Christian Sun" and also into the churches.

Will you, therefore, good reader, take hold and help in order that the paper which you are now reading may have a new lease on life and the Church of which you are a part may become more effective? North Carolina will watch to see how many subscriptions Virginia sends in and Virginia will doubtless seek to excell in this as she has excelled in many other things through many long years.

Good motives and personal sympathy will not avail if we lack enough to make the final decision at the critical moment. Beginning a journey will not reach the destination. if we turn back before it is finished.

A full surrender of our will to God will make us willing to abide with His people—in His church—regardless of all obstacles and difficulties to be met. A submission that means less is dishonoring to God and disgraceful to a professed saint.—Annual Lesson Commentary.

CONTRIBUTIONS

SUFFOLK LETTER.

A review of the statistical tables of the Eastern Virginia Conference for the year 1937 is interesting. Seven churches failed to send in their annual report in time for tabulation before Conference. On this account totals could not be given in the sheets printed for distribution at the annual session. According to the church reports submitted, the following figures and facts represent the work of this Conference for the past year: Total membership for 1936-'39, 818; for 1937'-39, 687—net loss 131 members for the year. Members received by confession, 256; by letter, 229—total received during the year, 485. Loss by death, 124; by letter and revision of church rolls, 492; total losses, 616. Sunday school enrollment for 1936, 6,635; for 1937, 6,573, a net loss of 62 for the year.

The following churches showed a net gain in membership for the year: Antioch, Bethlehem, Burton's Grove, Christian Temple, Cypress Chapel, Eure, First, Norfolk, First, Richmond, Franklin, Holy Neck, Hopewell, Isle of Wight, Liberty Spring, Mt. Carmel, Mt. Zion, Newport News, Oakland, Oak Grove, Old Zion, Suffolk Union (Southampton), Wakefield, Waverly and Windsor. The following churches reported the same total membership for 1937 as 1936: Berea (Nansemond), New Lebanon, Spring Hill and Sarem. The following churches reported a net loss in membership for the year 1937: Barrett's Berea (Norfolk), centerville, Damascus, Dendron, Elm Avenue, First, Richmond, Holland, Ivor, Johnson's Grove, Ocean View, Rosemont, South Norfolk, and Union (Surry). Twenty-four churches showed a net gain; four churches remained the same in net membership; fourteen showed a net loss.

From the financial standpoint the following figures are given: Conference Home Missions, 1936, $1,167.50; 1937, $1,026.00—net loss, $41.50; Conference Fund, 1936, $308.51; 1937, $320.50—net gain, $17.99; Convention Fund, 1936, $1,408.99; 1937, $1,482.00—net gain, $73.01; Convention Home Missions,1936, $1,458.34; 1937, $1,635.57—net gain, $177.23; Foreign Missions, 1936, $1,513.66; 1937, $1,556.20—net gain, $42.54; Elon College Fund, 1936, $2,807.54; 1937, $3,070.25—net gain, $262.71; Superannuation, 1936, $660.02; 1937, $652.70—net loss, $7.32; Christian Education, 1936, $289.00; 1937, $322.95—net gain, $33.95; Orphanage, 1936, $2,573.63; 1937, $3,070.25—net gain, $496.63. Total raised for all purposes, 1936, $101,811.73; 1937, $101,363.93—net loss, $447.83.

These comparisons are given to give pastors and laymen an opportunity to study the Conference work as a unit. The *Annual* will not be in print before January and it requires some time to collect this information. Next October will be too late to begin improving the record for 1938. Every church in the Conference should show a gain in membership during the year 1937-'38. Will these fourteen churches showing a net loss and the four churches showing the same net membership for the year 1937, seek to show an increase for 1938? Will all the pastors and laymen undertake to increase membership and offerings for the year 1938?. And we must not forget that the first place to begin an aggressive campaign is in the Sunday school. We are spending a great deal more money for Christian Education than in former years, but we are not winning young people for the Sunday school as efficiently and effectively as we might under a more determined personal effort. Elaborate programs are helpful, but personal work is greatly needed in this hour of spiritual challenge. We must concentrate our efforts upon building up the local church if we are to go forward. Conventions and conferences are useless unless they build up the local church. That is the final test of the pastor, and that is his supreme task—to win people for the kingdom and lead them in personal work.

I. W. JOHNSON.

WHAT SAY YOU, BROTHER PASTOR.

On Thursday, December 2nd, a group of faithful ministers from Virginia and another group of faithful ministers and laymen from North Carolina traveled the highways through snow and storm until they met in the Christian Church in Henderson, North Carolina. The purpose of this meeting was to discuss unofficially THE CHRISTIAN SUN, its past, its present, and its future. The discussion revealed that the paper had been of unprecedented value to the church in its program and achievements, that it had served as the medium through which the church had propagated its purposes and extended its borders, that every institution of the church is indebted to this agency for its founding and program. It was further discovered, however, that the paper is in serious financial difficulties and that the Convention itself is seriously involved because of its financial obligations to THE CHRISTIAN SUN for publication, and further that if the paper is to continue its weekly visits at its present efficiency, additional funds must be secured. At present the Mission Board, the Orphanage, the College, and the Board of Christian Education are contributing a total of $1,750 annually as a subsidy to the paper. It seemed to be the feeling of those present that it would be extremely unwise to increase this levy against these boards, and that there were no other boards of the church that would be willing to contribute. The Convention itself is unable to continue its present contributions, and to increase this levy would be futile.

The only possible source for additional revenue, it seemed, was THE CHRISTIAN SUN itself. The increase would be realized through increased circulation. The Board of Publications presented a proposal by which, if adopted by the Executive Committee of the Southern Convention of Congregational - Christian Churches, an additional three hundred paid subscriptions for the paper would provide sufficient funds to pay for editing and publishing the paper but would not provide for the present deficit of more than $3,000.

It occurs to your writer that it is entirely possible to secure 1,000 additional subscribers for the paper. Should this be realized, it would be possible to pay current expenses and within two years or more retire the debt. However, to my knowledge, THE CHRISTIAN SUN has been calculating against possibilities of this kind for the last fifteen years. Instead of increasing the list of subscribers, it has been steadily declining. From 1921 to 1930 we published and mailed weekly from twenty-seven hundred to three thousand copies of THE CHRISTIAN SUN. Today we are publishing and mailing a little more than fourteen hundred copies with slightly less than one thousand paid-up subscriptions which seems to me to be a serious reflection upon the interest and loyalty of our great church. It seems evident that if the paper is to continue, it must have a wider circulation. The question has been asked: "Is the church justified in paying $7,000 annually ($2,000 paid by THE CHRISTIAN SUN) for a paper with a

(Continued on page 15.)

For the Children

Dear Children:—

If I should ask you to name the season that you like best, no doubt all of you would say Autumn. Who wouldn't? Everywhere we see such beautiful autumn colors in leaves, flowers, and in the grasses that grow along the road side and in the fields. Then it is the nicest time of the year to take a hike or go on a picnic across the fields and through the woods. It is the harvest time, also, when bushels of apples and corn, bags of peanuts, and so many other things are being harvested that makes us all just love the great Outdoors. It is truly the time of the year when "The heavens declare the glory of God; and the firmament sheweth His handiwork." —Psalms 19:1, 2. The things God has made tell us of His wisdom, power, and love. I want to share with you a little story about a little girl named Gloria.

One morning Gloria, who was only three years old, was out on the porch playing. Little Gloria listened quietly for some time to the birds singing in the trees in the yard. Then she turned to her mother and said, "Mother, the birdies are talking to me." "What are they saying, dear," said Mother. Little Gloria smiled and said, "They are saying 'Gloria, we love you.' "

I think that is what God is trying to say to you and me when He gives us so many beautiful things to see and enjoy in the autumn. I think He is saying, "My children, I love you."

Perhaps some of you would like to share some of your experiences of the autumn with us. Maybe you would like to write a Christmas story, or a poem or maybe send us a riddle to enjoy. If you have something you would like to share with us, whether it is a story, a letter, or poem, send it to 514 South Main St., Norfolk, Virginia and we will teach one another through The Christian Sun page.

You do not know my name and I do not know yours, but if you will write me, giving your name and address, I will let you know who I am. Then we can work together in making a fine children's page in our paper.

THE TREASURE HUNT.

"Tomorrow," announced Miss Mallory, "the class is going on a treasure hunt. Each one must carry his own lunch. The one who finds the greatest treasure will be on the honor roll for the coming month."

Friday was a clear, cool autumn day, just the day for an outing, and all of the girls and boys were eagerly awaiting the signal to start. Colored bits of paper marked the many trails while arrows painted on paper and tacked on trees pointed out directions.

After awhile all the groups started at a given signal, some getting on false trails and having to retrace their steps in order to find the trail. Each one was busy looking for something to put in his knapsack while following the right trail, also. It was a jolly and happy group on its way to a great surprise and a happy day. But Mary was not too busy keeping the trail not to notice a poorly dressed little girl on the way, whose mother was unable to send her to school. The little girl looked so longingly after the children in front and looked so lonely that Mary asked permission to take her along. After Nina's mother had granted Mary's request, Nina, the lonely little girl found herself along with the group of happy children.

By and by the taril end up right in the heart of the woods at a big bonfire. Lunch was spread and all began to eat. Mary remembered when she saw Nina that she had no lunch, so she gave her some of hers. After the lunch and after the marshmallow toast, they all played games and sang songs around the fire. Then they started back to the school house.

Back at school all the classes exhibited what they had found. Some had knapsacks full of treasures of the woods and fields, while others had found very little. Mary happened to be one who had found very little because she had been too busy doing other things. Imagine her surprise when Miss Mallory called for her to come to the front. Miss Mallory said, "Mary, I didn't call for you because you had the largest number of things in your knapsack, but because you saw something none of the rest saw and did something no one else suggested. Mary, I pin on you the honors of the school because you have shown unselfishness in sharing your good time with one who was not so fortunate as you. You not only asked to take Nina with us, but you shared your lunch, your games, and fun with her."

A PRAYER.

Dear Father, there's the other boy tonight,
Who's praying to a god that's made of wood,
He asks it to take care of him till light,
And love him—but it wont do any good.

He is so far that I cannot make him hear;
I'd call to him and tell him, if I could,
That you'll take care of him, that you are near,
And love him—for his god is made of wood.

I know he'd ask you if he only knew,
I know he'd love to know you if he could.
Dear God, take care of him, and love him, too—
The other boy, whose god is made of wood.

—"Everyland."

A FAMOUS GYPSY BOY.

A friendly pat on the back, either figurative or actual, frequently goes a long way in restoring courage and determination to the discouraged and oppressed. A kindly word here and there also has marked the turning point of many lives which otherwise might have been drab, commonplace, and useless.

One wonders what might have happened to the life of one of the foremost Christian evangelists of modern times had not Dwight L. Moody and Ira D. Sankey decided to take a drive in the English countryside in 1874.

The great evangelist and equally famous soloist and song leader usually set Saturday aside as a day of rest when conducting their great gospel campaigns in the British Isles. On the day in mention they decided to visit Epping Forest, near London.

Driving aimlessly about and relaxing in the bracing air, Moody and Sankey visited a gypsy camp to speak to two men who had been converted and were doing missionary work among the other gypsies. Seeing the handsome horse and buggy in their camp, several young gypsy boys hurried up to inspect the visitors.

Sankey leaned out and gently slapped one of the youngsters on the back, saying:

"I hope the Lord makes a preacher of you, young man."

The scene now shifts to Brooklyn in the United States, and time advances fifteen years. Sankey and a friend are driving through Prospect Park.

"Do you recall a little gypsy boy standing by your carriage, and do you recall slapping him on the back and saying you hoped he would be a preacher?"

"Now, that you mention it, I recall it distinctly."

"Well, Mr. Sankey, I was that boy."

And that man was the now famous and beloved Gipsy Smith.

Advertising probably has contributed more to the raising of the standard of living than all other social forces combined.—*W. H. Spencer.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE DEADLY PERIL.

(A Correspondence.)

Orlando, Florida,
December 4, 1937.

A young man was telling the writer just now that he made a trip to New York and return the past week, the distance as he made it going up being thirteen hundred miles, which he covered in twenty-nine hours. He was the sole driver in the car, and stayed at the wheel without sleeping or relaxing the entire journey. Returning, a youngster with him relieved him at the wheel now and then, and so he made better time. During his two day's stay in New York and the twenty-six hundred miles traveled going and coming he slept nine hours. Did it not tire him? "Oh! not much. I had a radio and turned in on interesting programs and so enjoyed it all and feel none the worse for wear." Nothing unusual or spectacular about that, the reader will say. And there isn't. Running 60 to 70 miles an hour now, and averaging 50 miles per hour as this young man did, is nothing out of the ordinary. And staying at the wheel without sleep two days and nights is common place and ordinary, also. And there is the whole secret and substance of our day, and tells its own story. It explains why our hospitals are being filled with nervous wrecks and our cemeteries with bodies who have died—been killed before their day. The automobile is now our deadliest foe, more so than war, famine, or pestilence.

From 1776 to 1935, a period of 169 years all wars in our nation's history took 244,357 lives. From 1920 to 1935—just fifteen years—automobiles took 388,936 lives. In 1936 our motor vehicle death total was 37,800—an all time high record. And 1937 so far shows a considerable increase over that of last year, and bids fair to set another all time record. In addition to this number of deaths last year, 105,000 were permanently disabled, and 1,200,000 were temporarily disabled. This was one death for every 88 miles of our roads, one permanent disability for each 32 miles, and one temporary disability for each three miles of road. Good roads and improved cars are constantly increasing, rather than decreasing fatalities and disabilities.

In 1936, for instance, the nation's death toll by auto was more than doubled what it was in 1923. No, there was nothing unusual in what a young man did in covering two thousand, six hundred miles in twice that many hours, for nine out of ten who tell you of an auto trip will say little of what they saw or learned on the journey, but of how many miles they traveled and how quickly. In fact, our chief thought now is not of going or coming, but of arriving. And fortunate, indeed, are we if we arrive with car and person uninjured.

Well, they are arriving in Florida now in troups and droves—such of those who are not crippled or killed on the way.

Well, the fruits are ripening here now and the green of citrus trees is all bedecked with gold and yellow. Our best ladies and gentlemen some time make one error in blending colors for their apparel, but nature never does. No colors in nature are mismatched. When our Creator made an orange tree of very deep and lusting green, He made the most golden and yellow of all fruits to trim it with. And the blend is perfect, not gorgeous nor glaring, but beautiful, restful, satisfying to the eye. And we are to hear, see, and taste much of oranges and grape fruit this winter—our whole, wide country is. This morning's paper states that the citrus growers of Florida face the greatest danger in all their experience, and for two reasons. First, California, her competitor, is well organized and advertised for handling the unusual crop in that State. Secondly, never, in all her history has Florida had such an abundant crop of both oranges and grape fruit as it has this year: therefore, "the growers should get together and only have certain days or weeks for shipping, and not too much then." So all should have the blessings and benefits of citrus fruits, and in abundance at low cost this winter. And in winter when vegetables are scarce and meats are the principal diet in many homes, physicians say oranges and grape fruit should be used in abundance for good health and proper nourishment. Again, as always, our benevolent and loving Father has done His best to supply the needs of all His children. If we self-willed and disobedient ones would only learn to obey Him, and seek in youth and age to do His will, what a glorious world this would be, in which to live, and what a life of joy and gladness this would be! !

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 4, 1937.

Sunday Schools.

Berea, Altamahaw, N. C.	$ 4.00
Seagrove, N. C.	2.00
Timber Ridge, Gore, Va.	1.46
Pleasant Ridge, Ramseur, N. C.	3.40
Liberty (Vance), Henderson, N. C.	6.70
Turner's Chapel, Sanford, N. C.	2.57
Shiloh, Ramseur, N. C.	2.00
First, Norfolk, Va.	2.00
Total	$ 24.13

Individuals and Churches.

Liberty (Vance), Henderson, N. C.	$ 8.35
Erskine Memorial, Tyron, N. C.	49.55
Ambrose, Georgia	5.00
Total	$ 62.90
Total for the week	$ 87.03
Previously acknowledged	4,366.33
Total since Sept. 1, 1937	$4,453.36

J. O. ATKINSON,
Mission Sec'y.

SHADOWS ON THE HILLS.

As the autumn breeze brought the leaves down from the trees, shadows hung low and dark over the hills for a while. The Elmores gave up the work here and made their way to other fields of service leaving a place among these hills which will be hard to fill. The Elmores have worked hard here and many of their dreams for our hills did not come true, but they are leaving friends among our hills and a place for others to labor which will be a little more smooth for the next workers here.

Some people try to leave a field in a shape that no one can succeed after they have left it, but I feel sure that our hills are at least some better than when the Elmores came. How much has been done no one can say, but the past two years are not lost.

I want to express our thanks to the Elmores for their service here. I wish that more of their dreams could have come true. For years I have been dreaming of workers on this field who can give several years of their lives in these rugged hills of old Virginia, and by so doing, get these hilly churches on their feet. I fully realize it will take the best years of someone's or perhaps several people's lives, but I feel that it is worth the fight. So it is with a sinking heart that I see workers leave this field. However, each one has left something here. Each one has played a part in the making of a new life for us of the hills. Even the mistakes may have helped us to see the better way—the way of the Cross that leads home.

No one has ever left our hills who

will be missed more than Mrs. Elmore. She has been an ideal wife and mother for our hills. Her friendly smile and sincere prayers linger still in these rugged peaks of Carroll County. "Her price is far above rubies." Truly, Mrs. Elmore is Christian in the strongest sense of the word. May God bless her as she goes out from our hills.

Rev. Mr. Elmore preached his farewell sermon on the mount, November 7th. He brought a message on "A Place Prepared for a Prepared People," and pointed us to the way that leads Home. A student from Elon College sang—"Can the World See Jesus in You?" I was reminded once more that there are those among the throng who still love and serve God and man. It was an inspiration indeed to hear the young man sing, for he put his soul into it. When I hear the youth of our country sing praise to God, the clouds lift and the dark shadows almost flee away. Ah, surely there are enough sincere young people in our nation to carry the work of our Master forward and hold the church up forever. I hope more of our young people come to our hills. I like to shake hands with them and feel their handclasp sure, firm and strong. As long as Christian character is being built, there is something to live for, even though the clouds hang low above the mountains, and the shadows are a little dark at times.

Rev. B. J. Earp has very kindly offered to fill our pulpit twice a month until a man comes to live on this field. It was good to see Mr. Earp's friendly smile and hear him pray among the hills. I was sorry to give him so cold a welcome when he came November 20th, but I taught him how to warm one side by the open fire and then turn the other side. However, I am not sure he ever got either side very warm. A raw wind was cutting around the bend in the old Mountain trail when he came, and a little snow added a snap to the air. But I did my best to give him a warm welcome. I told him to turn around before the fire.

And now our hills are getting ready for winter. Chilly old December will be here next with a snap and a sparkle that means Christmas. Then the shadows flee away. For Christ came to all people, even the people of our hills. Yes, His Star swung above the mountains in that night long ago.

May God bless those who have helped to make the Star shine for those who walked in darkness.

Love from all,

VICTORIA OF THE HILLS.

OUR CHURCH OF JAPAN AND THE WAR.

The following is a translation of a statement regarding the Sino-Japanese conflict adopted October 8, 1937, by the Kumiai Christian Church of Japan. It came to me directly from the president of that Congregational-Christian body, and the expressed desire that I share it with the religious periodicals of America.

The Statement.

"We are deeply impressed and much inspired by the edict of His majesty at the opening session of the 72nd Imperial Parliament in which it is declared how our nation had hoped for the cooperation of the two nation which alone will establish the peace of the Far East and of the world. However, we regret that the Government of China has been unwilling to cooperate with us, thus at last bringing about the present troubles.

"We are very grateful to those of the Imperial Army and Navy who are loyal and faithful to the utmost in carrying out the will of His majesty and we, too, wish to face the present crisis in the same sacrificial spirit. We will take part actively in the spiritual mobilization, guiding the people in their spiritual life and creating the spirit of endurance.

"We pray that peace may come quickly and hope that the day may speedily come when the Christians of the two nations will cooperate to establish permanent peace in the Far East."

53RD NIPPON KUMIAI KIRISUTO KYOKAI ANNUAL MEETING.

Comment.

The only comment I need to quote is one which came with the statement from an American Board Missionary in Japan:

"When we think back to the days of the World War and the position of the American Church at that time and when we consider the differences in governmental organization, the statement of the Kumiai Church takes on added significance at this time. In any event, we are assured of your sympathetic understanding and wise handling of its use."

Commending this to your most careful consideration, I remain,

ENOCH F. BELL.

NOTICE!

Inquiries are being received by the Presidents of our Women's Missionary Conferences concerning our days of mission study for this year. Some of our conferences were able to make this definite announcement, others met before detailed arrangements were completed. All of our groups, however, have had the good news that Miss Ruth Seabury of the American Board for Foreign Missions is to be our leader. This fact alone assures us of a good attendance, for anyone who has ever heard Miss Seabury would not wish to miss the opportunity of hearing her again; those who have not will welcome this privilege. There is probably no person of our united church who has visited so nearly every field of our Missionary Endeavor. Beside knowing her subject, "The Moslem World," there are few speakers who have her ability and charm in presenting a spirit-filled message.

Miss Seabury comes to Elon, February 14th; she will spend a week on the campus in special meetings with the students of the college. On Monday, the 21st, she will lead the North Carolina Women's Mission groups at Elon in their day of mission study, giving the evening of that day to the young people of our churches who may be able to attend. A similar program will be held in the Valley of Virginia, February 23rd, and at Suffolk, the 25th.

Of course, it is desired that all churches of every denomination share these services if possible. Pastors and presidents of missionary societies throughout our conferences are urged to see that such invitations be given to other churches of their communities before the first of February, if possible.

ELLA B. SMITH.

LEAKESVILLE, VIRGINIA, CHURCH.

The Missionary Society held its annual Thanksgiving service the third Sunday night. Special Thanksgiving music was sung by the choir. A responsive reading on Thanksgiving was also read by the choir. Miss Doris Sours gave a recitation on "What I Am Thankful For." We had as our guest speaker Miss Ethel Nunn, of Luray. She delivered a very impressive address on Thanksgiving. Our pastor, Rev. W. J. Andes, gave a fine sermon on Thanksgiving the third Sunday morning. Our Sunday school is getting along very nicely under the leadership of R. O. Rothgeb. A committee is starting work on a Christmas program.

E. LENA ROTHGEB.

What we want today is a spirit of consecration and concentration—*D. L. Moody.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

NEWS OF THE HOLIDAY CONFERENCE.

The response from letters to Southeast and State Pilgrim Fellowship officers concerning the Holiday Conference to be held in Greensboro, December 28-30, has been unusually fine. However, there are many of you who have not yet let us in on the fact that you are planning to attend. We would like very much to know about this just as soon as you know. The Southeast Superintendents and resource leaders have responded in a fine way and are working hard to set up a worthwhile program. We are anxious to know just how many of you are going to attend, and thus benfit from all this planning they are doing.

Our president, Earle Ward, Winter Park, Florida, would like to know if you are planning to attend. So would the people in the Greensboro Church, who are planning for our entertainment. In fact, they must know by December 20th at the latest. If you think that it will be possible for you to attend, please drop Earle Ward a card and tell him so—and about many others you know of who are going, too.

One car-load is definitely going to the Conference from Florida, one from Tennessee area, and two from Georgia. Let us hear from you who live in that great North Carolina-Virginia section.

"ONLY TWELVE MORE SHOPPING DAYS BEFORE CHRISTMAS."

Many of you are already preparing for Christmas—either by planning to go home, to go on a trip, or at least by saving your pennies in preparation for the big event.

We hope that in your young people's group you have begun your planning for Christmas by getting material for a Christmas program for presentation sometime during the holidays. Don't wait until the last minute and then find you do not have sufficient time to get the program materials you need. Write now to the Board of Christian Education, 514 South Main St., Norfolk, Virginia, for such program helps, or to Pilgrim Press, 14 Beacon St., Boston, Massachusetts.

We hope, also, that your Christmas planning in your young people's group will include doing something for those less fortunate than you, whether it be by a special offering to help with your local welfare work, the packing of some baskets for needy families, or playing Santa Claus to some children whose Christmas would otherwise be a scanty one.

And then, as Christian young people, it seems that we should really try to do our Christmas shopping early and not wait for that last hectic rush. If we could work in a store once during that season of the year, we would realize how hard it is on the clerks when we all wait until the last minute to buy gifts. Often they are so worn out that they cannot enjoy their Christmas vacation. And most of this frantic rush at the last minute is unnecessary, if we would determine to do our shopping ahead of time this year.

Furthermore, we will approach Christmas with the wrong spirit if we persist in leaving everything until the last minute and working frantically on wrapping and purchasing gifts until late Christmas Eve. Those of us who like to approach the Christmas season with a true spirit of thankfulness and joy for the supreme gift of the ages, can hardly have that feeling while dashing around until the eleventh hour and then being so tired that Christmas becomes just a time to sleep late.

Let us endeavor this year to carry out that resolve we always make right after Christmas—to do our planning for Christmas ahead of time, so that Christmas can be a season of worship for both ourselves and others.

A LETTER.

Dear Delegates to the Holiday Conference:

We, here in Greensboro, are all excited about the Christmas Conference. We are looking forward to greeting our old friends, meeting new ones, and having all of you as our guests.

Plans are now under way to make this Christmas Conference one of the most successful conferences we young people have ever had. We are expecting a cheerful, thoughtful, interested group of young people; and we are anxious to greet you as warmly as is possible.

It would help our committees on arrangement a great deal if you, who are planning to be with us, will drop us a card telling us of your plans by

(Continued on page 15.)

WHAT DO WE MEAN BY THE SPIRIT OF CHRISTMAS?

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 19, 1937.

SCRIPTURE: Matt. 2:11; Luke 2:10-14.

Daily Readings—

Monday—The Christmas Spirit is the Spirit of Christ—Phil. 2:1-5.

Tuesday—The Spirit of Service—Matt. 20:25-29.

Wednesday—The Spirit of Adoration—Rev. 5:9-14.

Thursday—The Spirit of Generosity—II Cor. 9:6-15.

Friday—The Spirit of Sympathy—Lk. 10:30-37.

Saturday—The Spirit of Peace—Rom. 14:19.

In the Christian Endeavor World Magazine on this topic one discovers a service of worship and suggested program in the nature of an informal dramatization. Any Christian Endeavor would do well to use it as suggested.

Have plenty of variety in the meeting. Decorate the room in an appropriate manner. Introduce anything which you feel will help the meeting. For music and hymns use Christmas Carols. Plan to bring Christmas joy to people in your community who are lonely or sick. This is the time to think of others. Carry Christmas baskets to those in need. The group may want to visit homes of the shut-ins and sing Christmas Carols. With many people the spirit of Christmas has been lost; with many it must still be discovered. Let each person do his or her part to create the true Christmas spirit in the hearts of people.

CHRISTMAS REFUGE.

We thank Thee, God, at Christmas time
Thou turn'st us all away
From grinding gears and steel and stone
To stars and sheep and hay.

From politics and knavish tricks,
From deeds which make us rile!
From marts of trade, and pomp's parade,
To a dimpled baby's smile.

Help us, O God, at Christmas time,
While holy bells do ring,
'Mid jarring sounds and bedlam cries
To hear the angels sing.

'Mid force and fist and cloudy mist
We need Thee from above,
With a new-found peace, and sin's release,
In a Christ-Child's tender love.

—Anon.

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

CHRISTIAN FELLOWSHIP.

Lesson XI—December 12, 1937.

Golden Text: *Our fellowship is with the Father, and with His Son Jesus Christ.*—I John 1:3.

Lesson: I John 1:1-7; Rev. 21:1-7.

The Christian hymn-writer put it thus:

Blest be the tie that binds,
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above.

Our fears, our hopes, our aims, are gone,
Our comforts and our cares.
We share our mutual woes,
Our mutual burdens bear,
And often for each other flows,
The sympathizing tear.

He was saying in poetic form what the writers of today's Sunday school lesson were saying in prose. In the one as in the other, fellowship means companionship, community of interests, sharing of life itself. If it be true, therefore, as another poet has put it, that we are a part of all that we have seen and met, how necessary as well as desirable is it that we shall have fellowship with these persons who will enrich our lives. And how obligatory is it that we shall give to others the best possible self, so that through their fellowship with us, their lives may be enriched. Fellowship is thus one of the most serious of responsibilities, as well as one of the greatest privileges.

In today's lesson, generally speaking, there are several phases or aspects of fellowship. There is ,first of all:

Our Fellowship With Jesus Christ the Son of God.

Jesus Christ was, as John took pains to point out, a historic person. Docetism, which taught that Jesus just "seemed to be," that there was no actual reality to God incarnated in the flesh, was rampant at the time this letter was written. But John bears testimony to the fact that Jesus was a historic person, that His disciples including John himself had seen Him and touched Him, and that they had fellowship with Him during His days in the flesh. But more, they still had fellowship with Jesus Christ. Although He had gone from them in physical presence, He was with them in actual spiritual presence. "Our fellowship is with His Son Jesus Christ." Here is one of the most precious affirmations of the gospel—that men here and now may have fellowship, an intimate comradeship, a mutual sharing of life and interests, with their Risen Lord. He has not left us, He is with us, and as we work at our tasks or walk life's pathways, He is the Companion, the Comforter, "the One called to our side" as the word literally means.

Our Fellowship With God Through Jesus Christ.

John says "Yea and our fellowship is with the Father." During His earthly ministry the disciples realized that as they had come into intimate fellowship with their Master, they had unconsciously come into fellowship with God. God was available for them in Jesus, and it was this fact, wrought out in experience that led them to believe that He was indeed the Son of God. And of course when He was glorified after His resurrection, they still felt that through fellowship with Christ they had fellowship with God. For all practical purposes they are one and the same—he who is in fellowship with Christ is in fellowship with God, and he who is in fellowship with God is in fellowship with Christ.

Our Fellowship With One Another.

This fellowship with God through Christ was a rich and rewarding thing, so rich and rewarding that John wanted others to know about it and to enter into it. "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea and our fellowship is with the Father, and with His Son Jesus Christ." Like calls unto like. The "fellowship of kindred minds is like to that above." There is, to be sure some rich fellowship in life outside of the church and religion. But the highest fellowship is the fellowship of those who are united to Christ in a common loyalty and love and life, and hence are united to one another. Human fellowship at its best can come to its best only as it is sanctified by fellowship with God.

To be sure this fellowship is more than an idle boast. "If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Every man who desires to have fellowship with God through Christ must walk in the light, must renounce the hidden things of darkness, must keep his commandments. And every man who professes to have fellowship with Him must give evidence of it with his life as well as with his lips.

Our Continuing Fellowship.

Back of the beauty and the imagery of the vision of John of the New Jerusalem, coming down out of heaven from God, the city in which God had made all things new, and from which there had been banished all tears and death and pain and mourning, and in which God himself would be with His people, and be their God, there is the prophetic witness of the abiding fellowship in the house not made with hands, eternal in the heavens. Whatever else heaven may be, it is a place or condition in which through continued conscious personal existence, we have fellowship with God, with Christ, and with all who through faith have found an abundant entrance into the Father's house of many mansions, eternal in the heavens.

ASPIRATION.

Rev. A. Campbell Tucker.

Let me teach in a school by the side of the road,
Where the dirty-faced children play—
The boy and the girl, cut off from the world,
Lonely the live-long day.

I would not prod, nor use the rod,
On little maid or man,
Let me teach in a school by the side of the road,
And do the best I can.

There are children wise in their own eyes,
To be found in the city schools;
There are children bright as the stars of night
Who know all the grammar's rules.

Yet I would not teach those within reach
Of the city's vaunted "High"—
Just let me today, by life's highway,
Help the lonely to try.

Let me teach in a school by the side of the road
The children of the poor;
Little bare feet unused to the street
Pattering 'round my door.

These humble folk with their heavy yoke
Beckon me back to the sod;
Out under the stars let me teach the three R's,
And lead a child to God!

—In The Southern Churchman.

At this writing, Rev. A. R. Flowers is working with the people of New Town Freewill Baptist Church in the Lake City section of South Carolina. Brother Flowers is a firm believer in Christian education, and he certainly has few equals in creating a deeper interest in the minds of those with whom he works as to the great need of better qualifications for effective Christian service. The subjects for his lectures are selected from Bible topics.

Rev. W. S. Driggers,
Lake City, S. C.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

A FULL FLEDGED CHRISTIAN.

"And ye shall bear witness, because ye have been with Me."—John 15:27.

A full fledged Christian is one known as a Christian both in the sight of men and of God.

First, a Christian is one who has met Christ in his life and found in that meeting a friendship that relieves him of distresses, changes purposes of his heart and gives him cer*tain* senses of direction. As such, people will say, he is a Christian.

This certainty of direction is his inspiration and boon to Christian living. He carries in his soul the sound of the voice of Christ to "bring forth" fruit, "meet for repentance"; "to be a workman that needeth not to be ashamed"; to be a witness of the gospel, of the truth and of the good life to every creature. And when he does so, *God* says he is a Christian. It is a wonderful feeling to believe that God would say of our work today, "well done."

Prayer—Our Heavenly Father, through Jesus Christ, Thy Son, and our Saviour, give us Thy safe graces and inspire us to be daily witnesses, we ask for Christ's sake. *Amen.*

TUESDAY.

CONSCIOUS KNOWLEDGE OF JESUS.

"True worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship Him."—John 4:23.

While visiting in a strange city one Sunday, we entered a church for worship. The pastor made an enthusiastic plea to come to the next service and "have a good time; have a conscious knowledge of Jesus and the blessedness of His presence and leadership."

There were only a few people present, the most of them elderly and unemotional. All but a few sat back in the vast auditorium. During prayer, they sat bolt upright, watching the pastor as he undertook to pray for almost everything.

The sermon was delivered with explosive emphasis and there seemed to be no evident feeling or sentiment beyond their passive presence. If there was a "good time" in being there or any consciousness of God's presence, it was not manifested. If Christ had been there in person, we wonder what would have happened.

It is tragic to realize that worship is so passive today. If there is one thing above all else to be prayed for by Christians as a unit, it is worship in His Spirit.

Prayer—Our Father, we know not what to pray for as we ought but help us as individuals to seek the fire of the Holy Spirit in our own souls. *Amen.*

WEDNESDAY.

THE VOICE OF THE CHURCH.

"Blessed is the nation whose God is the Lord."—Psalm 23:12.

"When will the morality and Christianity of the nations catch up with the voice of the Church?"

There are words which we heard on the radio as we dialed for something. It seems too true that individuals, groups, states, nations and international relations are actuated more with the voice of selfishness, the voice of wealth, the voice of pride than they are with the voice of God.

When will the voice of the individual arise in the church as a whole and the voice of the church raise in the nation and direct the spirit of internation affairs. God is waiting for His children to send His voice into the world. Only that will save.

Prayer—Our Father, again we pray for the Christ spirit in our souls today that we may rightly fit in the structure of Thy kingdom in this world. *Amen.*

THURSDAY.

A GREAT NEED.

"We ought to obey God rather than men."—Acts 5:29.

To obey God rather than men is one of the great needs of God's children today. The first realization should be, "God's way is best."

To obey God and follow Christ at any cost, is a guarantee of ultimate success. "God doeth all things well to them that love and serve Him.

The evangelization of the world is to make men realize this guarantee of the Lord and cast their lots with Him to help make the world right and a fit place to live in. Any part that one may have in this, however infinitesimal it may be, makes one a partner with God in His great work.

Prayer—Our Father, we know not what to pray for as we ought. Make us as Thy hired servants to do Thy bidding. In Christ's name, we ask it. *Amen.*

FRIDAY.

CHRISTIANS WITHOUT THE PRICE.

"If any man will come after me, let him deny himself and take up his cross and follow me."—Matt. 16:24.

This is the status of most Christians, desiring to be Christians and yet unwilling to pay the price. They are Christians nominally but they are not "working at it"; "no time", "not able", "I want a good time", "I must work my garden", etc. These are the excuses rendered for inactivity in Christian work.

Jesus is standing in Pilot's Hall,
Friendless, forsaken by one and all,
Harken! what meaneth the sudden call:
What will you do with Jesus?

Jesus is standing on trial still,
You can be false to Him if you will,
You can be faithful thro' good or ill,
What will you do with Jesus?

Will you evade Him as Pilot tried?
Or will you choose Him, what'er betide?
Vainly you struggle from Him to hide,
What will you do with Jesus?

Prayer—(Say the Lord's Prayer, or pray as you feel).

SATURDAY.

THE TIES THAT LAST.

"God setteth the solitary in families."—Psalm 68:6.

One effect of the depression has been the widespread discoverey of the value of the family. Millions of destitute persons have taken refuge with their families.

All this has set brains to working. The preciousness of the family is being freshly understood. Religion's place in the home is being revalued.

These are good days in which to get down to family fundamentals. Grace at table; family prayers; group singing of the old hymns and united attendance at church.

It is time to cultivate the graces of family life—and the grace of God which makes possible the Christian home.

Prayer—Thou art our Father, O God; and Thou didst send Thy Son to dwell in an earthly home. May He abide in our homes, too. *Amen.*

SUNDAY.

A STATE OF MIND.

"Let this mind be in you, which was also in Christ Jesus."—Philippians 2:5-11.

Creeds, codes, rituals, organizations, are all inadequate to express fully the Christian Way; which is a life.

Men may differ about these. But the mind of Christ, expressed in a disciple's conduct, is beyond all controversy.

To have the mind of Christ is to have acquired His way of looking at things; His attitude toward God and man.

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

"BLESSED ARE YE THAT SOW BESIDE ALL WATERS." (Isiah 32:20.)

By REV. VICTOR B. CHICOINE, *Winter Park, Florida.*

"All waters"; I take this scripture to mean that the men and women who are willing to serve God must also be willing to serve childhood, youth, and age; serve the educated and the illiterate; serve regardless of color of skin; serve the sinner and the saint; serve in peace and in war; serve in life and death. But somewhere along the march of history certain banks of certain streams have been left poorly and cheaply cultivated.

Seek the choice spirits; the cultured and refined men and women of your community. Do not fail to go where all is lovely when the opportunity is yours. For this is a part of life—and one of the streams of life. But also never forget that it is only a part, and only one of the streams of life that "shall make glad the city of God."

As I study the Gospels it more and more appears to me that while Christ did sow beside the cultured waters of His day that He was more often present with His love, patience, and strength beside those other streams where the less privileged lived. I heard a young minister once say, who has a parish in the poorest section of the city, where men and women struggle for a livelihood, that it was his privilege to serve the underprivileged! It was not that he was paid for it; it was not even his duty; it was his privilege to serve the underprivileged!

That night our Saviour broke bread for the last time the results of sowing beside all waters were shown. About the table were gathered men from all walks of life—but they were an earnest and willing group. They were men who would blunder in the days that were to come, but they were also men who would die for their Lord and for those things of the spirit for which He stood. That day our Saviour died on the cross the results of His sowing beside all waters were shown. There on the ground below Him stood women from all walks in life who had been redeemed by Him. And they were the beginning of that mighty host who have gone out only to save their sisters, but to sow beside all waters!

Now, let's face the test squarely. The truth is that too often we have been very particular concerning those who would worship with us. That same spirit was back there in New Testament days. We need but to recall that scene when the lofty brows of some of the adherents of Jesus were wrinkled and they were deeply offended because of a woman with a reputation dared to seek Jesus. There are churches that have by means of social pressure, cold greeting, kept from their fellowship any nondescript group, or those with a tinted skin, or those who lacked the necessary amount of blue blood that certain communities required for social standing.

I have on my desk before me a picture that I recently clipped from a most conservative magazine called the "National Republic" that I have received for years. It shows a white man and a colored man shaking hands. And underneath the picture are these words: "James W. Ford, Negro Candidate for Vice-President on the Communist Ticket in 1936, Shaking Hands with Earl Browder, the Red's Presidential Candidate." The Communist Party, which I oppose, is frightening the world, because it dares to sow beside all waters. It sees countless men and women, unhappy, dissatisfied, eager for change, any kind of change. It may be that these people are suffering as a result of their own folly. And it may be that the leaders of the Communist Party seeing them in this condition are using them. But we need to realize that it is a sowing beside all waters—and that they are unafraid of social distinctions—and any one can become a member of the party.

It may be that the leaders are toying with the word and the idea of brotherhood. But at least we must admit that it is not for religious reasons, for they would scorn that term, but for political reasons. All the grain of the world is considered grist for their political mill! In contrast to all this I distinctly remember three years ago, when I came to the Southland for the first time, I was warned that I must never be seen shaking hands with a Negro. I say, before me is a picture of a white man and a Negro shaking hands—for political reasons.

I do not say that shaking hands with Negroes will solve the great problem of the South. But I do say that the politicians in the Communist Party have discovered something that may add millions to their party. And what have the men and women of the church to offer? Is it not true, I ask again, that the banks of certain streams have been cheaply and poorly cultivated.

I want you to notice that this text, found in the Old Testament, is really a Beatitude! And how nobly and splendidly it stands beside those other Beatitudes uttered by Jesus hundreds of years later. "Blessed are ye that mourn—Blessed are the pure in spirit—Blessed are they that hunger and thirst after righteousness — Blessed are ye that sow beside all waters!" It is saturated with the spirit of the New Testament. That lone man of long ago, Isaiah, had caught the idea that later Jesus Christ was to blazon forth.

But I am reasonably sure that what some people would call blessed, others would give a name entirely of the opposing meaning. It is the truth that they who have had the courage of their convictions to sow beside all waters in the spirit of Jesus of Nazareth have often been called fools—soft! How few times outside of the Bible have men and women been called blessed who have toiled at the unlovely and thankless tasks of life?

And one may well ask: "How can it possibly be conceived that one is blessed who sows beside all waters, especially turbid, turgid, dark whirling waters?" I'll not answer you. But you ask the soul of William Booth, of Lord Shaftsbury, of David Livingstone, of Jane Addams, of Jerry McCauley, of Elizabeth Fry, of Jeremiah, Hosea, and Isaiah.

One can say: "I choose to sow beside the waters of joy where the saints are to be found; where waters are placid; where art centers flourish; where the tones of men and women are soft and cultured; where there is no choking dust nor fumes from factories; where there are no ugly sights nor smells." And do we have people like that! But they are no comrades of the living Christ!

FAMILY ALTAR.

(Continued from page 12.)

They who have the mind of Christ have also the glowing heart; for their spirit is suffused by the sense of unity with Him and of obedience to Him.

Prayer—We cannot understand all about Thee and Thy will, O Father; but we are humbly grateful that it is possible for us to know the mind of Christ, and to obey it. *Amen.*

Note: Saturday and Sunday meditations are taken from W. T. Ellis, in *Christian Herald.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:—

Our Financial report carries us above another rung in our financial ladder this week. The fourteenth rung is behind us and we are climbing toward the fifteenth one. Just a good strong push will get us up to it. We still lack $5,416.41 being to our goal for the year. We have till the first of the year to reach it. Will you be one to push us a little higher?

Let every church and every individual come to our rescue—and give us a push.

Our children are beginning to look forward to Christmas. One little girl came to the office today with a picture of a pretty doll in her hand and said that was what she wanted "Old Santa" to bring her.

The writer read a card that a little boy was writing "Old Santa" in Greensboro, in which he asked for a pair of skates, a little car and a box of candy.

We have had two churches to call for the names of the children and they expect to send presents for them. We trust that some one will think of these two children.

The children lost a real friend when Mr. Darden passed away. He always remembered them at Christmas with oranges and candy—It always brought sunshine and happiness to them at the Christmas season. They will miss him this Christmas.

We wish every family in the Southern Convention who are members of the Congregational-Christian Church would take THE CHRISTIAN SUN, then they could keep in closer touch with what we are trying to do here and I believe they would be more interested.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 10, 1937.

Amount brought forward	$13,779.73	
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Bethlehem	2.63	
Eastern N. C. Conference:		
Wake Chapel	9.86	
Western N. C. Conference:		
Graces Chapel	2.07	
Special Offerings.		
Men's Bible Class, Rosemont Congregational-Christian Church, support of Robert Currin .	$ 12.50	
Eddie R. Hayes, payment on land	50.00	
Interest	243.00	
Mrs. Lasher, support of child	20.00	
Mr. Stout, support of children	18.00	
Mrs. Hines, support of children	20.00	
Mr. May, support of children	6.00	
M. B. Smith, Jr.	5.00	
Mrs. Phillips, support of children	30.00	
A. J. Morgan, support of child	15.00	
		419.50
Thanksgiving Offerings.		
N. C. & Va. Conference:		
Union Ridge Woman's Missionary Society	$ 15.55	
Reidsville	75.00	
Happy Home	41.00	
Lebanon, Junior Sunday School Class	1.75	
Bethlehem	20.02	
Belew Creek	2.76	
Hopedale	8.00	
Greensboro, Palm Street .	35.00	
		199.08
Eastern N. C. Conference:		
Liberty Vance Christian Endeavor Society	$ 5.00	
Christian Chapel	2.50	
Hayes Chapel	2.45	
Pleasant Hill	3.44	
Moore's Union	3.10	
		16.49
Western N. C. Conference:		
New Center	$ 5.87	
Randleman	8.17	
Graces Chapel, Church, $12.10; S. S., $9.15 ...	21.25	
Ether	5.73	
Bennett	2.00	
Flint Hill (M)	1.40	
Big Oak	10.00	
Pleasant Cross	1.00	
Hanks Chapel	10.70	
		66.12
Eastern Va. Conference:		
Eure, Ladies Aid Society, Circle No. 1	$ 5.00	
Liberty Spring	22.75	
		27.25
Val. Va. Central Conference:		
Mt. Olivet (G)	$ 14.30	
Whistler's Chapel	2.43	
		16.73
Ala. Conference:		
New Harmony	$ 1.00	
New Hope	3.18	
Pisgah	2.20	
		6.83
Thanksgiving Offerings from Individuals.		
J. A. Trollinger, Haw River, N. C.	$ 5.00	
J. A. Clarke, Elon College, N. C.	2.00	
Mrs. Dottie E. Armentrout, Harrisonburg, Va.	10.00	
Mrs. Joe Tibbers, Keezletown, Va.	.25	
Mr. & Mrs. B. G. Snow, Dyke, Va.	10.00	
Mr. & Mrs. L. C. Huffines, Guilford College, N. C.	5.00	
S. J. Hinsdale, Sanford, N. C.	5.00	
		37.25
Total for week		$ 803.86
Grand total		$ 14,583.59

To Drink *or* Not to Drink

What Do You Think?

The Drinker Thinks That:	**The Thinker Knows That:**
Alcohol is a stimulant—	Alcohol is a narcotic—
It braces me up—	It lets you down—
It speeds me up—	It slows you down—
It's a food—	It has no food value—
It warms me up—	It reduces body temperature—
It's a tonic—	It's a health destroyer—
It's a medicine—	It's a poison—
It's a nerve soother.	It's a devitalizer.

"Christmas comes but once a year,
If I get drunk you need not care."
Say some who should know better.

WHAT CAN YOU AND YOUR CHURCH DO TO MAKE CHRISTMAS DRY AND HAPPY?

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

BARKER.

John Henry Barker was born October 6, 1862, in Guilford County, North Carolina. He died at Summerfield, in the same county, November 28, 1937. He professed faith in Christ and united with Pleasant Ridge Christian Church in his later teens, and remained true and faithful to the end. He was married to Lou Brittain, October 8, 1884. To this union were born three daughters: Mrs. T. Scroggins, Summerfield; Mrs. J. C. Knight, Greensboro; Mrs. L. T. Wagoner, Brown Summit; two sisters, and thirteen grand-children; and a great host of friends who mourn his passing away.

Funeral services were conducted at Pleasant Ridge Christian Church in the presence of a large host of people, by Revs. Gibbs and Settlemyer of the Methodist church, assisted by this writer. Interment was in the cemetery nearby, by the side of his wife who preceeded him only twenty-one days, where they shall await the resurrection of the just.

May heaven's blessings rest upon the bereaved.

G. H. VEASEY.

PIERCE.

On October 28, 1937, God, in His infinite wisdom, called home Mr. W. C. Pierce, a member and deacon of Damascus Christian Church. He was a good neighbor and a sincere Christian. He died at the ripe old age of seventy-eight.

Mr. Pierce is survived by two children, Miss Blanche and Mr. F. L. Pierce; two brothers and one sister all of Sunbury, North Carolina.

The funeral services were conducted at the home by the writer, assisted by Revs. J. M. Jollfy and Ira Harrell. The burial was in the family cemetery.

May God comfort and bless the bereaved.

H. C. HILLIARD.

STEPPE.

Mrs. A. J. Steppe, a faithful member of the Bethel Christian Church, near Elkton, Virginia, for the past 44 years, died suddenly while on her way to the church, November 28th. She was at church that morning and apparently in good health. Whenever possible, she was at her church and took an active part in the services and in the activities of the church.

Mrs. Steppe was 58 years old and is survived by her husband and three children: Vernon, Boyd, and Jesse; four grand-children; two brothers; and two sisters also survive.

Her sudden death was a great shock to the community and a large number of friends paid their last respects to this good lady at the funeral, conducted by the writer.

W. J. ANDES.

SELDON.

William Henry Seldon was born in Devonshire, England, January 22, 1865, and departed this life at his home near Highview, West Virginia, November 21, 1937. He was married to Miss Christiana Bean of Caponbridge, on April 10, 1888, and to this union were born ten children, seven of whom survive with their mother. Brother Seldon was a deacon of the Timber Ridge Church, loyal and faithful in service and in conduct a noble and consistent Christian. He served well and has entered into that rest which remains for the people of God.

ROBERT A. WHITTEN,
Pastor.

CALL OF PROTESTANTISM.

(Continued from page 3.)

loved throughout the state. Always alive!

Mary Alice Jones, Director of Children's Work. International Council of Religious Education, Chicago. Former editor of children's church school literature, Methodist Episcopal Church, South. Author and speaker of rare power. A native of the South who always likes to come back home.

Arthur Raper, Agnes Scott College. The best informed mind of the South on share-cropping and its ravages on rural civilization.

Paul J. Braisted, New York City. Newly elected General Secretary of the Student Volunteer Movement of North America. Fully abreast of the student Christian movements throughout the world, Dr. Braisted will tell us what the new Student Volunteer must confront in the Orient.

Henry S. Leiper, New York City. Secretary, American Section of the Universal Christian Council. Leading force in the holding of Oxford and Edinburg Conferences. Was for several years a resident in North Carolina. He will tell us in virile and unforgettable fashion what is happening to Christianity in Germany and other parts of Europe.

The above is only a partial list of Convocation leaders; others have been invited and will be announced soon.

For further information, write to Trela D. Collins, Executive Secretary of the North Carolina Council of Churches, 501 Southern Fire Building, Durham, North Carolina.

W. W. PEELE, *President,*
J. KENNETH PFOHL,
First Vice-Pres.
W. C. JACKSON,
Second Vice-Pres.
PAUL B. KERN,
Ch'n, Executive Com.

WHAT SAY YOU?

(Continued from page 6.)

mailing list of fourteen hundred?" An increase in subscriptions would mean an increase in effectiveness—an increase in financial income. If these increases can be made satisfactorily, the continuance of the paper would be justified. What say you, Brother Pastor? Shall we or shall we not? This is one responsibility which I feel can be laid squarely on our doorsteps. If it fails, we are responsible. If it succeeds, the church is to be congratulated.

The suggestion was made to the Board of Publications that the ministers in Virginia be organized into one camp for campaigning and the ministers of North Carolina be organized into another camp for campaigning, and a contest be conducted between the two camps, the goal being a minimum of five hundred new subscribers for THE CHRISTIAN SUN. If the Board decides on such a policy, I am confident that the ministers of North Carolina and Virginia will accept the challenge and take up the battle cry. What say you? Shall we or shall we not?

L. E. SMITH.

A LETTER.

(Continued from page 10.)

December 15th. If you will give us your name, address, and preferred roommate, we will appreciate it. Also, if you are coming in by bus or train, if you will let us know, we'll plan to have some one meet you at the station. Send your information to: Miss Mary Armfield, 633 Walker Avenue, Greensboro, North Carolina.

We are looking forward to seeing you on December 28th. Until then, a *Merry Christmas!*

Sincerely,
The Young People of the First Congregational-Christian Church, Greensboro, North Carolina.

The Meaning of a United Church

By REV. CARL HERMANN VOSS.

Text: (Romans 12: 1, 2, 10) "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And **be ye not conformed to this world;** but be ye transformed by the renewing of your mind, that ye may prove what is this good, and acceptable, and perfect, will of God . . . Be ye kindly affectioned one to another with brotherly love, in honour preferring one another."

"An Impossible Ideal" is the term usually applied to the hope for a united church, either locally or nationally. Part of this disbelief in the possibility of having a united church is due to the fact that some people have too long been accustomed to denominational churches; with these people a little patience on our part would not be amiss. But another reason for this denial of its possibility is due to the defeatist psychology with which so many men are cursed; with them we quickly lose all patience and are tempted to say with Jesus "O ye of little faith!" A united church is possible and these should be the hallmarks of such an enterprise.

First, **a plea** for tolerance and respect. Cooperation and mutual aid should be the characteristics of a united church. A local church working on such a basis should serve as a unifying force in a community. It should serve as an example of integration in a disintegrating world. Perhaps one might venture to say it should represent a little cosmos within a great chaos, for this chaotic world sorely needs an example of order and unity, interdependence and harmony. Thus the leveling of denominational barriers and the unifying of dissonant parts in Christendom compromise the basic elements of such a plea—**a plea for men** to find in the church a living example of Christianity's ideal of love.

Secondly, **a plan** for men's lives, both collective and individual, is a phase of any real united church's program. This plan implies an answer to the most grievous problems of modern life, to unemployment and insecurity as well as bereavement and doubt. If the church as the chosen vessel of religion wishes to make of religion an interpretation of life, then that interpretation must have as its main purpose the fulfilling of men's physical and spiritual needs. That interpretation must be dynamic enough to enable men to find triumph in tragedy, profound enough that they may know the heights as well as the depths of life, realistic enough that they may perceive reality behind the sham and subterfuge of modern life, and vital enough that they may do battle with the "powers and principalities of this world." So that strife, both on the international scene and on the battleground of the soul, may be overcome and the peace of God reign in the hearts of men, a united church must offer a **workable plan of salvation** revelent to the modern world.

And lastly, **a high plane** of thought and action should be apparent in a united church. This means the fellowship with like-minded and similarly-inclined people in the quest of life's meaning. In Christ-like deeds and in Christ-like thinking the members of that church will sense in part the mystery of the grace of God and partake to some degree of the mind that was in Christ Jesus. This does not mean a plaint of ill-will and woe but an **elevated plane** by which our common lives may become uncommon.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, DECEMBER 16 NUMBER 50.

Miss Emily M Carleton
541 Osceola Ave 8-1-38

"God Bless You"

By LOUISE INGLES HYDE.

God bless you
When your heart is full
Of aches that other hearts, so dull
Of sympathy can't understand—
God hold your hand
And slip His arm around you then
And draw you close
To Him again
And comfort you.

God bless you
When you speak of Him
To those whose vision is so dim
They cannot follow you apace.
God give you grace
And wing your words with power
Strong to draw men close
To His White Throne
And Him alone.

God bless you
When the way is light,
Or when the dark clouds of the night
Splash rain across your weary soul;
God hold you tight—
And draw you from earth's cold
And cheerless mart
And speak
His gentle comfort
To your heart—
God bless you!

PERSONALS

News from the Churches

Next week will be the last issue of The Christian Sun for this year. It will be a special Christmas number.

Did you get your "love letter" from The Christian Sun? What better Christmas gift could you make than to give a subscription to your Church Paper? "A hint to the wise is sufficient."

The offering for Ministerial Relief comes on the birthday of the world's greatest preacher, one who in maturity had nowhere to lay His head but was constantly making life happier for other people. The church must not forget its aged ministers.

Miss Katherine Macon of Henderson, North Carolina, former secretary of the Eastern North Carolina Youth Fellowship, who was badly injured in an automobile accident in Greenwood, South Carolina, last summer is slowly improving. She hopes to be able to put some weight on her foot by Christmas Day—what a happy day that will be!

Rev. M. J. Sweet, pastor of Union Congregational Church, Chattanooga, Tennessee, certainly believes in variety in the church program. His weekly bulletins are very interesting because of this variety. On November 7th, the local Post of the American Legion shared in the service, and a week later Mrs. George L. Day, a missionary, spoke on "Men and Missions" at the morning service, and Prof. Godfrey Tietze of the University of Chattanooga spoke in the evening on "Men and Religion." November 21st was "Baby Sunday" when little children were in church. Rev. Mr. Sweet copied "Twelve Points of Service" from The Christian Sun in a letter sent to his members. Thanks, Brother.

THE TENNESSEE CONFERENCE.

The twenty-second Annual meeting of the Tennessee Conference of Congregational - Christian Churches met with the First Congregational Church of Soddy, Tennessee, November 30th to December 2nd, with Rev. J. W. Davenport as moderator and Rev. A. L. DeJarnette as pastor of the local church.

The program opened Tuesday evening with an address by Rev. Edwin E. White of "Highland Heritage," and another address by Dr. W. J. Campbell, a member of the faculty of Vanderbilt University.

Interesting features of the Wednesday program included a panel discussion on "The Bible and Positive Religion," by Revs. E. E. White, M. J. Sweet, Wm. A. Keith, and A. W. Hurst; an address by Marie Gregson Wingfield on "Pictures of India"; an address by Dr. W. A. Harper on "Personal Religious Beliefs"; and a sermon by Rev. Marshall Wingfield. At the noon luncheon there was a business meeting of the Union and Branch in charge of Mrs. W. A. Harper, and a men's meeting with a discussion of the Public School Program led by Professor J. B. Brown, of the local high school. There was a young people's session in the afternoon in charge of Miss Marguerite Davison.

Features of the Thursday session included a symposium on "Church Problems and Methods Observed on Fellowship Tours in the North," a discussion of "Cooperative Pioneering," "The Plan Book" and "Rural Work." The session closed with a memorial service led by Dr. F. P. Ensminger and a communion service conducted by Revs. G. L. Day and M. J. Sweet. Among the leaders not already named were Rev. D. H. Norcross, Prof. J. L. Hair, Rev. S. E. Franklin, Mr. G. L. Day, Rev. A. Nightingale, Rev. C. C. Haun, Mr. Harry Mellons, Rev. C. Carl Dollar and Rev. W. T. Scott.

PALM STREET, GREENSBORO.

The congregation of the Palm Street Congregational - Christian Church of Greensboro has been without a pastor since the first of November, and the Pulpit Committee is very anxious to get in touch with a good man to take this work for full time. We could probably get a pastor to serve part time, but the church has worked so hard in the past to reach the place where we could have a man on the field, and we would like to continue as a full time pastorate.

A few years back the church was paying only $150 a year to a pastor, while last year we were able to pay $1,300 for pastoral service, and that with less effort than it had taken years back to pay the smaller amount.

Any minister that could consider this work can get in touch with the Pulpit Committee by writing the chairman, A. H. Hinshaw, 17 Poplar Street, Greensboro, North Carolina.

The church has a fine Sunday school with Doyle Murchison, Jr., as superintendent, a young man who has not yet reached his twentieth birthday, but is proving by his work and untiring effort in behalf of the church and Sunday school that consecrated folks can really put things over if given the proper backing of the church.

Mrs. Viola Cockman is the president of the Ladies Missionary Society, and when these ladies undertake something for the church, they always put it over in a big way.

Mrs. Charlie Hall is president of the People's Auxiliary, an organization of about fifty members who contribute monthly dues for the purpose of making improvements on our church.

Miss Mable Hughes and Mrs. W. B. Lumly are the very efficient presidents of the Senior and Junior Endeavor Societies.

This church was host to the Christian Missionary Association Conference, Tuesday, December 7th.

A. H. Hinshaw.

TIMBER RIDGE.

Our annual two weeks meeting began at Timber Ridge Christian Church, Highview, West Virginia, November 7th. Our pastor did the preaching for the first week. He had previously arranged with Rev. W. J. Andes to assist him in the meeting, but Brother Andes was taken ill with a severe cold and was advised by his doctor to take a few days rest.

Brother Andes came on Monday, Novemebr 15th, and remained with us through Friday night. His messages were timely and were delivered in a very pleasing and masterly manner. He preached the old time Gospel with eager enthusiasm and declared that Christ is the supreme need for our people of today. Members and friends of the church received Brother Andes most cordially and were delighted to have him in their homes. The people of the community remembered the faithful and loyal service of Billy's father, the late Rev. A. W. Andes, who served the church for about sixteen years as pastor.

On the closing night of the services, five young girls were received into fellowship of the church.

We believe that the meeting has been the means of strengthening the faith and giving a renewed vigor to our people and the work of the Kingdom. For all that has been accomplished we desire to give praise to God and our Lord Jesus Christ.

The regular preaching services were held Sunday, December 5th, at 7:30 in the evening. The Rev. R. A. Whitten, pastor, gave a very inspiring and interesting talk on "Moses at the Cross Roads."

Ruby Oates,
Church Reporter.

SUNDAY SCHOOL SUPERINTENDENT HONORED.

The following article from the front page of "The Index," Dover, Delaware, December 2, 1937, shows something of what may well be done in other churches and certainly illustrates the type of Sunday school superintendent needed in modern schools.

"One of the most interesting features in connection with the program of People's Church last Sunday was a well planned and perfectly carried out surprise on John B. Hutton, General Superintendent of the Church school.

"Unwittingly, the General Superintendent had joined in the plans of the pastor and the Sunday school Executive Committee to have a joint meeting of all the departments of the school for a special program to be given by the four departments of the Children's Division, the real purpose of the committee being to have the entire school together to hear the announcement that the day marked the twenty-fifth anniversary of Mr. Hutton's superintendency over the People's Church Sunday school, and that all might share in the privilege of presenting him with a genuine walrus gladstone suitcase and toilet kit and outfit to match.

"In presenting Mr. Hutton with the gift of appreciation from the church school, Dr. R. C. Helfenstein, the pastor, stated that since early fall the committee had been secretly planning the surprise, not even intimating to Mr. Hutton the fact that the twenty-fifth anniversary of his election to the superintendency was near at hand and that one of the deciding factors in causing him to accept the call of People's Church to become its pastor was the fact that on his first visit to the church in response to the invitation of the pastoral committee to look over the field, a long interview with Mr. Hutton regarding his ideas of the modern program of religious education, he learned that the superintendent of the church school was keenly alive to the opportunities of a modern progressive program in Sunday school and young people's work.

"He stated that few laymen have such a comprehensive knowledge of the subject of religious education, and such a sympathetic attitude toward the latest ideas and methods presented by the leading divinity schools of the country this most important subject. He stated further that few Sunday schools have the good fortune of having such an efficient and such a devoted leader as Mr. Hutton, who during twenty-five years of service has not missed a single Sunday except on account of illness or absence from the city. In fair weather and in foul weather he has been at his post of duty always on time.

"Attention of the school was also called to the very significant fact that in the important volume of "Who's Who In the Legal Profession in America," the superintendent of People's Church Sunday school is one of the three names appearing from Kent County, Delaware."

THE OLD MINISTER.

When on my day of life the night is falling,
And in the winds, from unsunned spaces blown,
I hear far voices out of darkness
My feet to paths unknown.

Be near me when all else is from me drifting—
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own unlifting
The love which answers mine.

I have but Thee, my Father; let Thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever, through heaven's green expansions,
The river of Thy peace.

There from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing
The life for which I long.

—John Greenleaf Whittier.

GATES COUNTY NEWS.

Damascus.

Tuesday, November 23rd, marked the twenty-fifth anniversary of the Woman's Missionary Society which was observed with an appropriate program in the evening. After the program a social hour was enjoyed. The society for these twenty-five years has been steadily growing and is always a friend to the church, willing to bear its part in helping the church. It has a history to be proud of.

* * *

Eure.

The third week in August we held our revival services with Rev. H. E. Crutchfield assisting. Brother Crutchfield brought spritual and helpful sermons. The services were well attended from the beginning. There were twenty members added to our fellowship, seventeen by confession and three by letter.

Wednesday evening, November 24th the Young People's Missionary Society gave a program at the church. As the young people came to the church gifts were brought to the altar to be given to the needy in the community. An offering was taken for the orphanage. After the gifts to the needy were presented, the leader called the pastor to come forward. Not knowing what was in store the pastor went forward wondering what was up. He was given a real surprise when they presented to him a nice Bible. May God bless this fine group of young people in their efforts and work.

* * *

Oak Grove.

Our revival services were held the second week in August with Rev. C. E. Gerringer assisting. We had two additions to our fellowship. The services were enjoyed by all those who attended.

The Willing Workers Society of the church is always on hand ready to help out whenever they are needed. A few Sundays ago they remembered the pastor lost his car in the summertime and they helped him some on another one. May God bless all those who had part in this.

The younger people of the church met the other evening and organized a missionary society. This is a small church but the people are willing to work.

H. C. Hilliard,
Pastor.

CHRISTMAS OFFERING FOR SUPERANNUATION.

The report on superannuation to the North Carolina and Virginia Conference at its recent session in Reidsville, North Carolina, contained the recommendation that all churches of the said body take a special Christmas offering for retired ministers and their dependants.

The why of this offering: The annual allottment in money to those who have been faithful servants in the past is scarcely sufficient for the necessities of life, and the several hundred checks sent from headquarters at the Christmas season supply a real need and bring cheer to the hearts of many. The custom in sending these special gifts is made possible by the Christmas offering.

C. E. Newman,
N. C. & Va. Conference.
Com. on Superannuation,

EDITORIAL STAFF

F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

"ONCE I WAS YOUNG."

An ancient writer said: "Once I was young, and now I am old, but I have never seen the righteous forsaken, nor his seed begging bread." That writer lived in a fortunate age and a fine community. There is truth in the statement which is eternal, but economic changes have given another color to the picture. Righteousness does not necessarily furnish bread; nor can the righteous purchase raiment without price.

We are thinking of ministers who once were young. With fresh young blood, like colts, they were ready for the race that lay ahead of them. You have heard them as eloquent words flowed from their tongues and the fire flashed in their eyes as they championed some righteous cause, or declared concerning the will of God for humankind. In their youthful assurance, they proclaimed the message of the Eternal, forgetting self or any possible rainy day that might come, they laid not up stores on earth but gave back to the world all that came to them. This self-sacrificing spirit on the part of youth for a righteous cause is the thing that stirs the heart and stimulates the soul.

It is the kind of thing that congregations like. Here and there can be heard now the murmurings of the multitude connected with the Church, "We want a young man for our pastor."

It is reported that recently a church refused to call a man because he was more than thirty years old. Youth is having its day. Young people have a challenge which has never come to any other age. The world looks to them for leadership and opens to them doors of opportunity heretofore closed to any but men of maturity. Our pulpits are being filled by young men, and will, as time passes, be filled by still younger men.

There is a plaintiff note in the words of the sweet singer of Israel who said: "I once was young." He had dreamed his dreams. He had cast his bread upon the waters. He had gone into battle with high hope and had come out victorious, but those days were gone, and now in the eventide he said: "I once was young." Memories trouped back to his mind as he thought of those youthful opportunities, the people he met, the tasks he had to do. He could almost feel again the thrill of life pulsing through his being as he went to shepherd the sheep, or to lead his army, or to play upon the harp, or to worship in the synagogue.

"NOW I AM OLD."

But the song had changed. It was no longer the clear ringing note of the youthful tenor across the hills of Judea, but rather the quieter bass notes that reverberated down the valleys: "I now am old."

It is the song of men in the ministry who live among us today. They have labored for our Church. They have given their best—their lives—for our Church. Now they are old. The pulpits are filled by younger men. Calls for service do not come as in other years, and they could not answer them if they came. Perhaps sickness has come with encroaching years. The lengthening shadows of the late afternoon bring the chill of night, while the saints of God wait for the call to come up higher.

Shall the Church forget them? Will those who have been blessed by their ministry allow them to suffer for food and clothes and shelter and love? Will the younger men who fill the pulpits forget the value of those who built the churches? Certainly not! When Christmas comes and we think of the things that are real, our minds and hearts will turn to those who have given us opportunities and taught us of God. In every church within the Southern Convention there should be an offering for ministerial relief. We will celebrate the birthday of the Christ child, the world's greatest preacher, by sending a love gift to the aged ministers of our own churches in the name of the Christ child. As God did not forget the world, but gave his best, so we will not forget the veterans of the Cross and will love them still, and loving them, help to supply their needs. Under the blessings of God, those who are now leaders in the Church will sometime say, "I once was young, but now I am old." And happy will they be if they can also say: "I have never been forsaken by the Church I love."

F. C. L.

AN ADVENT PRAYER.

By Rev. Carl R. Key.

O Thou, Father of Light and Love, help us to live in such a manner that our lives may show forth thy praise, may bring forth fruits worthy of repentance. Make us constantly aware of the eternal presence of the ever-living Christ. Baptize us with thy Holy Spirit. Rekindle in us the Holy Fire that burns out all sin and shame. Help us to use our feet, our hands, our lips and our eyes as instruments for good in behalf of our fellowmen and thy Kingdom.

Give us, O God, the power and the will to fill every valley of human suffering with kindness, to make level with love every mountain and hill of lust and greed. Give us the courage to make straight all crooked paths and to make smooth all rough ways. Help us to convert all human waste lands into fertile fields of abundant living. Grant that this may be our intent and endeavor during this season of sharing. We ask it in the name of Jesus Christ, our Lord. Amen.

"Grow old along with me,
The best is yet to be—
The last of life, for which the first was made."
—Browning.

For God and Home and Every Land

By REV. ELISHA A. KING, D. D.

Many of you will recall that the phrase used as the subject of my talk this morning has been changed. It used to read, "For God and Home and Native Land." The change records a changed outlook on life. We are now living in a world and this globe you see before you is the representation of the world we all live in. Even if some of us may be living largely within a limited inner world; we are, as a matter of fact, living in the whole world if we read the daily newspapers, or listen to international broadcasts over the radio. The outstanding events in every part of the world are reported in the press, and any unusual event in Asia or Africa is depicted in a wire-photo almost as soon as it happens.

When Jesus spoke His message commissioning His disciples to go into all the world He was looking into the far reaches of the Roman Empire. Now, however, the whole world is open to the ambassador of Christ and is ready to listen to His word. (And so, of course, open to any other religious message.) In the early days of missionary activity missionaries used to cry aloud, "O when will the nations open so we can go in?" Now the Church has access to all the people of the world, but cannot raise money enough to send those who are anxious to go. A great change!

I shall spend no time in speaking about God or the Home, but assuming them I wish to speak about how this Church is trying to follow Christ's command to evangelize and Christianize the whole world.

We sometimes wonder what the Church is accomplishing anyway! From the outside it may seem that the Church provides a pleasant and attractive sanctuary for worship—a congregation, a musical program and a sermon; but the music and the sermon are carefully planned and woven into a worship service calculated to instruct, to encourage and to inspire those present with the higher thoughts and feelings pertaining to the Christian life. But this is not all. The Church, like other organizations with world-wide outlook has a relation to a larger world. Some of us know the meaning of the "Lion's International," some know what "Rotary International" means. So the Church is an international society, in fact, a World Movement. You will remember that last year I attended the World's Sunday School Convention in Norway. In its organization it began with itself, then its district fellowship, its state organization, its national or general council, and then its international relations. I once attended an international council of churches in Scotland. The meetings in Oxford and Edinburg were international. This means that the Church in any locality has a world outlook and the phrase, "For God and Home and Everyland," expresses its purpose.

Christian Churches in the United States are divided into many companies, or denominations. Frank Mead has written a most interesting book entitled, "See These Banners Go," in which he has told the story of how twelve leading denominations came into existence and what they stand for. In the "Year Book of American Churches" there are 148 minor denominations registered. The leading churches are all world-wide in outlook and service. In looking back through their history one gets a new understanding and discovers that there were certain good reasons for the establishing of these great denominational movements.

In our own case, for example, we came into being as a part of the English Reformation and were known as Independents. Crossing the ocean in 1620, the Pilgrims landed at Plymouth, Massachusetts, and established themselves as Congregationalists, meaning democracy in religion. The genius of that movement was in uniting people of many faiths in one independent body, giving each member the freedom of judgment in his beliefs and actions. This spirit has spread now to practically all the larger denominations, and the reason for separation is slowly disappearing. It is easy, therefore, for this church to be a Community Church where Christians of all denominations worship and work together in a happy fellowship.

Now to show you what I mean, I wish to take you all on an air-plane journey to the various parts of the world, and we shall look down upon various Christian enterprises in which this church has some special interest. We should be interested to have some report of our investment.

We will board our plane now!

1. Our first stop will be in Kentucky, in Harlan County, the great soft coal mining region where there has been great labor trouble. In the small city of Evarts, the national organization with which we are connected has a church. The minister is Eugene H. Rainey, a brave, enthusiastic, capable man who is planning great things for these miners' families. Lots of children there! One of our strong churches in New Jersey is supporting that enterprise, and without that church and its faithful leader you can guess what life would be like in Evarts.

2. Now we swing around and fly over the large areas of country and finally float over Louisiana. You have sometimes heard people say, "We have too many churches" but they have never been up in an airplane and looked down on hundreds of towns and villages in the out-of-the-way places teeming with children, where there are no churches or Sunday schools. Seth Baggett, a minister out of employment, went to a dreary section in Louisiana and started working in three centers. He now has 160 people. He has encouraged people in a burned-over area to build a little church by shared labor. Our Church Building Society helped them with gifts, just as it did our church here in Miami Beach, and as it is doing in countless places. Seth Baggett is doing a wonderful service in these lonesome spots. And so are many others like him in many other similar places.

3. We will now stear our craft to King's Mountain, North Carolina, and there we look down on the small campus where Dr. Henry C. McDowell, formerly of Africa presides over Lincoln Academy, a school for the education of Negroes, where book-learning and craft-learning go hand in hand. (Turn to page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Annual Session of the Eastern Virginia Christian Missionary Association was held at Waverly Christian Church, Tuesday, December 7th. Rev. J. F. Morgan presided, Rev. Carl R. Key served as Secretary. Mr. B. D. Jones, who has been the faithful Treasurer for the past twenty-three years, resigned from that office on account of his continued illness. A vote of appreciation was tendered him for his faithful service.

Rev. F. C. Lester conducted a very helpful devotional period. Rev. J. E. McCauley delivered a very helpful address on the "Great Opportunities of the Church." The total amount of dues collected was $965.00. Appropriations were made as follows: South Norfolk Christian Church on debt, $400.00; Newport News Church on debt, $300.00; Elm Avenue Church (Portsmouth) on debt, $100.00; Hopewell Church, $100.00; Ocean View Christian Church, on debt, $100.00. The next session of the Association will meet with the Ocean View Christian Church.

The following officers were elected for the ensuing year: President, Rev. Jesse H. Dollar; Vice-President, Rev. T. Fred Wright; Recording Secretary, Miss Edna Fulcher; Mission Secretary, Rev. Joe A. French; Treasurer, Mr. James C. Jones, Holland, Virginia.

The attendance was not large, but the meeting was interesting and helpful. This Association needs more members and larger attendance. Years ago it was announced that the minimum goal for members should include every pastor and some organization in every local church of the Eastern Virginia Conference. At the present time eight of the local pastors are members, and fifteen of the forty-two active churches of the Conference are represented in the memberships paid into the Treasury. A majority of the churches and pastors are not represented in the membership roll. If all the churches could be enlisted on the same ratio the strength of the Association would be greatly increased. That will not be possible until the pastors can be enlisted as active members. A pastor cannot arouse much enthusiasm and support of any enterprise involving financial contributions if he is not personally identified with it. A ten dollar membership is not always easy to find in a parsonage, but one should not forget the old saying: "Where there is a will there is a way." The will is as important as the way. When the writer united with this Association thirty-three years ago his salary was $650.00 per year. It has not been easy to pay this money. There is no reason why it should ever be easy. A man who enters the ministry to find an easy way of doing things will be disappointed. This Association is a challenge to the ministers and laymen of the Conference. And out of an experience of thirty-three years, as a member, it is a joy to testify that it is a blessing to make this sacrificial gift for the growth of our churches.

It is the wish of many that some one will soon find a place where a new church should be located in our Conference. If we wait until all the churches are out of debt, some of us will be too old to be present when the corner stone is laid. Has the Conference reached its limit of extension and growth? Are we to settle down to a long period of ease and inactivity? Our attitude towards such organizations as the Missionary Association and our support of the Home Missionary Work of the Conference and the Southern Convention may indicate our trend.

I. W. JOHNSON.

* * *

NOTE: The total membership of the Eastern Virginia Conference, given in last week's issue as 818 for 1936 and 687 for 1937, should have read 9,818 and 9,687 respectfully.

WHEN A MINISTER CHANGES FIELDS—WHAT A THRILL!

It is difficult to leave a field of labor when a pastor has been serving fourteen years. Yet, it may be made less difficult by the spirit of farewells. This has been true with the parish and pastor from the Sophia-High Point Parish. Their farewells were said with suppers, entertainments, gifts, calls, and visits by friends of the field.

The Sophia-High Point Parish was extravagant with their affections, gifts, entertainments, and appreciative expressions for the pastor previous to his leaving for the new field —Richland - Doerun Parish. The High Point Christian Church set a chicken stew supper in the community house (with sixty-three people present). After supper the treasurer handed the minister $16.00, saying this will meet the expenses up here. Just before supper was set in the basement of the church (with fifty people present). Flint Hill was no less courteous. They gave an entertainment in the old day-school building. When the playtime was ended we were served with good things to eat. Not being satisfied with what had been done, they presented the writer and Mrs. Penn with a quilt. Most of the material had been donated by the men; the women pieced the squares with their names worked in each square. Then men had their names worked in a center piece. The climax was reached when the citizens of the Sophia community gave money and authorized two women to purchase a suit for the pastor. But it was the teachers and students of the consolidated school in New Market township who bought the shirt, tie, and socks, plus two dollars. The loopers of the Commonwealth Hosiery Mill, Randleman, North Carolina, would not be outdone. When the last devotional service was held Wednesday noon, Miss Ruby Robbins, representing the loopers, presented $10.40.

All this made it rather difficult to say good-bye, yet, it is much less difficult than it might be under different circumstances. There is a sad feature in leaving an old familiar field; there is also a feeling of a thrill for a minister to enter a new field (especially when one is unknown and all the people of the parish to learn). It is thrilling to be received with such genuine Christian cordiality as the writer has experienced at Richland and Red Hill. I may call it the Richland-Doerun Parish, although I have not met the other churches. On arriving at Richland, December 2nd, I was met by D. S. Hogg, who escorted the new minister to the home of a member of the church where we found a number of the Ladies Aid-Missionary Society. They were just finishing a quilt for the Christian Orphanage. The Hostess of the quilting party insisted on serving the new minister with refreshments such as apple pie and tasty buttermilk, for which Georgia is famous. A few days ago these ladies mailed the quilt and $13.00 to the Orphanage.

The first Sunday after arriving here we met in the historic church, Red Hill (Providence Chapel) for worship. Although the weather was cold and the rain falling, the heat not sufficient to compete with the weather, and wasps in numerous attendance, we worshipped with a congregation of twenty-five. This was five more than the Baptist minister had in Richland for the evening service.

The day following the snow (which was December 8th) the ladies met in the home of Mrs. D. S. Hogg for a pre-Christmas program. After the devotional, they read from the Missionary Herald of the retired ministers and their messages, experiences, and needs. I feel that these ladies are to do something about it. A number of these women have pledged a cent-a-meal to help finance the parsonage. They are also doing another unusual thing by donating the price of what milk is sold on Sunday.

We have a promising group in quality and intense interest, both locally and abroad. We are looking forward to a happy and active New Year.

SAMUEL M. PENN.

THE OLD TIME RELIGION.

What is the one great need of the church today? Did I hear you say, "The Old Time Religion?" Would you think me a bit "off" if I should confess to you that I think our one great need is the Old Time Religion? Picture in your mind a tall, narrow pulpit set on a platform, raised about six inches above the floor. Above the pulpit and over the reed organ are two lanterns providing the only light as the choir bursts forth on that old hymn:

Amazing Grace how sweet the sound
That saved a wretch like me,
I once was lost, but now I'm found,
Was blind, but now I see.

The parson with his long tail coat turns to his own page-worn Bible and slowly but emphatically reads the Word—stopping occasionally to comment as he reads. Then in prayer, Deacon Hobgood, down on his knees, opens the very windows of heaven that the power of God might descend upon the congregation. Deacon Hobgood could really contact God because he prayed at times other than when he was called upon. Then the parson, after choosing his text closes his Bible and begins. Before the message closes it is not difficult to realize that the sermon has been gotten on his knees in prayer; verily, God speaks through him. Sinners are condemned and they come as penitents to an altar of prayer. Ah, that sacred altar. Many of us recall those mountain peak experiences which have been ours at the altar. Eventually, the meeting closes. My, what a glorious fellowship has been experienced. We know God is by our side, that He walks with us every passing day.

Oh, I'm sorry. I did not realize that this was getting lengthy. But may I say again that it is "The Old Time Religion" that we need today. Now, do not be too critical of me because this, in brief, is what I mean. We need that old time *feeling* with our present day equipment and methods. That feeling which impells us to live what we profess. In my candid opinion, with that feeling we are only "toiling in rowing" and, spiritually, getting nowhere.

J. E. NEESE.

A LAYMAN SPEAKS.

I learned by reading THE CHRISTIAN SUN that the Christian Missionary Association is dying. Why should it die? Is it because we ourselves are dying?

I can remember the time when the Christian Missionary Association was very much alive. I am sorry that our preachers and their congregations are allowing this very worthy enterprise to fall behind.

But not only that, there are some other important enterprises in some of our local churches that are falling by the wayside, also.

When we see and hear of important enterprises connected with our churches left out of the program, we are ready to wonder what kind of leaders our churches have.

We cannot expect our preachers to keep all the important enterprises alive, unless we laymen rally to their support. I hope that the laymen of various churches will understand that it is our duty along with our preachers to see that the Christian Missionary Association does not die.

Whenever our Boards of Deacons and Official Boards together with our pastors will wake up and see the importance of these things in question, they will not die.

A. M. JOHNSON.

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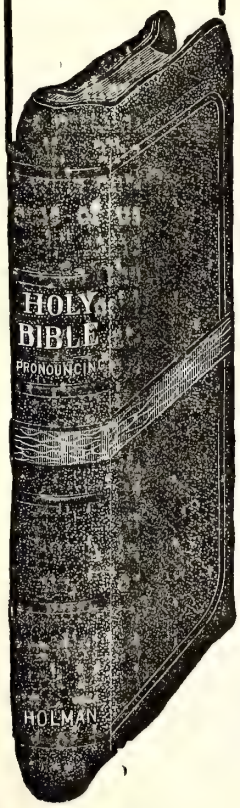

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UNTO the angel of the church of [a] Ĕph'ĕ-sus write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1.
b ch. 1. 16.
c Pe. 1. 6.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A FRIEND DEPARTS.

(A Correspondence.)

Orlando, Florida,
December 12, 1937.

A letter dated Covington, Ohio, November 27th, brings this line: "Dr. Omer S. Thomas passed from this earthly life just a few hours ago. The funeral services will be held Monday afternoon at 2 o'clock, at the Greenville Creek Church, his last pastorate. Dr. Frank G. Coffin, assisted by Revs. McD. Howsace and H. A. Smith, will be in charge of the service." And thus, an able minister, a splendid executive, a noble soul, and a dear friend passes to his reward. The writer, associated and collaborated with Dr. Thomas in various capacities, and has nothing but the fondest recollections as well as a most exalted opinion of this good man. He was a man of ideas and convictions, and his forthright honesty and integrity led him to voice those ideas and defend those convictions when assailed. As a member of an A. C. C. Mission Board, and then as the efficient Secretary for Home Missions of the General Convention, he employed his great talents in a constructive program for the whole church, and his influence was felt in all parts of our wide fellowship. However, it was as a member of our Board of Control for Christian College, Franklinton, North Carolina, that one found him at his best and realized how sound was his judgment, and how proud and sane was his sympathy for mankind. To the day of his death and for many, many years prior thereto, he was a trusted and most valued member of this Board to which he contributed unsparingly of his time, energy, and wisdom.

As these dear friends, and fellow-workers in the cause of righteousness pass on, one is reminded of the lines Thomas Jefferson, then nearing the end, wrote his true and life long friend, John Adams: "The cerement will soon unfold all our sorrows and these frail bodies, and there in essence we will ascend to that ecstatic state where we will find the dear ones we have loved and lost whom we will still love but never lose again." Verily the infinite love and wisdom of Him Who created us will not allow our love for our friends to be dissolved by the thin veil, or passing cloud of death.

As we pass along the way we meet and make friends who give us strength for the journey and courage for our tasks and a hope more abundant for the future. There are noble souls like that, and one can't help loving, honoring, esteeming them for their own inherent strength and steadfastness.

Enoch of old must have been like that and both youth and maturity have cherished his name and hallowed his memory through the centuries. One read recently in the papers a little child's version of Enoch's life. It is worth reading:

"Enoch was a great friend of God's and they used to go on long walks together every day. And one day they were so interested in their talk that they walked further than usual, and presently God said, 'Enoch, it is getting late and we are nearer my house than yours. You had better come and stay with me tonight.' So Enoch went to God's house, and lived with him ever after."

The Methodist Recorder, of London, commenting on this child's version of an ancient story says:

"And that is the truth about life, for one who really knows God. Just a daily walk with God, a thing as intimate and friendly, as rich and blessed as that. And that also is the truth about death, for such a one. Death will be just a going home to God's house, to be with God for ever. No more strange and terrible than that. Just as simple and natural as that. Yes, and as glorious and wonderful as that."

Our Father, in taking our friends to be with Him is keeping them in His ample and beautiful home till we come.

J. O. ATKINSON.

THE CHRISTMAS OFFERING.

All our churches, in every conference of the Convention, are earnestly solicited to take the Christmas offering for superannuation. This should be counted a privilege, and no doubt will be by many, since it is a debt of honor, as well as gratitude, we owe our retired and disabled ministers, and the widows of former ministers who gave their life on small and inadequate salaries, to the gospel ministry.

Since the Convention voted that all our churches take this offering, some have done so; but there is greater need this year than ever, for two reasons: First, the churches fell short of their apportionments this year, hence, the amounts sent to conference is wholly inadequate to pay the meager grants heretofore made on this, our "debt of honor," to these worthy ones. Second, the number of our beneficiaries increases each year, and we cannot keep pace and make smaller grants than we have been making. We ought, in all good faith to increase the amounts of the grants to these most worthy and now dependent ones. We must not decrease the amounts granted.

Our only hope then is for a liberal Christmas offering from the churches for superannuation. This offering counts on the Conference apportionment, and should be so liberal that it will be easy for every church to reach in full its apportionment this year. Every dollar is needed and will be doubly appreciated not by the Board only, but by those worthy and most deserving ones to whom it will all go without changes.

J. O. ATKINSON, *Chairman,*
Board of Superannuation.

MISSIONARY OFFERING.

WEEK ENDING DECEMBER 11, 1937.

Sunday Schools.

Mt. Bethel, Stokesdale, N. C.	$ 3.48
Suffolk, Va.	25.00
Holy Neck, Holland, Va.	3.45
Wakefield, Va.	.95
United S. S., Raleigh, N. C.	7.00
Wake Chapel, Fuquay Springs, N. C.	7.90
Newport, Shenandoah, Va.	2.56
Ether, N .C.	1.00
Winchester, Va.	4.44
Ramseur, N. C.	3.91
Bethlehem, Suffolk, Va.	1.35
Total	$ 61.04

Individuals and Churches.

First, High Point, N. C.	$ .94
Total for week	$ 61.98
Previously acknowledged	4,453.36
Total since Sept. 1, 1937	$4,515.34

J. O. ATKINSON,
Mission Sec'y.

A FRIEND IN THE HILLS.

When I heard that Rev. B. J. Earp had offered to fill our pulpit in these hilly churches of Carroll County, Virginia, until a man was found whom we liked better, I didn't think he could stand our hills. But one never gets too old to learn, and I am learning things. Brother Earp came to preach today, December 5th. I found that he had done quite a little exploring over the rugged mountain trails. He is walking right into the hearts and homes of our people. He comes just as a "friend" and not as a

preacher to scare little boys. He does not put out a hand and ask: "Are you a Christian—if not, why not?" That is the best pair of roller skates a minister ever put under himself in the hills. Brother Earp simply says, "I come as a friend." And one more thing he says "Let us pray." Oh, yes, he lets people know he believes in God, but he doesn't scare us, nor try to force his religion down anyone's throat. I believe he has a message for our hills, and I also believe he can "take it" here. I believe our hills will take him, too. Any lonely heart likes a friend.

And now we are planing a Christmas program for our Sunday school here. I have been asked about gifts for the children, and I want to say here that it will be lots better if all friends and churches will leave off toys and put all the money of that kind into useful gifts. A dime toy is easily broken, and even a dime will buy a pair of socks for a little child. I hope the children will have candy or nuts, but I hope no one sends toys this year. If anyone can send even a small gift, if it is useful or has been used it will make a happier Christmas than toys will. And the little children here will appreciate your gifts, your love, and your prayers.

Now, may God give you good people of the great outside world a most happy Christmas. Our Christ of old would be glad if each church and Sunday school would put on a program more spiritual than ever before. This fast moving world so often now gets lost in the rush and excitement at Christmas and forgets that "Christ was born." God help us to take time this Christmas to remember the Babe in a manger. Save the money you meant to spend for fire crackers and feed or clothe some little child who needs it. Christmas is no time for fire works—Christmas when the Gates of Heaven swung open and gave to earth a Baby. And if any among you who read this have lost sight of your Star, may you look up once more and see it shining again for you this Christmas. God bless you.

VICTORIA OF THE HILLS.

We shall have "better business" when everyone realizes that while it pays to invest money in their industries and develop natural resources, it pays still higher dividends to improve mankind and develop human resources.—*H. E. Steiner.*

He who can suppress a moment's anger may prevent a day of sorrow.
—*The Commonwealther.*

FOR GOD AND HOME AND EVERY LAND.

(Continued from page 5.)

4. We will make a longer flight to New York and there look down on the Italian settlement. We see the Brooklyn Italian Chapel surrounded with children. We will stop long enough in New York to note that its mayor is an Italian-American, a Protestant and recognized as a leader of honesty and sincerity. We see the neighborhood Club House presided over by Mrs. Sarah S. Beeman. It's a wonderfully worthwhile service rendered in the name of Christ. There are many more similar kinds of work being carried on in our great cities among foreigners.

5. There isn't time to visit the various homes and colonies where the elderly ministers and their wives (or widows) live. We will look down on one, however. This minister is 88 years old. He says he began working on a farm for $6.00 a month. At 14 he held a pick and shovel job at 13 cents an hour. Became a minister, married and started housekeeping at a cost of $40.00. His first church paid him $500 a year and in all his ministerial life he never received over $800 and house. He says he has been able to care for his invalid wife and himself from his accumulated savings, but he was too old to benefit from the Annuity Fund, but for the last ten years he has had a small grant from the Ministerial Relief Funds and a Christmas check. We happen to know that he is one of 792 ministers, widows and orphans who are receiving grants from national and state ministerial funds. He says that his grant is less than $300 a year.

6. As we float along over the states we can see every now and then in villages and towns great companies of children and when we ask who they are we find they are the children of Sunday schools. They are from the self-supporting schools like our own and from mission schools all over our country. The mission schools could not exist without our financial aid.

7. The time has come to cross the American continent to San Francisco. Here we re-service our plane and fly toward Japan. We discover there that the rank and file of the people, especially the Christians, are not in sympathy with the war carried on in China. The work of Christian education goes on and one of the really wonderful things to see there is Kobe College for Women that is transforming home-life in Japan.

8. We now move rapidly along across China, avoiding the war-zone. We have a chance to see two people of world-wide fame, General Chiang Kai Shek and Madame Chiang Kai Shek, both of them remarkable characters, both of them Christians. We are told that Madame Chiang Kai Shek has founded a "New Life Movement" and is bringing new spirit and new soul to China. All we have time for now is to float along over the schools, colleges, hospitals and churches that are to be found all over China. Fifty years of Christian work there has made great changes.

9. It is strange how fast time flies, faster than our plane. But we must pass over India. We can only look down on Sholapur where Miss Nicholson has her marionettes which she took back with her from the United States while on furlough. She teaches the children with these puppets. As we sail majestically on we look down on schools, churches, hospitals and social centers all contributing their part toward bringing the kingdom in.

10. We turn our craft southwest and fly over Madagascar to Natal, South Africa. Here we have Zulu Hospital, located at Durban, Natal. Here the spirit of universal Christian brotherhood is manifested as in hundreds of other places. We are going to land here for a great event. The University of South Africa confers the degree of Doctor of Philosophy on Rev. John Dube, the son of a Zulu Chieftain. This is the first time the university has so honored a Bantu. His father was a chieftain, became a Christian, was ordained to preach, sent his son to Oberlin College in Ohio to study, and now his son is honored. This is a pretty good answer to the critic of foreign missions.

11. We must start for home now though we have seen only a fraction of the Christian work that is being done. We are now landing back in Miami Beach. Our car settles gently and here we are! We have seen a lot of the world and some of our enterprises to which we give our benevolence money. To me it is a thrilling experience. It widens my vision, enlarges my interests and encourages me through and through. Something worthwhile is being done by the Christian churches. But it gives most satisfaction to those who believe in it and give some money and thought to it. The returns in joyous satisfaction are great, and the thousands of souls benefitted, a sufficient reward.

When a man is guided by reason and the rights of others—not simply what he desires to do, but what he ought to do—then the man will make friends, and these friends are bound to help him.—*Selected.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor,* 541 Osceola Ave., Winter Park, Fla.

NEWS OF THE HOLIDAY CONFERENCE.

We are very happy to be able to tell you that Edwin C. White of Pleasant Hill Academy, Pleasant Hill, Tennessee, will be with us at the Holiday Conference in Greensboro, December 28-30. Mr. White is the author of the mission study book for young people of all denominations this year—"Highland Heritage." We have been very proud to know that one of the leaders in our denomination in the southeast was asked to write this book—and now we are going to hear from him first-hand information about our mountain friends.

We have asked Mr. White if he will talk to the whole group about any phases of home missions in the southeast, in which he thinks we will particularly interested. Then he will give invaluable aid to the group of Mission Superintendents, for he is to be the resource leader for that group in planning their work for the coming year.

Miss Marguerite Davison, representative of the Home Missions Board in Alabama and Tennessee, writes that one car load will come to the Conference from Tennessee and Kentucky and that they are hoping another will be able to come from Alabama. It thrills us to hear of young people coming these long distances to the Conference and we hope that those of our nearer at hand will take advantage of this opportunity, too, and will join together in making this the best conference ever held in the Southeast.

Be sure to let the Greensboro people know about your coming—write to Miss Mary Armfield, 633 Walker Avenue, Greensboro.

OUR HYMNS.

All of us will agree that songs are more meaningful to us if we know something about the conditions under which they were written—the background of the writer, the circumstances at the time of writing, and the purpose for writing them.

Since our Christmas hymns are the most beloved of all our church songs, it seems that this would be an appropriate time of the year in which to spend a profitable evening in our young people's groups studying something about them as we sing them. There are many good books which contain the needed information, one of the best being "Lyric Religion," by Smith.

In the December issue of the Pilgrim Highroad there is a very lovely dramatic Christmas service entitled "Thank God for Song." This is the story of the writing of "Silent Night," giving the circumstances of its writing in the form of a drama. This is a very lovely Christmas service, and one which is different from the usual type of program.

If any groups would like to have a program on "Hymns" at any time, the editor of this page will be glad to send you information to use in preparing such a meeting.

LOVES NECESSITY.

Dr. D. L. Moody had been recounting the events that centered in the meetings that had been held in his Chicago church, when Harry Moorehouse from Ireland preached night after night on the great love verse—John 3:16. Said Mr. Moody:

"A man that has no one to love him, no mother, no wife, no children, no brother, no sister, belongs to the class that commits suicide. I tell you there is one thing draws above everything else in this world and that is love.

"I used to preach that God was behind the sinner with a double-edged sword ready to hew him down. I have got done with that. I preach now that God is behind him with love, and he is running away from the God of Love.

"It's pretty hard to get a crowd out in Chicago on a Monday night, but the people came. They brought their Bibles, and Moorehouse began, Beloved friends, if you will turn to . . . ' and from Genesis to Revelation he showed that God loved us. Well, I thought that he struck a high note and it was sweet to my soul to hear it. He just beat that truth down into my heart, and I have never doubted it since.

"In closing his week of meetings in my church, Mr. Moorehouse said: 'For a whole week I have been trying to tell you how much God loves you, but I cannot do it with this poor stammering tongue. If I could borrow Jacob's ladder and climb up into the heaven and ask Gabriel, who stands in the presence of the Almighty, to tell me how much the love of the Father is for this world, all he could say would be: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."' "

BETHEL CHRISTIAN CHURCH BANQUET.

(In Honor of Rev. W. J. Andes.)

On Thanksgiving Day the young people of Bethel Christian Church, Elkton, Virginia, honored their pastor with a banquet held from 5:30 to 7:30 P. M. A complete turkey dinner was served. Prof. J. Owen Long of Lacey Springs, Virginia, acting as Toastmaster, led the following program:

Prayer—W. J. Andes.
Fellowship Song—"The More We Get Together."
Welcome Friends—Hazel Davis.
Response—Mary Louise McGoogan.
Instrumental Solo — Carroll Monger.
Pure Fun—All.
Cornet Duet—M. A. Dofflemyer and Lawrence Gentry.
Table Games—All.
Farewell Song — "Blest Be the Tie."

Attendants and guests present were Rev. W. J. Andes, Mary Louise McGoogan, and Clarine Andes, of Harrisonburg; Prof. J. Owen Long, of Lacey Springs; Mr. and Mrs. M. W. Downs, Washington, D. C.; Virginia Milam, Atlanta, Georgia; Maxine Gentry, Lawrence Gentry, M. A., Jr., Minnie, Alfred, Goldie and Louise Dofflemyer Mr. and Mrs. C. M. McCoy, Harvey, Arnold, and Andy McCoy; Hazel and Lud Davis, Helen, Ellen, and Carroll Monger, Ashby and Elwood Wright, Margie and Rachael Alger, Elizabeth and Junior Stepp, Mrs L W Snyder, Ruby and Walstein Snyder, Archie Kyger, Bud Mundy, Irving Pence, Hensel Calhoun, Richard McCoy, Elwood Hensley, Ruth Zetty, Lucile Shifflett, Mae Frances Thacker, of Elkton, Virginia.

HELEN MONGER,
Church Reporter,

Pastors and church leaders will surely be careful to see that proper representatives attend the Christmas Conference of young people in Greensboro, North Carolina, December 28 to 30. This is not a mass meeting but it is primarily for officials of conference and Southeast young people's organizations.

Sunday School

Rev. H. S. Hardcastle, D. D.

THE BIRTH OF JESUS.

Lesson XII—December 19, 1937.

Golden Text: *There is born to you this day in the city of David a Saviour, who is Christ the Lord.*—Luke 2:11.

Lesson: Luke 2:1-20.

Once again we come to the Christmas season. It is an old, old story, and there is not much that is new that can be said about it. And yet the story itself is ever new even if ever old. There is a freshness and a charm and an appeal about it that warms our hearts and touches our deeper natures. It lends itself rather to poetry, however, than to prose. But alas, your scribe is no poet, so prose it will have to be in these *Notes.*

In the Fullness of Time

Christ was born in the fullness of time. The world was practically a unified world, Roman Peace prevailed, there was a heart-hunger in the world and the Greek language, a language that lent itself to the fine shades of meaning and which was universally spoken was the language of the day. God had made all things to conspire to have Christ born in the fullness of time.

In the Fulfillment of Prophecy.

Christ was also born in fulfillment of prophecy. Cynics may easily say that it was mere coincidence that Joseph and Mary happened to be in Bethlehem for the enrollment or census but that is too easy an explanation. Seen in its proper setting Christ's birth was an amazing fulfillment of prophecy as to time and place and purpose. The more one thinks of it the more the wonder grows.

In a Manger.

"And she brought forth her first-born son, and wrapped him in swaddling clothes and laid him in a manger." Crowded out of the inn by the throng of people who, like them, had come to be enrolled, Joseph and Mary had to take such accomodations as they could get—in this case an humble stable or shelter for animals. Here in the humblest of surroundings, unheralded and unattended, perhaps without even privacy, the Son of God was born. It would seem that God would teach us that that life is poor, indeed, which must depend upon its outward trappings. And, of course, here is the lesson written so plainly that even he who runs can read, that preoccupation with the many good things may crowd out of our lives the best. If only that Inn-keeper had known that night what he had missed! If only we knew what we miss by our preoccupation with "many things" so that there is no room or time for the Christ Child.

The Secret of the Lord.

It was not to the learned or the high and mighty or even to the scrupulously religious that the announcement of the birth of the Saviour first came, but to shepherds, humble, untutored, unlettered men, who had ears to hear and hearts to feel, the play and pressure of the spiritual. How important it is to keep the humble, child-like mind and heart. Except we have that we cannot see, much less enter the Kingdom of God.

The Message of Christmas.

"Be not afraid, or fear not, for behold I bring you good tidings of great joy which shall be to all people." God would have His children learn not to be afraid of Him, but rather to see in the coming of His Son the basis of trust and joy. It was good news which the angel brought, indeed the word translated good tidings is the word evangel itself. It is to be noted that this good news is for all peoples. The Christmas message is essentially missionary in spirit and outreach.

A Saviour Which is Christ the Lord.

Here are three momentous words. We call Him Jesus for he is a Saviour —the angel who appeared unto Mary said that that should be his name, as did the angel who appeared unto Joseph, for He should save His people from their sins, from the power, from the penalty of sin. His supreme mission was not as Teacher but as Saviour. Jesus saves men by bringing them into the right relationship with God.

"Christ," the Annointed One. Here is the fulfillment of Old Testament prophecy. Here is the One Promised by God through His prophets. Here is the Desire of All Nations. God has sent forth His Messiah, we need not look for another, Christ is the Omega, God's final word.

"The Lord" this humble child was to become Lord of Lords and King of Kings, of the increase of His kingdom there was to be no end, He is to rule until He hath put all enemies under His feet. The Saviour who fulfilled the role of God's Annointed One is to be enthroned as Lord—this is the significance of the title: The Lord Jesus Christ."

A Babe Wrapped in Swaddling Clothes.

"And this shall be a sign unto you: ye shall find the Babe wrapped in swaddling clothes and lying in a manger." Strange sign indeed—He who had come as the Son of God was to be found in the form of a baby and in the humblest of surroundings. God works in mysterious ways, his wonders to perform. The Lord Jesus Christ "emptied himself" and humbled himself and was fashioned not only as a man but even as a Babe.

Peace Among Men in Whom He Is Well Pleased.

This is perhaps the better rendering of the original Greek. There is no peace for the earth except among men in whom God is well pleased. This child came into the world as Dr. G. Campbell Morgan says, in order that the race that is displeasing to God because of its sin and revolt and pollution may be made pleasing to God." But He is the Prince of Peace. "Of the increase of his peace as of his government there is to be no end."

Obedient to the Heavenly Vision.

"Let us now go even unto Bethlehem and see this thing which is come to passs." How much we lose because we do not immediately obey the heavenly vision. How much we miss because we do not walk in the light we have. The Shepherds obeyed the divine urge and they got the blessing. Because we so often fail to act upon our highest impulses or obey our inner divine urges, we lose the desire and the power to do it better.

In A Mother's Heart.

"And Mray kept all these things and pondered them in her heart." She "brought them together in her mind" she considered them and pondered over them. Ah, the dreams of a mother with an infant in her arms! If only we could keep faith with all their high hopes for us!

* * *

Notes: There will not be any Notes on the Lesson for December 26th. All good wishes to my readers for a Merry Christmas and a Happy New Year.

H. S. H.

THE AGED MINISTER'S PRAYER.

Forsake me not when I am old,
When youthful vigor is no more;
When in the twilight grey and cold,
I sit and wait the summons o'er.

Forsake thee not when thou are old?
We hear the call; the churches wake,
The heart that won us to the fold
Our grateful love shall ne'er forsake.

—A Church Bulletin.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

DO YOUR CHRISTMAS THINKING EARLY.

"Let us now go even to Bethlehem and see this thing which has come to pass."—Luke 2:15.

Every year there is a slogan, "Do Your Christmas Shopping Eearly" and the most of us are learning to do some of it early.

But what about our Christmas thinking? Will we let the shopping, the business and the busy whirl of everything take up our time until finally there will be no time for the essential celebration, the worship of the Christ Child. Let us go to Bethlehem in a little prayer each day this week, and let us go to Bethlehem in religious thinking concerning the Christ Child in order that the Christmas celebration may be everything it ought to be to us. Let us be sure that the celebration of our Lord's birth is not crowded out by other activities.

Thus, Christmas will find our hearts prepared for a day of honest and delightful worship.

Prayer—Our Father, we pray that we may have all the beauty and significance of the birth of our Lord Jesus Christ impressed upon our minds. May we have Thy guidance in our activities this season. In the name of Christ, we ask it. *Amen.*

TUESDAY.

THE CALL TO WORSHIP.

"We saw His star when it rose and are come to worship Him."—Matt. 2:2.

When Jesus was born, the world, in one particular at least, was quite like the world of today; vastly preoccupied with its own affairs. At that time the star of the east shown in a world of confusion and of conflict, interests and purposes. That star still shines, but it still shines in a world of confusion and conflict, interests and purposes.

But throughout the years gone by, one by one has seen the star, until now there are Christians throughout the world. We are told that there are more Christians in India alone today than there were in the entire Christian world in the second and third centuries. As men and women see this star and are wise enough to follow it, they step out from the narrow confines of secular life and bow down and worship Him. This is the hope of the world.

Prayer—Our Heavenly Father, grant, we beseech Thee, that we may have the discernment to follow the Divine light of life till the coming perfect day. Though the brilliance of the garish light at Christmas time is beyond discription, grant that the star of our Lord Jesus Christ, may be brighter and outshine them all. This we ask for Jesus' sake. *Amen.*

WEDNESDAY.

THE ANGELS' SONG.

"Glory to God in the highest, and on earth, peace, good will to men."—Luke 2:14.

Christianity broke upon the world in a flood of song. It put new song in the mouths of men by giving them something to sing about and the greatest songs of mankind since that time have been about Christ.

The blessing of religious song gives us a new faith, inspires new hope, kindles a new love in our breast and gives us courage and strength to be faithful until the end. Blessed songs.

Prayer—Our Father, put a new song into our mouths everyday this week and may every thought of Christmas time be filled with the spirit of understanding. Give us ears to hear the Angels' song in our souls. In Christ's name we ask it. *Amen.*

THURSDAY.

THE GREATEST REVOLUTIONIST.

"For unto us a child is born, unto us a son is given and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Might God, the Everlasting Father, the Prince of Peace."—Isaiah 9:6.

"He shall be great, and shall be called the Son of the Highest; the Lord shall give upto Him the throne of His Father, David."—Luke 1:32.

It is remarkable that practically everything became new after the birth of Christ; new experiences, new songs, new hopes, and new religion. The whole world seems to pivot upon the birth of Christ.

Strike the name of Christ from the world and try to enumerate the loss. The dearest and sweetest songs could not be sung, the greatest art that the world has known would have to be done away with, Christian literature would be discontinued, all business related to Christmas activities would cease. We cannot imagine what the picture would be like.

Jesus changed the world, Jesus, the highest, the loveliest, the noblest, and the mightiest. Let us not fail to give thanks and worship Him.

Prayer—Dear Saviour Divine, give us a widening conception and an intelligent understanding of what Christ means to us and to the world, and help us this day and this week in all our doings. We ask it in His name. *Amen.*

FRIDAY.

INCARNATE WITH CHRIST.

"And the word was made flesh and dwelt among us."—John 1:14.

The first chapter of John is a story of the existance of Christ before he was manifested in the flesh. John tells what Christ was doing throughout the unnumbered years of time. It seems that Christ had been working with unregenerates—though they did not recognize Him. Nevertheless, it is stated that he was in the world and "as many as received Him, to them He gave power to become the sons of God." But there came a time when it was necessary for Him to be manifested in the flesh, and thus He was born.

The key message of Christmas is, that we also "must be born again." Christ was born in the world that He might dwell in us. We are born in Christ, which is called "born again," that that union might be perfected and that He might be manifested through us to the world. This new birth was what Paul was talking about when he said: "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I will live by the faith of the Son of God."

Prayer—Our Father, make us realize the supreme importance of our union with Christ for the salvation of the world. Enable us to throw wide open the doors of our souls. Come, Lord Jesus and abide with us. *Amen.*

SATURDAY.

THE GLORIOUS MANGER.

"She laid Him in a manger."—Luke 2:7.

The manger identifies Christ with all humanity. From His birth to the cross, the life of Jesus is delightfully human. He dwelt among men humbly, but gloriously; gloriously because He lived as others lived. Everywhere He "dwelt among them full of grace and truth." Everywhere the people hung upon His words and when He was gone from them, we are told that they "felt that He was a friend."

This is our King. Let us worship Him.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

GIVING JOY TO CHILDREN.

By REV. JOHN G. TRUITT, D. D.

"Whosoever shall receive one of such children, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me."—Mark 10:37.

Giving joy to children is one of the things that makes Christmas such a time of universal happiness. Giving joy is joy-giving, and should be an all year round business. Giving joy to children is a very happy business, indeed. If one wishes to be remembered throughout the months, and years of a long lifetime let him give joy to little folks along the way. He will store up treasures in the heaven of their hearts which neither time nor tears can erase. I see them still standing out in my memory. Those adults who gave the little boy that I used to be happiness. And if I may speak a word today to carry you in pleasant memory in scores of little folks hearts until the years grow old I shall be happy.

Jesus received the children. And He taught us to receive them. And He tells us an advantage that comes from receiving the children that we may often overlook. He says that they who receive children receive Him. And He then tells us that they who receive Him, receive God who sent Him. *He is saying that through the heart of a little child we may walk into the throne-room of God!* One of life's greatest questions is: How may I receive God? How may I have Him? How may I know, fellowship, and commune with God? You will find an answer in the text of the morning: "Whosoever shall receive one of such children, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me."

That day when Jesus entered the house in Capernaum He had a very important matter to discuss with the men who were to carry forward that which He began to do and teach. It was a very important matter. He had heard them disputing along the way about who should be greatest among them. There was no more perilous proposition than that. That dispute has wrecked many a man and measure since that day. Jesus must set that right with His followers at once. So the conference which He would have now that He was "in the house" and ready would be a most important one. "Go away, children, the Master is busy" is not what He said to the little folks in that house.

And by which I do not mean that there are not times when children themselves may be much happier and the business at hand the better attended to if they ran along. But I am calling your attention to a consideration of the Children by Jesus which is unusually beautiful.

What did Jesus do? "He sat down and called the twelve." Was there ever a much more important meeting in the light of history, and all that followed, than that? What did He say? "If any man desire to be first, the same shall be last of all and servant of all." One man takes up his time with leading great armies of great men; Jesus takes up part of His time loving the little children of Palestine. Was there ever such heroism and growth of the church shown as that which followed about the time the little folk of Jesus' day marched forward with the picture of the Master in their minds?

The disciples would never forget that hour. They perhaps sat about that circle afraid of what the Master might say to them. Even when Jesus asked them what they had been disputing about they held their peace, for they were quite conscious of their error. But instead of upbraiding them for their selfishness, "He took a child, and set him in the midst of them; and when he had taken him in His arms He said unto them: Whosoever shall receive one of such children receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me."

So, at the council table of Jesus sat the children. They were never overlooked. Their innocence. Their need. Their future. Their teachableness all attracted the attention of the Great Teacher. He blessed them, and loved them. He was one man who loved little children, who also loved great sinners. Today we hear the expression, "Oh! I am so fond of little children, but I simply have no patience with that impetuous father of theirs." Not Jesus that! Jesus had in that house in Capernaum one of the world's most impetuous men—of him he made the first apostle of all time! He had plenty of patience with Peter! Thank God for that. He had patience with the children, and with the childish, so there is room in His heart for all.

And there will be room in the heart of His saints for the little ones. They will not forget the lesson in Capernaum taught. They will still place the child in the midst of their hearts, of their homes, and of their hopes.

"There are idols of hearts and of households,
They are angels of God in disguise;
His sunlight still sleeps in their tresses,,
His glory still gleams in their eyes;
Those truants from home and from heaven
They have made me manly and mild;
And I know now how Jesus could have likened
The Kingdom of Heaven to a child."

Two of the greatest departments of this church's school are the Cradle Roll, and the Beginner's departments. And the hope of a home is not the guest room, as beautiful and necessary as that is, but the hope of the home is the nursery. The hope of the church is its children. And by the children I mean here all those this side of adulthood. A few years ago it was a favorite pastime of many reformers to tell how the church had neglected the children. Well, I am thankful to say that I have never known personally any such church. Forty years ago I was a little child in a little one-room country church. But notice, I say I was *in the church.* And so were there dozens of others. And there was no place in all that countryside that the children loved more than that church. That church had a heart and mind for the children and so have the churches I have known personally ever since that day.

This church seeks to give joy to its children. It spares nothing to make them happy. It seeks to teach them the true secret of happiness. All of us are not teachers in the Children's Division of our Sunday School, but we all have a part in providing for their churchly needs. And there is even a larger place we may fill than that, namely, our attitude toward the children in our homes, in our schools, on our streets, everywhere. We can love the children. Not a thoughtless sentimentality that ruins the child for lack of direction, faith, encouragement, understanding, and discipline; but a love which seeks to give children immediate joy, and at the same time everlasting happiness.

And there are returns. God has seen to that. For whosoever receives the children receives God. Many a young man has been rather too free and thoughtless until he has felt his own child in his arms, and then life has taken on a fuller meaning, and a greater joy. And yet we do not have to be a parent to love and serve little children. Jesus was not a parent, and yet all that is best in loving little

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:—

You certainly did give us a strong push this week. By your strong pushing we were able to climb above three rings in our financial ladder. We passed the fifteenth, sixteenth and seventeenth rung. We have three more to pass to reach our goal. Just $2,923.08 to reach the goal—what are you going to do about it? Are you going to push us up to it or will you let us fail. It depends entirely upon you. We are doing our best. Are you doing your best.

The Thanksgiving offering taken in our churches goes to support the little children in our orphanage. Did you make any sacrifice at all when you made your offering? Did you realize that it takes a lot of money to run an orphanage with nearly a hundred children in it? They are to be trained for good citizenship. How much are you doing to help?

Our churches at Wincheste and Timber Ridge sent us a truck load of 150 bushels of fine apples several weeks ago. It was fine of them to do this and the entire orphanage family was made happy.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 16, 1937.

Amount brought forward $14,583.59

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Happy Home	$ 4.20	
Durham	22.14	
Lebanon	.98	
Burlington	30.17	
		57.49

Eastern N. C. Conference:

Damascus	$ 2.25	
Bethel Church (Wake)	3.80	
Mt. Herman, Oct., Nov & Dec.	4.00	
		10.05

Western N. C. Conference:

Smithwood	$ .82	
Pleasant Cross	2.00	
Needham's Grove	2.00	
Sanford	1.08	
		5.90

Eastern Va. Conference:

Liberty Spring	$ 7.00	
Suffolk	25.00	
First, Norfolk	2.00	
		34.00

Val. Va. Central Conference:

Timber Ridge	$ 1.42	
Dry Run, Oct., 52c; Nov., $1.08; Dec., 75c	2.35	
		3.77

Special Offerings.

Mr. May, support of children	$ 2.00	
W. P. Perry, for Billy	10.00	
		12.00

Thanksgiving Offerings.

N. C. & Va. Conference:

Mt. Bethel, Church	$ 12.76	
Sunday School	11.62	
Concord Church	13.85	
New Hope Church	28.16	
Lynchburg, additional	5.82	
New Lebanon	36.00	
Burlington, cash $1,248.20, pledges, $1,170.00	1,248.20	
		1,356.41

Eastern N. C. Conference:

Liberty Vance	$100.00	
Morrisville	5.90	
Beulah Church	5.52	
Raleigh, United Church	11.57	
Henderson	18.30	
Oak Level	10.50	
Christian Light	7.00	
Damascus	7.00	
Catawba Springs	25.06	
Mt. Herman	13.25	
		204.10

Western N. C. Conference:

Mt. Pleasant	$ 6.50	
High Point, First	7.38	
Ramseur	25.12	
Union Grove	16.25	
Pleasant Hill	28.17	
Randleman Church	7.05	
Graham, Prov. Memorial	6.35	
		96.82

Eastern Va. Conference:

Suffolk	$194.07	
South Norfolk	28.63	
Spring Hill	6.00	
Union, Surry	10.00	
Bethlehem	42.55	
Wakefield	10.00	
Holy Neck	53.67	
Newport News	103.42	
Holland, Sunday School, $123.10; Jr. Dept. for Mildred Hines $13.17	136.27	
		584.61

Val. Va. Central Conference:

Mt. Olivet (R)	$ 3.00	
Newport	9.35	
Island Ford	2.00	
		14.35

Ala. Conference:

Roanoke	$ 5.00	
Pisgah	1.05	
		6.05

Geo. & Ala. Conference:

Ladies Aid Society of Richland and Prov. Chapel Churches	$ 13.00	
Meansville Congregational	3.58	
Ambrose	21.20	
		37.78

Thanksgiving Offerings from Individuals.

M. W. Hollowell, Portsmouth, Va.	$ 5.00	
Mrs. Lura Montgomery, Long, Island, N. Y.	3.00	
Jule Pace, Mebane, N. C.	10.00	
Mrs. J. L. Barksdale, Sutherlin, Virginia	3.00	
Burlington Fire Dept.	15.00	
		36.00

Thanksgiving Offerings from Boys and Girls who have gone out from the Christian Orphanage.

Hubert Stout	$ 2.00	
Mr. and Mrs. Lawrence Fields	1.00	
Vera Rowland	1.00	
Hattie Ledbetter	1.00	
Mrs. L. W. Wagoner	2.00	
Clyde Rudd	2.00	
Ethel Rogers	1.00	
Thomas Walton	1.00	
Novie Hardee	1.00	
Joe Cox	5.00	
Andrew L. Curling	5.00	
Emma Morelen Darden	5.00	
Hulda Frederick King	2.00	
Mrs. L. F. Thompson	5.00	
		34.00

Total for week ..... $ 2,493.33

Grand total ..... $ 17,076.92

A GOOD FAMILY HONORED.

On Sunday morning, December 5th, Rev. J. F. Morgan, just before the sermon, said:

"I want to take this opportunity this morning to express to Brother J. R. Morrison, Sr., my personal congratulations, and also the best wishes and congratulations of Rosemont Christian Church on this his 77th birthday. Brother Morrison has been a deacon and a trustee of his church during her entire history of 35 years, and has meant a great deal to the church during this time. He was also the first Sunday school superintendent.

"Nor has this service to his church been confined to Brother Morrison alone. Beginning with the fine service rendered by his mother, and carried on by his faithful wife, and himself, the good work is still being carried on by his splendid children and grand-children.

"Of his family of six children, four have been teachers in our Sunday school, all six have been officers of our school, and all six have at times been officers of Rosemont Church. Five of his grand-children have been officers or teachers in our Sunday school.

"His daughters-in-law have also been most helpful workers in our church. Of these Mrs. Annie, Mrs. Ella, and Mrs. Dorothy Morrison deserve special mention.

"Special mention should be made of the long and most efficient service of H. R. Morrison, our Sunday school superintendent, and Mrs. Sallie Roane, as teacher and leader of our young people. I deserve to express to these my personal appreciation for this faithful service, and to all the other members of the Morrison family for what they have meant to Rosemont Church through the years.

"So, Brother Morrison, we congratulate you on this your birthday, and we thank you not only for the good you have rendered our Rosemont Church, but we also thank you for the splendid family you have given to our church and to our community."

Do not let Santa Claus push the Christ-child out of the Christmas program.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

BROWN.

On Thanksgiving Day, November 25, 1937, the death angel entered the home of Mr. Roy Brown and bore the spirit of his loving wife, Mrs. Erma Gerringer Brown, to God's mansion of love and glory beyond.

Our beloved sister and friend was a lifelong, faithful and active member of Apple's Chapel Congregational-Christian Church and also a charter member of the Ladies Aid Society.

While knowing the pew she filled in her church, home, and community will always be vacant, we believe that our loss is her divine gain and that she is now happy with the redeemed in God's mansion of glory.

Whereas, by her going we shall sadly miss her kindly smile, her quiet manner, and her great and steady devotion to her church, Sunday school, and Ladies Aid Society, being always ready to give of her time and means; therefore be it resolved:

First, that we submit to God's will, trusting in His great wisdom and loving kindness and mercy;

Second, that the memory of her life shall ever be an inspiration and encouragement to us all;

Third, that we extend our deepest sympathy to her bereaved family and commend them to God who is ever present and can heal all sorrows;

Fourth, that a copy of these resolutions be sent to her bereaved family, a copy sent to "The Christian Sun" for publication, and a copy be spread on the minutes of the Ladies Aid Society.

Mrs. VANNIE BROWN,
Mrs. ORA SMITH,
ETHEL McINTYRE.

TAYLOR.

On August 18, 1937, Almighty God, in His infinite wisdom saw fit to call to His home beyond the grave our dearly beloved Brother, Deacon H. Tazewell Taylor, of Bethlehem Christian Church. He died as he had lived, a saintly worshipper of Christ which characterized the ideals of a firmly established faith, and the beauties of the presence of God graced him and revealed a quiet, peaceful, Christian spirit.

Therefore, be it resolved:

1. That in the passing of Brother Taylor, the Board of Deacons lost a faithful member and that we will hold in loving remembrance his faithfulness, and be guided by the light of the useful life he left behind.

2. That we bow in humble submission to the will of our Heavenly Father always remembering that "He doeth all things according to His loving kindness and tender mercy."

3. That we extend our heartfelt sympathy to his family and commend them to God whose grace is sufficient in the hour of trouble.

4. That a copy of these resolutions be sent to the family, that copy be sent to "The Christian Sun" for publication and a copy be entered upon the records of our church.

Respectfully submitted,
Board of Deacons,
Bethlehem Church.

BRINKLEY.

Whereas, in the Providence of our Heavenly Father, Mr. Fairlee F. Brinkley has been called from labor to reward, and whereas he was a faithful and devoted member of Liberty Spring Christian Church, and, as such, filled a number of official positions in said church with great acceptance, and whereas we desire to record our sincere appreciation of his life and work in our fellowship, therefore, be it resolved:

1. That we hereby express our gratitude to God for his life in our midst.

2. That we bow in humble submission to the will of our heavenly Father in this hour of bereavement.

That we express to his family our sympathy and assure them of our prayers and Christian fellowship.

4. That a copy of these resolutions be entered upon our church records, a copy sent to the bereaved family, and a copy sent to "The Christian Sun" for publication.

Done by order of Liberty Spring Christian Church.

Mrs. O. L. BAKER,
Mrs. E. B. RAWLES,
Mrs. I. T. BYRD,
R. E. ROGERS,
E. F. O'BERRY.

FAMILY ALTAR.

(Continued from page 12.)

Prayer—Our Father, we pray for the gift of Jesus Christ in our hearts, in greater reality than we have known. Enable us to see His humanity as well as Divinity. Enable us to feel His grace and His goodness. Make us know His friendship and brotherhood and from now on guide our spirits into union and deep fellowship with Him. In His name we ask it. *Amen.*

SUNDAY.

Love is Born.

"We know that we have passed from death unto life because we love the brethren."—Jno. 3:14.

When Christ was born into the world, a love was born which the world had never known before. The birth of our Lord Jesus Christ has for its counter-part, the "new birth" of the soul, a birth which He described as fundamentally necessary for union with Him and for the perfection of Christian graces in us. It is by this new birth that we become "the salt of the earth," and it is by this saving force, which He imparts to us in this spirit I like, that we can say, "we know that we have passed from death unto life because we love our brother."

Prayer—Our Father, we thank Thee for Thy tender affections through Jesus Christ. We thank Thee for the tender affections of our kin, for the loving embrace of our brothers and sisters, for the brotherhood of Christian people. We thank Thee for Jesus who is our love on earth. We pray for the deep consciousness of the "new birth" and its meaning. And so we dedicate ourselves to Thee. *Amen.*

SUN'S PULPIT.

(Continued from page 13.)

folks is epitomized in Him. I am reminded of Helen Welshimer's poem:

"I'll not send little girls to school,
Blue ribbons on their hair;
I'll not warn little boys to watch
For fear their pants will tear.

"I'll never fill a cookie jar
With spicy, fragrant things
And know a whispered secret,
Or a round, red mouth that clings.

"Or hum a snatch of lullabies
When heads begin to nod,
And figure how to buy new shoes—
I wanted to though, God!"

Do flowers sweeten your day, and music sway your spirit? In a far larger and more lasting way let the children sweeten your soul. Many a hard heart has been made soft, and a cold heart warm by the friendship of a little child.

"Perhaps there are tenderer things
Somewhere in the sun-bright land;
But I thank the Lord for His Blessings,
And the clasp of a little hand."

CAROLINA ACCEPTS!

Virginia Congregational and Christian ministers and Churches challenged the Carolina ministers and Churches to a battle-royal for "Sun" subscriptions. Carolina accepts!

"The Sun" is the Cause of both Virginia and Carolina. The ministers feel it is a sacred Cause. The Cause is losing ground. It is hard pressed at a most strategic and vital point. Virginia challenges Carolina to an intense rivalry in support for "The Sun." "The Sun" is in a bad way financially. The exchecquor has gotten lower than low. It must be built up, restored to a condition of dignity and strength. It must be more than balanced! How can this be done? At what point can our attack be most effective? The answer to this question is simple. The first and chief and most legitimate source of income for "The Sun" is through subscriptions. The battle really is to find whether we want "The Sun." If we want "The Sun," then we will have to increase the circulation of "The Sun." Virginia challenges Carolina to engage with her in a conflict for "Sun" subscriptions. The challenge is to increase the circulation of "The Sun." These Virginians have the effrontry to suggest there is more devotion to "The Sun" in Virginia than there is in Carolina. That among them there is a finer loyalty. And they state they will prove these things are so by securing for "The Sun" more new subscriptions than we, in Carolina, can. Does this not make the tar ooze?

Come, Carolinians! Gird yourselves for the fray! Prepare for battle! To your tents, O Carolinians! The bugles will be blowing the charge in a few days. Up and at them. Sore their backs!

Come, Western Conference! Come, Eastern Conference! Come, North Carolina and Virginia Conference! Follow your noble and courageous leaders—Brady, Hyde and Crutchfield. These men never batted an eye in the presence of any enemy.

The plan of campaign will presently be forwarded these leaders from General Headquarters. Be prepared to the last button to move forward to victory at their command.

J. H. LIGHTBOURNE, Generalissimo.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

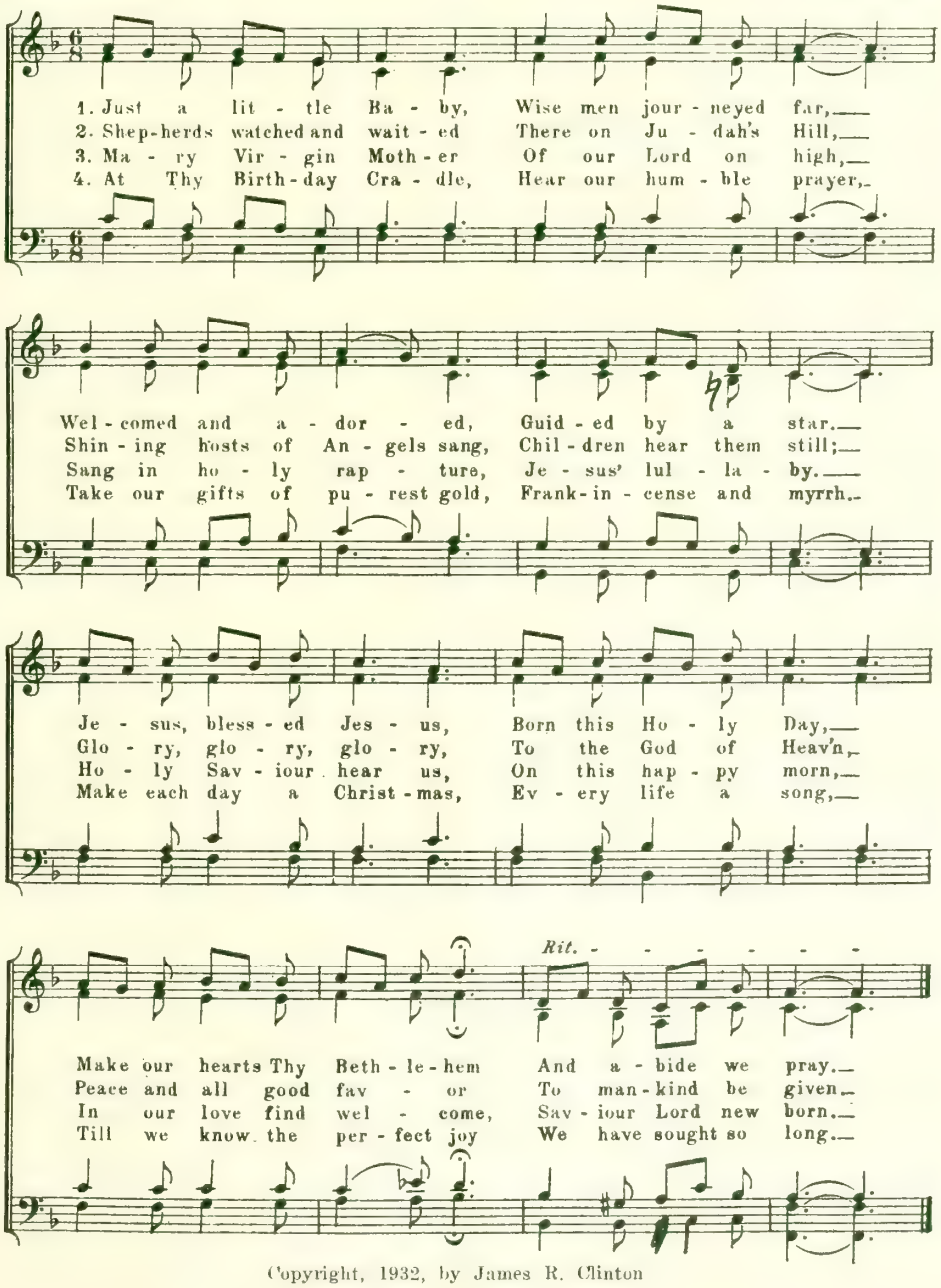
REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXIX. RICHMOND, VA., THURSDAY, DECEMBER 23, 1937. NUMBER 51.

Just a Little Baby

J. R. CLINTON — J. R. CLINTON



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LET THERE BE LIGHT

PERSONALS

News from the Churches

EASTERN NORTH CAROLINA CONFERENCE NOTES.

Arrangements will soon be completed for the formation of a Pastorate at Franklinton, North Carolina.

* * *

A special Committee appointed at Conference has placed Rev. Emmanuel Hedgebeth at the Mebane Church. Mr. Hedgebeth began his work there the second Sunday in December.

* * *

Rev. S. E. Madren and Rev. J. Everette Neese attended the regular monthly meeting of the Piedmont Congregational - Christian Ministers' meeting at Elon College. Rev. Mr. Madren reviewed a portion of E. Stanley Jones' book, "Victorious Living." This was the second in three reviews to be given on this book.

* * *

Rev. J. Everette Neese, Rev. S. E. Madren, and Mr. E. M. Powell conducted a joint Christmas and Communion service at the Beulah Christian Church, Tuesday night, December 14th. This church has been without a pastor since conference, but arrangements have been made for a supply pastor until spring.

* * *

There was presented at the Henderson Congregational - Christian Church, Sunday night, December 19th, a Christmas Pageant entitled "The Holy Nativity." The pageant was written and directed by Mrs. J. Everette Neese. The pageant began with the prophecy of the Prophet Isaiah and the story was taken up in the New Testament when Mary and Joseph visited the Inn in Bethlehem. The scene of the Shepherds was given and the pageant closed with the Holy Family being visited by the Shepherds and the Wise Men. A special offering was received for Superannuation.

I take this means of extending to the readers of my *Sunday School Notes,* and to readers of The Christian Sun, too, my sincere and hearty good wishes for a Merry Christmas Season, and a Happy New Year. May the Spirit of Christmas, the spirit of good will be yours. May the joy of Christ gladden your hearts. And may the faith that brought the shepherds and the wise men to worship Him stimulate and steady you through the days of the New Year and bring you peace.

H. S. Hardcastle.

THE CHRISTMAS SECRET.

By Rev. Roy C. Helfenstein, D. D.

Have you learned the Christmas Secret? It is the most wonderful secret in life!

Why is it that Christmas seems to bring heaven nearer to earth? As if by magic, joy and cheer seem to spring up everywhere at Christmas time. The clouds of life seem to brighten, the burdens of life seem to lighten, the anchors of life seem to tighten and life for us seems more secure as Christmas draws near.

The reason for all this is the fact that Christmas is the time of all the year when people think most of others. This is the secret of Christmas cheer and the Christmas joy which is seen and felt wherever you go. That is the secret of the change in the very atmosphere during the Christmas season. Selfishness gives place to altruism. Indifference toward others gives place to thoughtfulness of others. The happiness of others becomes our chief concern. People think about those they love—how to make them happy. They think about the needy, those less fortunate than themselves—and how to minister to their needs.

That is why some people are the happiest at Christmas time—it is because they think more of others, and try to do more for others then than at other times. People who do not think of others, and of how to make others happy at Christmas, do not find Christmas any different than any other days.

Christmas joy and cheer are largely an expression of our own creative powers. We create for ourselves and for others the Christmas atmosphere by thinking of others more than of self. We could create the Christmas Joy every day of the year if we would but practice the wondrous Christmas Secret every day—"thinking of others more than of self." The Apostle Paul reminded the Elders at Epheus about this wonderful secret given the world by Him whose birthday Christmas celebrates. "Remember the words of the Lord Jesus, how He said 'It is more blessed to give than to receive'," —in other words said Paul, "People find greater happiness in giving than in getting."

And the true joy of Christmas is only expressed by those who at this time and at all other times of the year are conscious of the fact that they have given themselves to the Christ and that they are daily giving themselves to the world in Christian service. Those who have sincerely given themselves to Christ and are giving their best in Christ-like service to their fellowman find that Christmas joy is not determined by gifts received from others but by the love they may show to others in His name.

If this great Christmas Secret were known and practiced by everyone, what a happy world this would be.

Merry Christmas

To
all our
readers far
and wide, we wish
a blessed Christmas-
tide. Of all the gifts
that bring good cheer, may
the Christ Child be the
G
I
F
T
most dear.

WHAT WE WANT FOR CHRISTMAS.

For Christmas this year we want many things. We do not ask for gifts of substance or trinkets of a passing day; these are too cheap.

We want a real Christmas this year. A Christmas which will bring us anew the vision of the Star in the East, the Bethlehem Babe, the Song of the Angels and the assurance of Peace on Earth and Good Will Among Men.

We want a new appreciation of life abundant; even though we must purchase it at the price of hardship and suffering.

We want work which will utilize all of our talents; work that will be constructive the whole year around in building a better society; work so purposeful that by-standers may desire to emulate it.

We want courage, much of it, too! Courage to think and live at the maximum. Courage that assures us that yesterday's defeats shall put no restraints on tomorrow's victories. Courage that will keep our faces toward the sunrise, our hearts unafraid and our feet in the path of duty.

We want friends, many of them—old friends and new friends of whom we may prove worthy—whose burdens we may lighten and whose confidence and understanding we may share.

What we want for ourselves we desire for you also.

A Merry Christmas and a Happy New Year.

Rev. and Mrs. Joseph W. Fix,
Joe and Caroline.

THE BIRTH OF JESUS.

By Rev. George Olejar.

[Read before the Minister's Union of the Eastern Virginia Conference.]

One who would faithfully and worthily speak or write about the birth of Christ must have a profound knowledge and a pen dipped in the imaginative sympathy of a poet, in the prophet's fire, in the artist's charm and grace and in the reverance and purity of the saint. No one has all of these qualifications that would enable him to present the perfect picture of the birth of Jesus. It is a difficult task for me to speak about Christ's nativity before a group of ministers who have a deep insight and great understanding about the matter. But since some of you insisted that I should speak I will endeavor to do the best I can.

First, let us see what political situation existed before Christ was born. From the age of the Exile, the Jews in Palestine were greatly dominated by Persians, Greeks, Egyptians, and Syrians. Then we see the country incorporated in the Roman Empire as a division of Syria. Herod-the-Great reigned over Palestine. When he died his dominions were divided among his three sons; but on the deposition of Archelaus in 6 A. D., Judea and Samaria were placed under a Roman procurator. Herod Antipas ruled over Galilee and Philip over Iturea. The Roman rule was felt by the Jews when they expressed any national feeling, and also the exactions of the publicans to whom the taxes were farmed. Internal administration was largely an affair of the Jewish Church. To the Jews, with memories of former freedom and power, the loss of national independence was bitter, and their national restlessness under the foreign yoke, combined as it was with the Messianic hopes that formed a most vital element of their religion, was a source of anxiety and worry, not only to the Roman authorities, but to their leaders also.

The religious situation was dark, uncertain. The exaltation of the ceremonial and formal side of religion was used as a substitute for personal piety and righteousness of life. The Pharisees were covetous and inhuman, which gave the colour of hypocrisy to their ritualistic scruples. Then there were Sadducees who composed the powerful ecclesiastic sacred institution, which veiled the living God of Israel. They were the ones who filled the priestly offices, controlled the Sanhedrin and tried to have correct relations with their Roman masters. Josephus tells us that they professed an aristocratic dislike to public business but which they dominated; and that they humored the multitude by an occasional show of religious zeal.

But not a few men and women nourished on the religion of the Old Testament were patiently waiting for the salvation of God. This is just a fractional description of the political situatiou of the Jews when Jesus was born.

Now, may we open the best Book of books, and search for the light that would lead us to the source of knowledge in regard to the prophesies of Christ's birth.

In Genesis 3:15, we read: "And I will put emnity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

No doubt that the seed of the woman refers to the Saviour. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh comes and unto him shall the gathering of the people be."—Gen. 49:10. Here is the prophecy of Moses by which he unheld the hopes of the Jewish people in regard to the coming of Messiah, and Isaiah prophesied the birth of Jesus when he said: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, The Might God, The Everlasting Father, and The Prince of Peace"—Isaiah 9:6.

As to the place of birth of Jesus, the prophet Micah foretold it in these beautiful words: "Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be the ruler in Israel"—Micah 5:2. Jeremiah gave Israel the wonderful insight of the safety and righteousness in Jesus: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch and a King shall reign and prosper and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord Our Righteousness"—Jer. 23:5. Of course, there are so many other Old Testament prophesies that you are well familiar with.

The people of Israel had a vivid picture of the Deliverer and it ever was the burden of their prayers that the day might come quickly. The question, whether their hope has been realized—or rather, whether One has appared whose claims to be the Messiah have stood the test of investigation and of time—impartial history can make only one answer. It points to Bethlehem and to Nazareth—Bethlehem, House of Bread.

Bethlehem, the sacred spot where Jacob had his great grief, when his beloved Rachael was taken from him. There are the fields where Ruth came to reap, and to win the heart of Boaz, and one which she and her husband afterwards make so many reapers happy. There are the plains where David kept his father's sheep, and learned to sing those songs that to the end of time are to supply the worship of all nations. It was in these plains that the shepherds were keeping their flocks by night, when the announcement was made by the angel: "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord"—Luke 2:10. It was there, too, that the great gospel anthems fell upon their ears in all its divine beauty and thrilling force—"Glory to God in the highest, and on earth peace, good will toward men"—Luke 2:14. So Bethlehem became surrounded with a halo of glory to the end of time.

Nazareth was a town in the north of the Plains of Esdraelon. Here it was where Mary and Joseph lived. It was here where Mary had that most beautiful, mystical manifestation of

(Continued on page 7.)

IF CHRIST HAD NOT BEEN BORN.

Christmastide, 1937.

By John H. Horst.

Our times are out of joint, it seems,
  Accursed by strife and greed;
And many lands are swept by war
  Whose wake leaves direful need.
And yet amid this maze of woes,
  Chaotic and forlorn,
We wonder what this world would be—
  "If Christ had not been born."

Around us there are lovely souls,
  So many we recount,
Who still embody in their deeds
  The sermon on the mount.
And in the days of stress we find
  No matter where we go,
Samaritans still ride to serve
  The roads to Jericho.

Dispirited at times we feel
  The world has sealed its doom,
And then we hear that symphony
  Dispelling all our gloom;
Our dormant faith has soared anew,
  To Bethlehem we bring;
We mingle with the shepherds band
  And hear the angels sing.

Oh yes, the times are out of joint,
  So many feel depressed,
And yet withal we glimpse the things
  By which our lives are blessed.
We call to mind the ancient days
  Before that Natal morn,
And visualize the ghastliness—
  "If Christ had not been born."

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

Christ's Birthday

THE CHRISTMAS MESSAGE OF DR. LUKE.

The Third Gospel was written by the beloved physician who traveled with St. Paul. He says in the introduction that he had full knowledge of the story of Jesus from the very beginning. It is not strange that the doctor tells about a mother and a baby. Neither is it strange that he has something to say concerning relatives whose lives are intermingled with those of the hero and the heroine in the story which he presents.

The doctor tells of a faithful priest ministering in the temple whose wanted son should be called John. He tells of Elizabeth whose son John was born in her old age. The doctor describes a fair virgin who is told by an angel that she is to become the mother of the Messiah.

The doctor gives the date and place of the birth of the baby Jesus. Probably no attending physician ministered at the manager in Bethlehem, but shepherds watching their flocks by night out on the hills nearby saw the glory of the Lord, listened to the message of an angel and heard the melody that came from the heavens on the night of the birth of "Christ the Lord." The doctor says there was no room in the Inn, but the heavens made room for an angel-choir to sing "Glory to God in the highest, and on earth peace, good will toward men." The inn keeper had no room for poor people of Nazareth, but the shepherds rushed down from the hills to see what had come to pass, and returned rejoicing and praising God because they had found a Saviour even as the angels had told them.

This writer does not understand all of the things that the doctor said, but he does hope that at the Christmas time members of "The Christian Sun" family will hear some of the harmony of God's heavens, will get some new message from the heart of the father, and will, like the shepherds, go to some lonely quarter where babies are born in places not fit for cattle and by helping to lift these babies out of their unhappy surroundings find for themselves exceeding great joy. Christmas is the time for singing and for service. The two must go together, or else they both fail. There are multitudes of fathers and mothers and little children who await the Christmas message that tells about a saving influence here in the world that lifts men into the presence of God.

MATTHEW'S MESSAGE.

The writer of the First Gospel was probably the same Matthew, or Levi, who sat at the receipt of custom until Jesus called him to be His disciple. He was the servant of a king, and he knew rich men when he saw them. It is not strange, therefore, that when he wrote an account of the One for whom he left the table of the tax collector and the service of a king, he told not of angels, but of wise men (rich men, kings) who came from afar to bring gifts to the Christ child.

He explained that Joseph was a good man and was not willing to make a public example of the girl he had promised to marry. He thought to put her away privately, but the messenger of God told him that she was a good girl and that Mary should be his wife. Joseph obeyed the message of God rather than the impulse of his own heart and the dictates of public opinion. Mary became his bride, and when her baby was born they called Him Jesus—Saviour, for He saved them as well as others.

Matthew, the publican, says that wise men, kings, brought their gifts to a baby king without being compelled to do so. They studied the stars, looked up into heaven, and were directed to a Bethlehem Babe where they presented rich gifts of gold, and franckincense, and myrrh. The man who left his money changers tables and the service of King Herod would have us believe that it is wise to travel far and make costly gifts for the sake of the Christ. The advice is valuable, for he knows kings, wise men, rich men, good men, and little children. At Christmas time we make our love offering for the Christ in order that the people of earth may know more of the joys of every day experience.

A CHRISTLESS CHRISTMAS.

For long centuries the Christian Church has celebrated the birth of Christ. Special services have been held in the churches, greetings sent to friends, and the spirit of giving allowed to dominate for a day. Great literature and music have come into being for this special occasion. One serious thought makes it seem reasonable that all who love the Christ should gather in the Father's house on this day to enjoy His fellowship.

But, alas! Thousands and thousands of churches are cold and closed on this great day of days. The world offers its entertainment, business demands attention, and social engagements almost make us forget what it is all about. It seems to the writer that on Christmas Eve every Christian should take the time to go to his church and there on bended knee say, "Father, I thank Thee." That will not take long, and certainly God would be pleased and your heart will be the happier. Watch for the church with a light in it at Christmas Eve, slip in and pray, and pass out quietly. Keep Christ in your Christmas.

Many are now spelling it "Xmas." In Algebra an "x" stands for an unknown quantity. Christmas with Christ left out is a thing of doubtful value. "Xmas Greetings" are as poor as an "Xmas program" in which Santa Claus becomes the hero and Christ has no room. The great men slept in the inn while Jesus was born in a manger, but now Jesus is loved by millions while the "great men" of the inn are forgotten. Keep Christ in your Christmas—in its greetings and in its programs.

Did you ever hear it said, "Christmas comes but once a year, and if I get drunk you need not care?" Even some church people have thought that the way to do homage to Christ on His birthday was to get drunk. This Christmas hundreds and perhaps thousands of mothers will anxiously await the coming of the husband and father only to be greeted by a beastly brute full of alcoholic liquors. Instead of joy, there will be sorrow; instead of the laughter of children, there will be weeping. And the reason for this is that Christ is left out of Christmas.

KEEP CHRIST IN YOUR CHRISTMAS.

F. C. L.

———o———

JOY IN THE WORLD.

Writing to "The Sun" from Puerto Rico, in November, several years ago the statement was made that I would not like to spend Christmas there as there could not be much Christmas where mosquitoes were humming around. To me Christmas cheer and joy were somehow dependent upon falling snow, cold, crisp air outside and a blazing fire inside. A blending of youthful and erroneous ideas! Christmas joy and cheer do not depend upon climate, weather or whereabouts. From war-maddened, suicidal Japan comes a lovely card, "Greetings and a Merry Christmas"; one also from suffering, bleeding, peace-loving, but now war-torn China, "A Happy Christmas, a Glad New Year"; and from sunny, tropical Puerto Rico, "Gladness and Joy this Happy Christmas Time." Thus, the Christ-spirit is confined to no tongue, nation or people. On the night of the Nativity, when the angel of the Lord appeared and spoke to the shepherds who were tending their flocks on the Judean hills this is what they heard: "Behold, I bring you good tidings of great joy which shall be to all the people." These tidings of joy have not yet gone to all "the people" though they have now gone to all the nations. And so, in all parts of earth, though not yet among all the people, will be heard again at this Christmas season, "Glory to God in the highest, and on earth peace among men in whom He is well pleased." If the earth is not filled with joy and gladness now, it is all due to the folly, stupidity and weakness of man. God has done His part and wishes that peace may rule in every heart.

It is only commonplace, and a platitude to say we have commercialized Christmas, turned it into a revelry and mad rush of buying and selling. And yet in spite of all that the greed and avarice of man can do, the spirit of Him who gave us Christmas persists. Much of the trading is for presents—something to give to others, with the hope and expectation that somehow we may make other hearts glad and other homes happy.

This city of Orlando is indeed in her regalia and most colorful adornment. Christmas carols float from and across her placid, brilliantly lighted lakes; her shops are brilliant within and without with electrical illuminations of every color of the rainbow; and hundreds of her beautiful homes and inviting hotels are competing with each other with their appropriate and lovely Christmas lights and decorations in windows, over arched doorways, and her tropical lawns. Dwellers from the four corners come here to live through the winter and bring the happiest ideas of Christmas each year from his own home town, and when thus blended, the best from everywhere here the effect is appaling, amazing, and glorious. But however varied and distinct the display and the decorations, all know that it spells just one word—"Christmas." This reveals something of the significance and real meaning of Acts 2:7-11: "And they marvelled, saying, Behold, are not all of these that speak Galileans? And how hear we every man in our own language wherein we were born? Parthians, and Medes, and Elamites, dwellers in Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and sojourners from Rome, both Jews and Proselytes, Cretans and Arabians, we hear them speaking in our own tongues the mighty works of God." Yes, in spite of man's folly the language of Christmas is the same everywhere and speaks the wonderful words of God.

J. O. A.

———————

A CHRISTMAS PRAYER.

Lord, make my heart Thine inn!
Wide-open door;
Clean rushes on the floor;
Each lamp well trimmed and burning bright;
My table set for Thee on Christmas night—
No manger now awaits, if Thou wilt come
To grace this home!
All, all is Thine!
O Guest divine!
Lord, enter in!

Lord, make my mind Thy star!
A shining world
That sees unfurled
Heaven's banners waving over Thee, its King,
And stops to listen while the angels sing!
So let me pause in all the rush and roar
Of passion seeking more;
Shine with Thy light
On Christmas night,
Thy flaming star!

Lord, make my life Thy song!
Help me to sing
While anvils ring!
Let brain and body join Thee in Thy toil,
Till love and labor build God's city; foil
The lust and hate and selfishness and wrong
That spoil the song;
Till heaven's choirs
And pealing spires
Join in Thy carillon!

So would I keep Thy birthday, Christmas, Lord;
Kneel at Thy feet
With shepherds; greet
Thy coming with the Magi's wondrous gift;
Enfold Thee, as Thy gracious mother lifts
Thee in her arms, the miracle of time,
God's gift sublime!
An inn, a star, a song—
All, all to Thee, belong,
O Guest adored!

—Henry Tallam Tweedy.

CONTRIBUTIONS

SUFFOLK LETTER.

For four years it has been my privilege to furnish a weekly contribution to the readers of THE SUN, under the familiar heading, "Suffolk Letter." This title or "heading" was popularized by the pen of my dear friend the late Dr. W. W. Staley. I have not often used the first person in these messages. Because this is a "Christmas Issue" readers will be charitable enough to permit me to make this personal chat.

I wish to thank the many friends who, by letter and in person, have been kind enough to express to me their appreciation of these "Letters." I have enjoyed the privilege extended to me, although I have had a sense of responsibility every week, when I have turned to my typewriter to write for THE SUN. I have been under the impression that the spirit of my dear friend, who wrote for this column, so acceptably, for so many years, was near me. And I have thought much about the needs of that company of people who read the Church Paper. Many of them are shut in because of age or infirmity. All have a heart hunger. It has been my wish that some sentence may help in an hour of spiritual need.

And now we are thinking of Christmas. Many changes have come during the year. Some names have been stricken from the list of those to be remembered by giving presents. Vacant chairs in the living room and at the Christmas dinner table speak silently of bereavements in the family and in the circle of friends. The silence of a vacant chair is more eloquent than human speech. To those who know the meaning of that eloquence I would be a message of mutual understanding and sympathy. When our parents are away Christmas is different. Any break in the family is keenly felt at this season of the year. But memory will review other days and associations, and the heart will be enriched by the return of this festive season.

Christmas belongs to the Christians of the world. Pagan business has commercialized the birthday of Jesus, and tried to rob the day of its spiritual significance. Dispensers of alcoholic beverages prepare for an increased trade for those who wish to celebrate by drinking. A woman, yes, a mother, passed along the streets of Suffolk last night half singing: "Christmas is coming and I'll get drunk and walk where I please." Christmas is largely in the hands of paganism and worldliness, and it is the privilege of the Christian people to rescue it and elevate this day to its rightful place as a religious occasion. Here is a wish that readers of THE SUN may have a Happy Christmas, enriched by the conscious presence of Jesus Christ and observed as the birthday of the King of Kings and Lord of all the earth.

Christmas should be a joyful day. "Joy to the World the Lord is Come," should ring in every Christian household. Let the family come home. Renew family ties. Eat together at the family table. Exchange presents. Let heaven and earth rejoice over the sanctity of the Christian home. Let us take courage because of the new hope of peace born afresh in human hearts. Jesus shall reign over the earth. His name will be heard around the world over radio on Christmas night. Little children will sing His praise in chapel and church. In spite of paganism Jesus has a great place in Christmas. And may it be the occasion when He shall find a larger place in our hearts.

I. W. JOHNSON.

FOLLOW THE STAR.

By Mildred M. North.

Shepherds were out on the hillsides
Watching their flocks in the night,
Suddenly out of the heavens
God sent an angel of light:
"Fear not, I bring you good tidings,
News of a Saviour's birth,
Yonder in Bethlehem's manger
Christ has come down to the earth."

Follow the Star! Hear the angels again
Singing of peace and goodwill unto men!

Out of the East in their splendor
Wise men came riding from far,
Over the sands of the desert
Led by a wonderful Star,
Straight to the Baby it led them—
Jesus—so winning and sweet,
Gladly they gave him their treasures
Kneeling in joy at His feet.

Follow the Star! Still it shines for us now,
Still at the feet of the Christ we may bow!

Ages have passed since the angels
Sang over Bethlehem's hill,
Telling the shepherds of Jesus,
Singing of peace and goodwill.
Still we repeat the glad tidings
Telling the story again,
How that from sin He might save us
Jesus came down among men.

Follow the Star! Let us worship again

CHRISTMAS.

At this season of the year we think of prophesy and of the fulfilling of prophesy, of the time when holy men of old, moved by the spirit, spoke of the far away time when one would come as the gift of God to a sinful world. Very rapidly we cross the centuries and hear the strange music of an angels' chorus singing, "Glory to God in the highest, and on earth peace, good will toward men." Prophesy had been fulfilled, Christ had been born, and a new day had come for men and for the world.

Today as our minds and hearts are refreshed with such promise and reality, we find joy in trying to translate such facts into our own individual experiences. Truly, Christ was born in Bethlehem, He lived His life, He died His death on the cross, He arose from the dead and liveth ever more in the hearts of the faithful. The purpose of His coming was to save men from their sins in order that there might be peace and good will on earth toward all. After more than nineteen centuries His kingdom has increased and His church has spread to almost every land, and still man is void of the peace that he would bring. The good will which He died to insure, in far too many instances, has been turned into hatred. Today we find ourselves in the midst of a warring world. Nation is arrayed against nation, race against race, and section against section.

It is time for the fulfillment of another prophesy. ". . . The nations shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war war any more." It is the responsibility of the church of Christ in the earth to see that this prophesy is fulfilled. This does not mean that the church shall take up the sword and march to battle to teach the warring nations of the world the way of peace, but it does mean that the church is to purify herself and possess Christ and His spirit in such a marked degree that we—that is, the church—shall become the leaven that shall leaven the whole of society from one end of the world to the other. The church can hardly become the leaven for the purification and the redemption of society so long as her members are selfish and grafty, seeking for material gain from every possible avenue—not refusing gain from the profits of war and war material, but welcoming the opportunity for such increases.

When the Christ was born in the hearts of the disciples themselves, they gladly forsook the world, denied

themselves, took up the cross, and followed Him. May this be the day, even though it be in great travail, when Christ shall be born anew in the heart of His church and the "refiners fire" be made to burn within until worldliness, selfishness, and greed are no more. Then in the freedom of the spirit and the strength of the Almighty she shall go forth conquering and to conquer in His name. May Christ, born centuries ago, have the right of way in our services and in our churches through the Christmas season.

Elon College wishes for all a joyous Christmas and a happy New Year.

L. E. SMITH.

THE CHRISTMAS MESSAGE.

The Christmas message is that a Babe was born in Bethlehem about nineteen hundred years ago. The announcement may seem commonplace and cause wonder that such an event should send waves of gladness surging around the world. The birth of a babe is such an ordinary event.

But babes differ as much as men. They are bundles of possibilities and one of them may have wrapped up in it enough power to change the world.

When Caesar was born the Roman Empire flung its mighty circumference around the known world and turned the Mediterranean into a Roman lake, and when Napoleon first set his infant foot on his little island the continent of Europe trembled.

When Christ was born he was only a Babe, but never did such a Babe appear in this world before nor since. The patter of his infant feet was the prophecy and forerunner of the footsteps by which he strode throught the centuries and mounted to his mastery today. When Christ was born the Christ Child was born in the heart of the world, and Christianity started out on its worldwide march. Christendom lay in the cradle and all the angels of joy that now sing his birth throughout all lands played around it. The waves of gladness that will soon spread to the rim of the planet started from that cave in Bethlehem; from its rocky ridge gushed the stream that is now flooding the world.

Joy was the initial note of the gospel, the keynote of all its music, and this is the song we now sing. Never did the world need it more than it does today. Men have wrought ruin and caused tragedies and shed blood and tears enough to make the world infinitely sad: now let Christ come and sing us a song of joy, even of glory to God in the highest and on earth peace, good will among men.

AN APPRECIATED LETTER.

Dear Brother Lester:

THE CHRISTIAN SUN under your editorial pen has sought through the whole year to carry messages of faith, hope, and love to all your readers, and now at this Christmas time your own heart can sincerely join the celestial chorus "Peace on Earth . . ."

And all your readers, whose lives have been enriched by your unselfish service, will join in wishing for you a very Merry Christmas and a New Year of renewed strength, energy, and consecration for your great task. THE CHRISTIAN SUN is well named, for it sheds light on many an otherwise dark pathway. Our prayer shall be that you may have wisdom and strength to let that Light shine, which is the true Light—to all who will walk in it.

Cordially yours,

J. O. ATKINSON.

Whenever a man by word of mouth seeks to impress upon his fellows that that he is the very embodiment of truth and honor, or that he possesses a superior brand of piety, it is then time to set a guard of a thousand eyes over that man. The stars of heaven send out no messengers with silver trumpets. All they do is to shine. And in like manner, truth, and piety "let their lights so shine that others may see their good works and glorify their Father which is in heaven."

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Jackie: "Why do we always have to send them at night, to get the cheaper rates?"

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph'ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.

a Acts 19. 1.
b ch. 1. 16.
c Ps. 1. 6.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

CHRISTMAS.

"A little child shall lead them." None other than a child could lead the world into such a holiday and season as Christmas. The real Christmas spirit this year and every year, the Christmas holiday this year and every year will be found most perfectly in those homes where there are children. It is their season. They compel us. They lead us. Their young life fills us with joy, and the hope of an eternal Christmas. Not that Christmas will not be observed in homes where there are no children, for the spirit of childhood will flow over into other homes than where children are. But the spirit of the child, the abandon, the glow, the fervor, the unselfishness of childhood, must be there if there is to be any Christmas.

It is, indeed, a glorious and unspeakable thing that the birth of a Child in a manger, in far away Bethlehem of Judea, should grow in its significance and power, should increase in volume and momentum, till its influence spreads among the nations. But so it is, and we celebrate Christmas.

We have a long way to go yet, but of His Government there shall be no end. Only one-third of the human race, we are told, will observe Christmas this year, two-thirds of the family of man knowing nothing of the event or, knowing, will only regard it indifferently as some celebration to a pagan or an idol god somewhere. Two thirds of the human family are yet to be taught the Name of the Child and the power, the love and the life of the Child. The two-thirds wait on the one-third till we who know shall tell those who do not know; and so in our Christmas songs and joys and delights we shall long for that time when the whole world shall have the spirit of a child, and be led by that spirit. **J. O. A.**

A WORTHY PLEA.

Again we seek the attention, and the cooperation of all pastors. The Christmas offering for our disabled, retired ministers, and the widows of ministers, should not be neglected by any church. No more worthy or deserving cause or plea, and certainly none more approprite, and needed at this time, will go to our churches and people at this time than this. As stated last week, it is a debt of honor and gratitude we owe to the faithful, and now needy ones who are looking to us for help, and whose plea we must not ignore. The amounts we allow are painfully meager, and unless these offerings are taken and increased, the Board will be driven to curtail the size of past and present grants.

Let every church take and send in a liberal Christmas offering for Superannuation. Gratefully and hopefully, J. O. ATKINSON,

Chr. Board of Superannuation, Elon College, N. C.

MISSIONARY OFFERINGS

WEEK ENDING DECEMBER 18, 1937.

Sunday Schools.

Linville, Va.	$ 4.28
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Mayland, Broadway, Va.	1.00
Leakesville, Luray, Va.	4.07
Beulah, Wake Forest, N. C.	5.00
Elon Community Bible Class, Elon College, N. C.	1.50
Biscoe, N. C.	1.69
New Elam, New Hill, N. C.	4.70
Pope's Chapel, Franklinton, N. C.	2.00
Total	$ 25.24

Individuals and Churches.

Bethel, Elkton, Va.	$ 1.00
"A Friend"	20.00
Total	$ 21.00
Total for the week	$ 46.24
Previously acknowledged	4,515.34
Total since Sept. 1, 1937	$4,561.58

J. O. ATKINSON,
Mission Sec'y.

GREETINGS FROM MISS JILLSON.

To Friends in the Christian and Congregational Churches of Virginia and North Carolina:

I want to send a Christmas greeting to you and think a few words in your CHRISTIAN SUN may reach more than separate cards or messages.

I have thought often of my interesting visits with you in September and early October. I have spoken to many friends of your very fine work and earnest spirit and of your interest in our missionary life and of your cordial hospitality while I was with you. May the Christmas season bring to you all joy and blessing in life and service.

Good words come from Beirut—schools are well filled—good teachers have been secured and all are working well together. Gifts are helping the work of finishing the little building for social work—the kindergarten there is full to overflowing.

Soon the Christmas season will begin—December 25th will be obesrved by the missionaries—the Americans, English and French. January 6th will be Christmas for the Greek Orthodox Church and January 7th for the Armenian Church. For them the day is very sacred with early services and then visiting with friends to exchange greetings. In many houses there will be the representation of the manger and the shepherds and wise men bringing gifts. Joyous festivities with trees and gifts will be held on New Year's Day, January 1st. It was a joy to me to receive a gift from friends for the Christmas tree at our Beirut school, so we may be glad that they are to have oranges and nuts and a little candy, when they celebrate. It means so much to them. How full the world is of kindness and of love!

That the Christmas season may bring you joy and the New Year be full of gladness in the service of the Master is the wish of,

Your sincere friend,
JEANNIE L. JILLSON.

WHAT CHINESE CHRISTIAN SAY.

Dr. Chester S. Miao of the National Christian Council of China says: (1) Everyone should do his best to steady the morale of his community and help to secure peace and order. (2) We should endeavor to carry on our daily work and help others to do their regular work. (3) War conditions are a breeding ground for rumour and propaganda. Let us do our best to act as agents for reliable news and for the dissemination of truth. (4) There is no better time than this to bring home to our people the Christian message of the cross of suffering. We need faith to sustain our hope and to endure suffering. (5) Let us launch a movement in every city for raising relief funds and needed materials for suffering people. (6) Let us pray for peace and the advancement of the cause of Christ. (7) Let us show that we love justice and seek to manifest the love of God.

The Chinese Christian leader, Mr. C. K. Lee, gave this answer to a student who asked why we should teach Christianity to China when it has the ethics of Confucianism:

"There are three reasons. First of all, Confucius was a teacher and Christ is a Saviour. China needs a Saviour more than she needs a teacher. In the second place, Confucius is dead and Christ is alive. China needs a living Saviour. In the third place Confucius is some day going to stand before Christ to be judged by Him. China needs to know Christ as Saviour before she meets Him as Judge."

—*Missionary Herald.*

CHRISTMAS AND THE CHILDREN.

"'Twas the night before Christmas, and all through the house not a creature was stirring, not even a mouse," for mother had gathered about her the children to tell them that marvelous story of Christmas. No mother should get too busy to sit with the children on this great night and enjoy with them the delights of the wonderful stories that have gathered around Christmas. But what stories shall be told?

There is the splendid story of good old Saint Nicholas who is supposed to have lived about sixteen hundred years ago in far away Asia Minor. He is said to have been a good boy, and he became the archbishop of the church at Myra. But his goodness did not keep the wicked Emperor Diocletion from persecuting him and keeping him in prison for a long time. Constantine was more lenient with him and his life was far happier. It is thought that he attended the great Church Council at Nicea in 325. There is no record as to his death.

But many believe that death did not end his good works. Many good deeds were thought to have been done by him. Among the many stories is the one of a very poor father who had three daughters but was unable to find husbands for them because of his poverty. Just as they were about to be sold as slaves to get some money, good Saint Nicholas heard of it and came one night with a purse of money which he threw through the window. With the money the oldest daughter got married. Then he came again with more money and the second daughter got married. The third time he came with money the father was watching and caught him by his clothes and found out who it was that had been bringing the money.

Nicholas has traveled nearly all over the world, especially on Christmas Eve, leaving good things for those who have been good. On the way to America with the early Dutch settlers who made their homes in New York he changed his name to Santa Claus and swapped his gray horse or ass for reindeer and made considerable change in his appearance.

On Christmas Eve this generous spirit of saints will go to the ends of the earth filling plates, baskets, shoes, stockings, and even the corner of the room with lots, and lots of things little boys and girls like. It's a great story, this story of Santa Claus.

But, mother, that anxious little boy or girl will also delight in the story of the shepherds who watched their sheep on the Judean hills the night the stars shone so bright and their hearts were so happy. They would love to go with the wise men of the East, riding a camel and following the star till they come to the little manger where the mother holds in her arms her first little baby and Joseph explains that this is the best place he could find for there was no room in the Inn. Help them to bring their gifts to Jesus, and worship him.

Saint Nicholas is fine, but please do not forget the baby Jesus, for without him there would have been no Christmas and children would still cry for a better place than a manger. Turn to Luke 2:1-20 and Matthew 2:1-12, and read it again. There are no words too hard for the children, read it to them, tell it to them, let them tell it, and then all say:

"FATHER, I THANK THEE."

CHRISTMAS.

It was the gift of God that made Christmas. It is the gift of man that continues Christmas.

At Christmas time we are reminded of peace, not the peace of the world but the peace of God—the peace that passeth human understanding. Man has been the pursuer of peace through all the ages. His pursuit of peace has brought him into conflict, forced him through wars, and finally brought him to the altar for the signing of treaties. In the giving of his signature as a representative of a nation, he has fancied that at last peace has come. But, alas, again the clouds of war become black and lowering, and the sound of battle is not far. The peace that he purchased by sword and found in battle has lasted but for a season, and again he faces the hell of war.

War comes as a result of selfishness, greed, and graft. One nation becomes aware of its poverty and at the same time discovers the riches of a sister nation. It builds up a fighting force under the pretence of keeping the sister nation from coming and robbing it of its poverty, but in reality it is an aggressive force that the poverty-stricken nation is generating that it may share, even if by force, the riches of its more fortunate sister nation. Selfishness, greed and graft are at the bottom of most wars.

Peace that is enduring is not the result of sword and battle, but it is the fruit of submission, generosity, and trust. When Christ died, He willed to the world and to all men His peace. "Peace I leave with you, My peace I give unto you, not as the world giveth, give I unto you." On a later occasion the Apostle Paul declared, "The peace of God that passeth all understanding shall keep your hearts through Christ Jesus."

Peace that passeth all understanding, peace that is enduring, is the result of submission and not the result of subjugation.

L. E. Smith.

THE EVANGELISTIC SPIRIT IN EASTERN VIRGINIA.

From the report in the Suffolk Letter last week some may be laboring under a false impression. The figures showed a decrease of one hundred and thirty-one as over a year ago. This decrease was not due to deaths, letters of transfers, or not receiving new members altogether. Churches are beginning to apply a stricter check-up on their members than in former years. Several of the churches in revising the rolls found they had names on the rolls who could not be accounted for. Therefore, the roll has been revised.

The Conference actually had around five hundred additions to its churches for the Conference year of 1936 and 1937. This was far too small but it denotes some progress.

We have made a good start for the present year. Your committee on Evangelism has received reports of the following for the first month: Newport News received 17; Suffolk, 18; South Norfolk, 19; and Holland, 3. That is not a bad start. We hope the growth will continue throughout the year.

The President of our Conference, Rev. R. L. House, suggested to the ministers that we have a series of Sunday Afternoon meetings for promotional work throughout our Conference. The committee on Evangelism is acting upon his suggestion and is arranging for a Conference to be held at the Windsor Church, Sunday afternoon, January 16, 1938, at 2:30. To this service we are inviting all the ministers within the bounds of the Conference, as many laymen and laywomen from each church as can come and all the ideas that we can bring toward helping to further the cause of Evangelism.

We want the most expansive evangelistic campaign within the bounds of our Conference that has ever been launched in one year. Will you pray for this movement and work with us to that end?

J. E. McCauley,
Chairman.

Offerings for the Orphanage and Superannuation count on your conference apportionments. The amounts are small, why not send it all?

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave., Winter Park, Fla.

CHRISTMAS GREETINGS.

Dear Friends:

I should like to take advantage of this opportunity of wishing you a very Merry Christmas. Some of you I have never met, but that makes this Christmas wish for you no less sincere.

It is with a great deal of joy that I look forward to meeting some of you at the Holiday Conference next week. Somehow it seems to me very fitting that part of our Christmas vacation should be spent in planning for young people's work in our Church for the next year.

Throughout this season of the year, let us remember that we are celebrating Christ's birthday and that our efforts should be spent in doing those things which will best show our appreciation for His birth. I hope that all of you will have the joy that comes from taking some part in the Christmas activities of your church; in doing something for someone less fortunate than you; in remembering some of those who are often forgotten; and in endeavoring to make this a more Christian world.

May God bless you as you work and play during this Christmas week.

EMILY M. CARLETON.

HOLIDAY CONFERENCE.

The Southeast Pilgrim Fellowship will hold its Christmas Conference at the First Christian Church, corner of Walker Avenue and Eugene Street, Greensboro, North Carolina, on December 28-30, 1937.

This Conference is primarily for the officers of the Southeast and Conference Fellowship officers, but others will be welcome. The program and leaders as planned are as follows:

TUESDAY, DECEMBER 28TH.

2:00 Registration.

7:30 Get Acquainted Period (Welcome, etc).

"The National Pilgrim Fellowship"—A Lanson Granger, Jr.

WEDNESDAY, DECEMBER 29TH.

8:30 Worship Service.

9:00 "Presentation of Southeast Work"—Earle G. Ward.

9:30 Panel Discussions on State Work — Fellowship Presidents.

10:30 Recess.

10:45 Talk on Some Phases of Social Action — Rev. Alan Jones, Demorest, Georgia.

2:00 Departmental Meetings:

Devotional Life—Dorothy French; Resource Leader, Pattie Lee Coghill, Jacksonville, Florida.

Missions—Irene Cotten; Resource Leader, Rev. Edwin White, Pleasant Hill, Tenn.

Social Action—Dorthy Truitt; Resource Leader, Rev. Alan Jones, Demorest, Ga.

Leadership Training — W. J. Andes; Resource Leader, Rev. W. E. Wisseman, Greensboro, N. C.

Publications—J. Everette Neese; Resource Leader, Rev. F. C. Lester, Norfolk, Va.

7:30 Talk on Our Mountain Work—Rev. Edwin White, Pleasant Hill, Tenn.

THURSDAY, DECEMBER 30TH.

8:30 Worship Service.

9:00 Departmental Meetings.

11:00 Business Meeting.

2:00 Reports of Departmental Plans.

6:00 Banquet at Greensboro Church.

8:00 Closing and Candlelight Service—Rev. Victor B. Chicoine, Winter Park, Florida.

WHEN CHRISTMAS COMES.

Have you any old grudge you'd like to pay,
Any wrong laid up from a by-gone day?
Gather them all now, and lay them away
When Christmas comes.

Hard thoughts are heavy to carry, my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend
When Christmas comes.

Do you know some fellow stranded and poor,
As good as you, but with much to endure?
Do not forget him, however obscure,
When Christmas comes.

Are'nt there some little ones, fair and sweet?
Who know not as yet what they have to meet?
Perhaps with joy you could make their hearts beat
When Christmas comes.

Any cloud you could lift from hearts of care,
Any kind word needed—try to be there;
And always add help to sympathy's prayer
When Christmas comes.

Fear not, my friend giving more than your due;
Remember the gift presented to you
In the long ago, and try to be true
When Christmas comes.

—William Lyttle.

"THE SPIRIT OF CHRISTMAS."

The spirit of Christmas is the spirit of self-giving love, of joy, peace and good will. The Babe of Bethlehem was the love gift of God the Father to the world. The birth of Jesus Christ was the beginning of a new date and a new era in the life of mankind. The life of Jesus Christ opened the way of eternal life to all who would follow Him and walk therein, and a multitude whom no man can number have entered into the life of salvation through faith in Him and through the sacrificial power of His cross.

The Christmas spirit has brightened the world through the centuries since the angel proclaimed the tidings of great joy to the shepherds and the angelic chorus raised its hymn of "Glory to God in the highest, and on earth peace and good will among men." A sorry and sad world it would be were the spirit of Christmas to die out.

It is ours to help see to it that instead of declining in influence, that spirit shall increase in power and in practical effort. This is a special part of the great task committed to the Christian Churches. It is to be accomplished in largest measure by the daily exemplification of this wonderful spirit in the life of its members. Not by pulpit pronunciamento but by personal practice is the spirit of Christmas to be made operative in every community. When this truth is realized and made a general fact in life, we shall have a church of new spiritual power and a greatly improved atmosphere in home, school, church, state, and nation; and that will react upon the world at large.

The place for a new birth of the Christmas spirit of joy, love, self-giving, peace, and good will is, first of all, in each one of us. Let us pray God for it this Christmas and for grace to live it out.

NOEL.

How soft the fingers of the snow
Across the winter grass!
How white the waxen mistletoe!
'Tis Nature's holy mass—
O winter wind, breathe low, breathe low,
And let the Christmas spirit pass.

—*J. E. Laws.*

Let us be thankful for the fools. But for them the rest of us could not succeed.—*Mark Twain.*

Children's Page

A CHRISTMAS MESSAGE.

Dear Children:

Nearly two thousand years ago a little baby was born in a manger in Bethlehem. Angel voices announced his birth and God sent a brilliant star to guide men to where the baby Jesus lay. He was God's greatest gift to the world. Shepherds watching their flocks heard the angel's voices and following the star found the baby Jesus. Wise men from the far away East came following the light of the star and brought rich gifts of gold, and franckincense and myrrh and offered them to the baby Jesus. Many other people came bringing gifts of love.

Today, all over the world people celebrate Christmas as the birthday of Jesus. Many gifts are exchanged because that is the way Jesus would have us celebrate His birthday, by giving gifts of love to one another, not to only those who can give us gifts but to those, also, who are not able to give us gifts. By giving without thinking of what we will get is the real Christmas way of giving.

As we plan for our Christmas gifts, let us aim to make them real gifts of love. A poet once said: "The gift without the giver is bare." Let us be unselfish in our giving and not only to those who can give us something in return. I wonder if you would not like to make some real gifts to Jesus, some "White Gifts" to Him, some promises that you really mean to keep. Such gifts as: unselfishness, truth-telling, courtesy to members of the family as well as to outsiders, cheerfulness, honest work at home and at school, obedience, and friendliness to everyone, would be gifts that would be pleasing to Jesus.

May you have the happiest and most joyous Christmas ever.

Sincerely,
YOUR FRIEND.

"THE CHRISTMAS FAIRIES GIFT."

It was Christmas morning in the great Children's hospital. The night lights were still burning and it was very quiet, but through the eastern windows a rosy glow could be seen over the tops of the near-by buildings. The far-away clatter of the milk wagon broke the stillness.

Little Rosie O'Neill was wide awake. She hadn't slept very much for she was in a plaster cast having her twisted back straightened. But who could be sleepy on Christmas morning?

Nurse Mary had been quite firm the night before. "We must have it quiet in the morning," she said. "I'll hang up a stocking for every one of you down in the nusery, and just as soon as you have had your breakfast, I'll bring them to you." Then with a smile she tucked them in and bade them good-night, hoping they would soon be sound asleep.

Many times during the night as the nurse gave medicine here and there, Nurse Mary had answered the question, "Is it morning yet, Nurse?" by her quiet "Sh-h-h—not yet. Time for another sleep now or you won't be able to keep awake on Christmas."

But as the eastern sky grew rosy, one by one they awakened, and from cot to cot the joyous whisper spread: "It's Christmas morning."

Just outside in the corridor stood a lovely Christmas tree, ready to be wheeled into the room as soon as breakfast was over. Down in the diet kitchen a dainty little Christmas card was placed on each tray. The churches and the Junior Red Cross had sent enough gifts and cards for every one in the hospital.

Breakfast was over at last and each little card had been lovingly examined and carefully laid where it might be looked at frequently.

"Sh!" said Nurse Mary, "It's not stockings this time; it's a surprise. Close your eyes tight. Not a single peep! Cross your heart and hope to die! All right Jean, we are ready."

Such a queer noise, such a tinkling and swishing and a sound of something heavy being wheeled in. What could it be?

"Oh, I know," cried one little lad. "I smell it, Nurse; it's a Christmas tree!"

Then every eye was open, and there it stood so tall, all covered with shining tinsel, red bells, and such a lot

(Continued on page 15.)

JUST A LITTLE BOY.

Lord, I'm just a little boy,
Hidden in the night;
Let Your angels spy me out
Long before it's light.

I would be the first to wake
And the first to raise
In this quiet home of ours
Songs of love and praise.

You shall hear me first, Lord,
Blow my Christmas horn;
Let Your angels awaken me
On Your birthday morn.

—Selected.

MUSINGS OF A CHILD.

I was wondering today if Jesus had a birthday party when he was a little boy. If He did—who did He invite? Was His little cousin, John, there? Did He invite all the little boys and girls near Him? Did they bring Him gifts to show their love for Him? What kind of games did they play?

I wonder if His mother baked Him a birthday cake, and if there were any candles to light? I wish I knew, don't you?

Anyway, I wish I had been a child when Jesus was, because I would liked to have been one of His play-mates—wouldn't you?

I know what I'll do—I'll be a friend of His today, and bring Him a gift on His birthday. Will you? If we have not already brought Him our hearts and dedicated our lives to His service, I know that He would appreciate the gift of ourselves more than anything else. Don't you think so?—*V. W.*

WE THANK THEE.

We thank Thee, Lord, for birds and flowers,
Day and night, sunshine and showers,
For all the grass, for every tree,
O Lord, of all, we thank Thee.

TOM POWELL,
(11 years old.)

MONDAY.

Cheap Chromoes.

"Covet earnestly the best gifts."—I Cor. 12:31.

We are told that Emerson lamented the money which he had to spend for wine—then deemed a social necessity—when with the same money, he might have bought fine engravings which would delight his family.

This reminds us of how much people clutter up their walls with cheap chromoes when the masterpieces of the world are available at very small sums. They are reproductions, of course, nevertheless, they represent the original, and have the same aesthetic value.

This reminds us also that we clutter up our lives with a lot of cheap and useless things, cheap pleasures, half-baked ideals, frosty indifferences, half truths of things, etc., when all the riches of God are at our disposal.

Prayer—Our Father, forgive us for our engrossment in second rate and trivial things. Help us to cultivate a love for the beautiful, both in life and soul. *Amen.*

TUESDAY.

Thirsty for God.

"My soul thirsteth for the living God."—Psalm 42:2.

Sometimes one suffers the experience of great thirst—lost, perhaps, in the waterless wilds or the sandy desert, or, perhaps, in sickness when it is necessary for one to be deprived of water for a time.

This thirsty experience seems to be the picture which David gives us of his own soul's thirst for God. How much do we thirst for God? In all spiritual quests, it is doubted whether one ever had the passionate intensity of physical thirst. However, one thing remains for us; we can yearn for a kindred eagerness in our constant desire for God.

Prayer—Our Father, increase our thirst for the waters of eternal life. *Amen.*

WEDNESDAY.

Making A New World.

"Wait on the Lord; be of good courage."—Psalm 27:7.

In his meditations in the Christian Herald not long ago, William T. Ellis said that hard times are a necessary preparation for the vast changes that come in civilization. He said that men have to be violently shaken loose from their faith in the old orders and "given a simpler faith, but undoubtedly a wiser one." It is a hard "shock," he said, nevertheless, one which teaches the world that "no man liveth to himself and no man dieth to himself."

Is Dr. Ellis right? Looking back over the history of the growth of civilization, we believe that he is, that somehow God is working out a purpose unto a great cosmic end. That purpose must be human brotherhood, justice and peace.

Whatever the sacrifices that have to be made, if mankind can learn control and cooperation and can be embued in the spirit of Jesus, the result warrants the sacrifice.

Prayer—Dear Heavenly Father, we pray that Thy rule may be established on the earth. Help us to give our hearts in obedience to Thy will and follow Christ all the way. *Amen.*

THURSDAY.

Battling Out the Good.

"He led them through the depths as through the wilderness."—Psalm 106:9.

All achievement comes through suffering. Throughout the ages, men have sought to battle out sufferings; but in vain.

Our text refers to that experience of the Israelites which has become the epitome of life's advancement from what it is to what it ought to be. It took forty years in the desert to weld Israel into a nation; and all the while the people complained of their sufferings.

The most of us have the same experience in our personal affairs. Often we have been taken through unknown ways unto blessings unforseen. "God works in mysterious ways His wonders to perform." "He doeth all things well to them that will love and serve Him."

Prayer—Our Father, Thou knowest best what we need and it is so often different from what we think we need. Have Thine own way and lead us on to perfection. *Amen.*

FRIDAY.

By the Grace of God.

"The steps of a good man are ordered by the Lord; and he delightetn in his own way."—Psalm 37:23.

This little text explains itself. The writer was pleased recently by a visitor who spent the night. When he left, he left something with us, something we know not what and yet something that made us feel good—an inspiration—to live closer to God.

Not every guest is a Saint. Not every guest leaves a trace of the special goodness of the Lord. This reflects, however, that personal Godliness affects others whom we meet. We do not need to be brilliant, or learned. The mere acknowledgment of God's ways, of God in life, or the mere manifestation of trusting Him is an unconscious ministry to others.

Prayer—Our Father, we pray for a simpler faith and for a more childlike trust in Thee. *Amen.*

SATURDAY.

A Christian's "Morning After."

"Wth my spirit within me will I seek Thee early."—Isa. 26:9-13.

Sin always has a "morning after."

This "morning after" test is a good one to apply to religious life. The Christian arises with a hymn on his lips. His waking thoughts are precious words of Scripture.

And the morning sets the tone of the day. That is why so many religious movements have stressed the

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

HIS UNSPEAKABLE GIFT.

By REV. JOHN G. TRUITT, D. D.

"Thanks be unto the Lord for His unspeakable gift."—II Cor. 2:15.

In these days when gift-giving is foremost in our minds, let us here consider "God's unspeakable gift." Let us remember that Christmas giving comes from God's giving; and that His gift was the Babe of Bethlehem. Our giving will fall far short of what it might mean to our own lives if it does not partake of something of the spirit of that Gift, and if our gifts are not given in somewhat of a rememberance of the giving of God when He gave Jesus in Bethlehem. If our Christmas could only keep Christ in its center how happy would be our giving, how wonderful our dinner parties, and how beautiful the re-assembling of our families about the sacred hearth-side once again.

It would not mean less joy, but more; it would not mean less enthusiasm, but more; it would not mean less of the finest and best of Christmas sentiment, but more—far more. So, then let us think about God's gift. St. James says: "Do not err, my beloved brethren, every good gift, and every perfect gift is from above, and cometh down from the Father of lights, in whom there is no variableness, neither shadow of turning." God not only gave us the gift of Jesus, but He gave us the gift of giving. It is His purpose that first in all our giving should be the giving of Jesus to others. We cannot give Him unless we have accepted Him for our own selves. If we have Him in our heart and daily living we have God's unspeakable gift.

"Unspeakable gift," is Paul's way of saying the gift which cannot be described in speech—that gift which is beyond the words of man. It is a burst of beauty upon the lips of one of His humble servants saying, "How I love Him!" What great deliverance He hath given my soul! What great victory He hath given my life! What opening doors of duty and challenge He hath set before me! What courage He hath given my heart, what peace He hath given my soul!

Paul has just been writing down the immortal words of his commendation to his newly established Corinthian Church, telling them how they have bountifully given of their gifts for the "poor saints in Jerusalem"; and telling them how their example has been used to bless others in the art and joy of giving; and further telling them that their giving has worked out a two-fold good, in that it not only hath blessed the needy ones in old Jerusalem, but also it has given them the spirit of thankfulness to God. This spirit of gratitude to God, thinks Paul, is a most worthwhile grace to covet. He keeps it ever uppermost in his own heart.

How Is Jesus Indescribable?

I cannot tell you what it is to have Him born in my heart. I remember the day I went to the altar, and the sweet victory that came into my soul. But how shall I describe it? And even that seems so far away today. It is the Christ born in my heart today that does for today. And how shall I describe that? Paul's description was little more than an ascription of thanks to God for that unspeakable gift.

Mary was the first one to try to describe His coming into her life, and how lovely her words are! How they seek to tell what great things He has done for her! No more beautiful lines can be found:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For He hath regarded the low estate of His handmaiden.
For behold, from henceforth all generations shall call me blessed.
For He that is mighty hath done great things, and holy is His Name.
And His mercy is on them that fear Him from generation to generation."

Her beautiful words have been set to sweet music, and having sung their way down across the centuries; but far more has happened in the soul than on the lips when they have sung—for he is an indescribable gift!

Luke tells us that there was a man of God living in Jerusalem in the days when Jesus was born; "and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him." Yes, he was a good man, just and devout, and, perhaps, versed in the sweet songs, and lovely language of the temple psalter; but when the Babe of Bethlehem was tenderly laid in his arms, his words, sublime as they are, could never describe what he felt in his soul:

"Lord, now lettest Thou Thy servant depart in peace,
According to Thy word:
For mine eyes have seen Thy salvation,
Which Thou hast prepared before the face of all people;
A light to lighten the Gentiles,
And the glory of Thy people Israel."

Striking are the words of Jesus in the light our thinking thus far, when He said to the woman at the well, "If thou knewest the gift of God, and who it is that asketh for drink. . ." Knowing the will and mind of God, Jesus looked upon Himself as God's gift to the world. Jesus is saying to this woman at the well—a deep-dyed sinner—if you know the gift of God, and who I am, you would not hesitate to ask for living water! My friends, God so loved the world that He gave Jesus, in order that sinners, the very lowliest of them, might have living water, everlasting life; and that none should go without the mercy and love of God, choose they only to accept that so great a gift.

There was something, indeed, for the Heavens to sing about when the first Christmas bells rang in Bethlehem; when a star out of the pathway of the worlds hovered over the Judean village; and when the angels announced to mortal men: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." And strange, beautiful words of that self-same Saviour when He says: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." In other words when When Christ is born in our hearts heaven rejoices. The gift is accepted, and only heaven itself can know the glory and value of that gift.

Why men will be without Him I cannot see! Why we should ever turn a deaf ear to Him I do not know. Why we should ever doubt His goodness, mercy, and love, I cannot understand; for He is such an unspeakable Gift—the glorious Gift of God. May He be born in our hearts today, and may our love and worship of Him be so great that He shall never be dethroned in our lives!

"O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sins and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us;
Our Lord Emmanuel!"—Amen.

John Barleycorn is a poor substitute for the angel song of peace and goodwill.

Send in your subscription to the THE CHRISTIAN SUN.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:—

Our financial report this week carries us above the eighteenth rung in our financial ladder for the year.

We are just $1,769.55 from our goal of $20,000.00. Let every church and Sunday school that has not taken the offering for Thanksgiving take it now, and mail it in. We will not close our books until after the first week in January. Give us a few more strong pushes and we will be to our goal.

I am quoting a letter I received a few days ago. I thought it would be interesting to you:

December 13, 1937.

C. D. Johnston,
Elon College,
North Carolina.

Dear Mr. Johnston:

I have just found out that the young lady by the name of Dorothy Miller who sings in our Community Chorus, came from the Christian Orphanage, of which you are in charge.

I believe you should know of the wonderful cooperative spirit she has shown in Burlington. She has been of the greatest help to our Chorus this year, has faithfully attended rehearsals, and to top it all off, on Sunday, December 5th, she traveled in a pouring rain to Greensboro, where we put on a Broadcast, at which she sang beautifully.

Yesterday, December 12th, she was the outstanding soloist at our Annual Christmas Concert at the First Baptist Church. We had a Chorus this year numbering one hundrd and twelve, of which there were a couple out sick. Miss Miller not only sang throughout all the difficult Chorus parts, but to top it all off, at the end she was the soloist in the Inflammatus from Stabet Mater taking a solo part that probably could not have been done by any other soprano solist in Burlington.

Her work was beautiful, her spirit sweet and I wanted you to know how much I, as Director of the Chorus appreciate it. I not only speak for myself, but for everyone who had the privilege of listening to her. A wonderful girl and deserving of a great deal of credit from us all.

Sincerely yours,
W. R. DAVIS.

Wilbur R. Davis,
Burlington Community Chorus,
Director,

The young lady mentioned in this letter came to the orphanage a few years ago—a little girl. She graduated in High School. A friend made it possible for her to take Voice and Piano at Elon College; also the Commercial course. Today she holds a splendid position with one of the largest knitting mills in the South. Are you glad you had a part in giving her a chance in life?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 23, 1937.

Amount brought forward		$17,076.92
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Union Ridge	$ 4.23	
Elon C'm'nity Bible Class	1.50	
Lebanon	.96	
		6.69
Eastern N. C. Conference:		
New Elam, 4th quarter	$ 8.38	
Turner's Chapel, Oct.-Dec.	4.61	
Mt. Carmel	1.00	
Plymouth	3.34	
		20.33
Western N. C. Conference:		
Pleasant Union	$ 4.34	
Biscoe	.76	
Flint Hill (M)	.70	
		5.80

A WONDERFUL GIFT.

By Mrs. J. Everette Neese.

There came a wonderful gift to the earth
One night in the long ago,
To open the hearts of people
That they a dear Father might know.
It was just a Babe, this wonderful gift,
And in a stall of a manger He lay,
But He was Messiah, Redeemer and King,
Who brought a lost world "The Way."

The Wise Men and Shepherds received Him with joy;
O'er hills and plains they traveled,
Seeking to worship the Virgin's Son,
At the star in His course they marveled.
At last came a message, and in their hearts
A new hope was born forsooth,
So they hastened to Bethlehem, and, lo,
Found Him as the Angels declared—
"The Truth."

There was never a gift so precious as He,
And none is so good today,
He is ours if we earnestly seek Him,
He'll enter our hearts to stay.
Oh, you, who are weary of toiling,
And burdened with worldly strife,
Look to Him; He's a Friend and a Brother,
Yea, He's even more—"The Life."

Eastern Va. Conference:		
Cypress Chapel		3.19
Val. Va. Central Conference:		
Linville	$ 4.97	
Leakesville, Nov. & Dec.	4.53	
		9.50
Geo. & Ala. Conference:		
Vaneeville		1.00
Special Offerings.		
Mrs. Dalton, support of child	$ 12.50	
M. B. Smith, Jr., Guardian, support of Whitten children	100.00	
Marvin Smith, one of boys formerly at orphanage	1.00	
		113.50
Thanksgiving Offerings.		
N. C. & Va. Conference:		
Berea	$ 20.00	
Union Ridge	8.05	
Bethel	14.30	
Shallow Ford	17.68	
Union (Va.)	25.00	
Haw River	34.05	
Liberty	9.12	
Flint Hill (R)	6.20	
Pleasant Ridge	6.30	
Burlington, J. Spencer Love, pledge	300.00	
		440.70
Eastern N. C. Conference:		
Piney Plains	$ 10.00	
Wentworth	22.93	
Popes Chapel	3.80	
Mebane	10.00	
Turner's Chapel	10.20	
Mt. Gilead	2.00	
Sanford	36.25	
Mt. Auburn	80.27	
Beulah	5.00	
		180.45
Western N. C. Conference:		
Pleasant Ridge		8.28
Eastern Va. Conference:		
Barrett's	$ 2.45	
Isle of Wight	6.00	
Berea, Nansemond	14.70	
Burton's Grove	10.00	
Oakland	25.30	
Rosemont	115.68	
		174.13
Val. Va. Central Conference:		
Bethel	$ 2.64	
Anticch	29.05	
Timber Ridge	10.00	
Linville	29.12	
Leakesville	12.65	
		83.46
Geo. & Ala. Conference:		
United Cong-Christian Church		6.50
Thanksgiving Offerings from Individuals.		
Mr. & Mrs. A. L. Guynn, Norfolk, Va.		100.00
Total for week		$ 1,153.53
Grand total		$ 18,230.45

"CHRISTIAN SUN" CAMPAIGN HEADQUARTERS.

Virginia welcomes the pugnacious letter of Generalissimo J. H. (Joshua Herceles) Lightbourne. How can one fight except there be an enemy? And how can there be a victory without a battle?

The contest is for subscriptions to THE CHRISTIAN SUN. The goal is 700—for Virginia, 350, and the same for North Carolina. The victory will be to the general who leads his forces over the top and fartherest into no man's land of new subscriptions.

The zero hour will be February 1st at the crack of dawn. Every soldier will be trained. Ammunition will be supplied. Every minister will be in uniform brandishing his receipt book. All will be ready when the trumpet sounds. Amiable hostilities will begin. The battle will roar by the way of Bunker Hill, Appomattox, Armageddon and Waterloo. The armistice will be signed at sunset, February 15th. Unto the victor will be the spoils. To your guns, Ole Virginians! Let every sore-back, razor-back, half-back gird himself to scalp the heels of tar-heads. Lay hold on every jaw bone to put to flight the army of the aliens.

All subscriptions, superscriptions, prescriptions, inscriptions will be sent to campaign headquarters at 514 S. Main Street, Norfolk, Virginia.

CORPORAL CABIN (R. L.) HOUSE.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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BIRTH OF JESUS.

(Continued from page 3.)

the angel Gabriel that announced the coming birth of Christ (Luke 1:28-38). Nazareth was the dwelling place of the Holy Family after the flight to Egypt (Matt. 2:23). The obscure years of Christ's boyhood were spent here, and in its synagogue He preached a sermon for which He was rejected by his fellow-townsmen (Matt. 13:54; Luke 4:29). Nazareth and Bethlehem were the great sacred abodes of the revelation of the spiritual, everlasting truth and Light through Christ.

Here then, in the town of Bethlehem, Jesus was born under peculiar circumstances.

Matthew and Luke have a narrative of the birth and infancy of Jesus, and agree in the following points: that Jesus was of David's line; that He was miraculously conceived, that He was born in Bethlehem, and that the Holy Family permanently settled in Nazareth. The additional incidents mentioned by Matthew are the appearance of the angel to Joseph, the adoration of the Magi and the flight into Egypt. Luke mentions the annunciation to Mary, the visit of Mary to Elizabeth, the vision of angels, and the adoration of the shepherds.

The narratives have two ideas which are impressive and which make a profound appeal to the feelings and the imagination. One idea is the humiliation of the Saviour; the lowly parentage, the birth in a stable, the rage of Herod, the flight of his parents to a distant land. The other idea shows Him as honored and accredited by heaven, while earth also agreed in the representatives of its wealth and its poverty, its wisdom, and its ignorance, to do Him honor at His coming.

We commemorate the birth of Jesus. We teach our children about the wonderful God, the Christ, the salvation, the life that is to come, etc.; but at the same time we do not knowHim. For to know Him is to be like Him. To know Him is to love Him and to follow Jesus in all of our activities.

God, we say, though seldom believe it, is everywhere, in all things. In Him we live and move and have our being. But through the cloud of our material body and physical senses we make God distant, God in heaven (somewhere above the stars) and we on the earth. Jesus came to unite us with God so we could be one as He is one with the Father. We have the beautiful and most wonderful teaching of the blessed Saviour.

It is the spiritual formula which is but understood and seldom actually used by men. Some religious alchemists tried it, but not knowing the secret symbolism they always mixed wrong ingredients and when they expected peace on earth they actually obtained war; when they wanted love, they obtained hatred. Only when their spiritual formula of Christ will be used by this world properly shall the Glory to God in the Highest, and on earth peace, good will toward men be truly fulfilled. Then the birth of Jesus will not be a meaningless formality, but a powerful reality in this world.

FAMILY ALTAR.

(Continued from page 12.)

Quiet Hour, the Morning Watch, the Quiet Time.

These first moments of the day, when powers are at their fullest should belong to God, in prayer, praise and meditation.

Whoever begins the day with God is less likely to go astray from Him in the hours that ensue.

"Still, still with Thee,
When purple morning breaketh,
And the bird waketh,
And the shadows flee."

—*W. T. Ellis.*

SUNDAY.

THE IRRESISTABLE GOD.

"*And David said unto Saul, I cannot go with these, for I have not proved them.*" I Samuel 17:39.

David would accept nothing that he had not proved of use to him. Even then, his choices were made with his determined purpose to glorify God.

This reminds us also of Daniel who would not eat the King's meat and compromise his faith. On the contrary, while a prisoner, before the open window of his room, he poured out his soul to God.

The experience of these two heaven-born souls is often duplicated in our lives. We read not long ago of a minister who was so powerful in his attack on vice that his enemies decided to silence him. He was trapped in a brothel upon the pretence of his being called to a sick person. When his enemies sprung upon him and demanded that he cease his activities or they would ruin him, without waiting to protest or to plead, he fell upon his knees before an open window and poured out his soul to the Lord with such volume that all the neighbors heard him. This frightened the captors and they dragged him out of the house before the police could come.

This man fought with his own weapons—prayer and God. It pays to trust God and lean on Him. Such a trust is the Soul's greatest defense.

Prayer—Our Father, forgive us for depending so much upon ourselves and our wisdom. Keep us ever conscious of Thy nearness and readiness to answer prayer and blessings. *Amen.*

CHRISTMAS FAIRIES' GIFT.

(Continued from page 11.)

of mysterious parcels! And a kind-faced lady and some real fairies.

One of the fairies told the story after she had gone back to her own Christmas tree at home.

"O Mother," I am so glad Miss Atkinson took us down there. It was just wonderful to see those sick children, some of them too sick to sit up and others able to be lifted out of bed and watch from big chairs. And every one of them seemed to get just the right thing. Then we sang carols, and one little girl said, 'Will the fairies come back again?' She thought we were really truly fairies. But do you know what I thought of mother? It was of the Wise Men and how they brought gifts to Jesus. I always wished I'd been there to bring gifts, too. But somehow, this morning, I felt that this was the happiest time I ever had, and the perhaps it was just like giving him things. Anyhow, Miss Atkinson said it was."

Translating Christmas

By MARSHALL WINGFIELD.

Essay not the Christmas story with prosaic dissertation;
Nor lecture like the pedant on wise academic themes;
Only poets, priests and singers can give interpretation
To stories born of poetry and cradled in our dreams.

Put the message of the Yuletide in minstrelsy compelling;
For it cannot be embodied in the sermons preachers preach;
The glory of the story must elude the tongue of telling,
Transcending all the homilies and all the arts of speech.

The Hymn of Love Incarnate must ever limp and falter,
When translated into sermon with logic cold and clear;
The poet-priest must chant it by holiest, highest altar,
Or the song of Christmas angels will never gain an ear.

Preach the prose tomorrow in all the learned variations;
Turn then today's emotions into parched fields of need;
Render then seraphic singing into practical translations;
But today give us the mystery and the music for our meed.

Forgetting storied doctrines and their keen interpretations,
Fain our hearts would follow where the stars in beauty beam;
For the fields dry and dusty with old creedal fossilations,
Are never cheered by seraph-song nor lighted by a gleam.

Our ears would hear of naught today but happiest hosannas,
And exultant hallelujahs to the wondrous Prince of Peace;
We would march with eyes uplifted to the everlasting banners
Of a King whose mighty Kingdom shall evermore increase.

In strains of sky-born music would we find a hidden meaning
Of earth's strange denials of the life for which we long;
Learn that joy now and forever is only for the gleaning
Of the wise who turn denials into faith's exultant song.

Fain would we soar today in realms of heavenly glamour,
So that our dull and dreary lives in beauty rare may shine;
While the far-off angel-song stills our fretful clamour,
And stamps our jaded souls anew with God's own mark and sign.